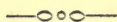






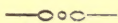
THE
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.



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The Antiquary.



JANUARY, 1888.

Some Archæological Recollections.

BY WILLIAM FRANCIS AINSWORTH, F.S.A.

MY earliest archæological recollections are associated with the ruined Church of St. Bertin, and the Scytho-Keltic giant—counterpart of the Gog and Magog of Guildhall—called “Le bon Dieu de Théroenne;” but preserved in the Cathedral of St. Omer. I also took interest as a boy (for these first reminiscences belong to the epoch of the occupation of Northern France by British troops) in a colony of Flemings, who dwelt apart in a suburb, on a canal (all communication being by boat), and in an extensive marsh, once celebrated for its floating islands, and designated with its ruined monastery as Clair-Marais, or “Clear Marsh.”

As a student at Edinburgh University, excursions were made on foot with Mr. Macadam, of road-making celebrity, to Loch Leven Castle; in a boat with Charles Darwin to the ruined bawns or castles on the islands of the Firth of Forth; to the Bass Rock—the subject of a delightful monograph—and to Holy Island, beloved by Scott for its memories of St. Cuthbert. Bamborough Castle, renowned in our civil wars, also came in for exploration.

Longer and more pretentious excursions were made, but always on foot, to other parts of Scotland—mostly made familiar by the pen of the Wizard of the North, and by easier approach. Some little incidents occurred on these trips. Once, exploring the basement of a ruinous untenanted castle, I saw what appeared to be a figure crouched

in a corner. I approached, raising my geological hammer as if to strike—the figure did the same. I then found out it was my own shadow doubled up by a single ray of light, and then suddenly developed as I stepped forward. Another time, visiting a castle on Culloden Moor, to which a tenement was attached, I was followed for miles over the moor by a pig that seemed to have taken a fancy to the Sassenach. As a friend of the late Dr. Hibbert-Ware, at that time resident in Edinburgh, I also took an interest in the question of “Vitrified Forts”—apparently the remains of beacons of old.

Installed in the Quartier Latin at Paris, I positively gloated over reminiscences of the old Sorbonne, Cluny and the Collège de France; refreshed my memory at the Old Conciergerie and Palais de Justice; and revered Notre Dame, whilst attending to Dupuytren in shirt-sleeves and oilskin apron at the Hôtel Dieu. In intervals off study I often sought out the emplacement of spots renowned in history and romance—the Tour de Nesle and its legend of horrors as depicted by Brantôme; the Châtelets, the Temple, Vincennes, St. Germain, now the site of the richest prehistoric museum to be met with; Versailles, and Marie Antoinette’s charming little dairy. But is there a street in Paris, or a village in its neighbourhood, that has not its reminiscences—some pleasant to recall, but most of them of a sad and painful nature?

A long summer pedestrian tour took me to Fontainebleau, with its contrasted reminiscences of the Court of Le grand Monarque, and Le grand Napoléon—the one humbled by a woman, the other by a Pope. Then by Orleans, Blois, Tours, Poitiers, and Angoulême, all overflowing with the memory of ancient loves, heroism, or crime; to Bordeaux, and its Landes, Bayonne, and the more secluded sites at the foot of the Pyrenees, amongst which Pau carries off the palm for historical interest.

The return journey was more varied and picturesque, if possessing less archæological interest than the previous route. But it embraced Toulouse, Aurillac, the Auvergne, and the upper valley of the Loire, with its centres of population, Moulins and Nevers.

My next field of research—as in Scotland

and France, chiefly geological, partly archæological—was Ireland, the greater part of which country I explored, but this time mainly by conveyances, and on the back of a pony, with which (after a stay in the west and a peep at Killarney) I roved over Tyrone, Donegal, Derry, Antrim, Down, and other regions of the north.

A more interesting field for archæological inquiry—always excepting the East—does not exist than Ireland. Memorials of its saints, heroes, and chieftains spring up at every footstep. The numerous feudal castles on the Rhine live in history, tradition, legend, and poem; but in Ireland the feats and heroism of its saints and chieftains are in the mouth of every peasant. The Keltic race, more than any other—in Brittany, Cornwall, Wales, or the west of Scotland—lives on its monuments, and the memory of the past.

The Irish towers particularly interested me. I have a sketch of the most remarkable, upon a comparative scale of elevation. It is not surprising that they should have been subjects for so much learned discussion, for, manifestly ecclesiastical in their origin, they appear to have served various purposes, as steeples, minarets, watch-towers, beacons, places of refuge, and bell-towers, according to places and circumstances. Unfortunate Kelt, his hand, like that of the Arab, is ever raised against other men. I owed my life, in this otherwise favoured and beautiful country, to my love of archæology. Driving from Westport to Claremorris I took the less frequented of two roads in order to visit an old abbey or priory, and I learnt afterwards that owing to superstitions connected with the cholera, at that time prevalent in the country, some of the frieze-coated, battered hat and dudeen smoking-boys were waiting behind the stone walls or dykes on the other road to have a pop at me with their rusty antiquarian weapons.

I got a first glimpse, and became in fact initiated in Oriental scenery and archæology in the remote stony districts of Malta. The appearance of that district is very striking, and leaves an ineffaceable impression upon the beholder. But it was not till I landed at the foot of the renowned Mount Casius, at “the entrance into Hamath,” by the valley of the Orontes, with the city of

Antioch with its reminiscences of the Seleucidæ, of early Christianity, and of the Crusades before me, that I awoke, as it were, to a new sense of the life there is in the past—to the magic tie that binds us up with the labours, acts, and deeds of those who went before us, and which arouse a feeling of love, affection, and respect, which constitute the heart and soul of archæology.

From the first day that I put foot on Eastern soil, with some reverses that brought occasional stops in my labours, until my final exit after seven long years of travel, I never ceased, first, to ascertain the geological structure of the country; secondly, to seek out the course and direction of ancient roads; and thirdly, to determine the geographical position of places.

My first labours were in the direction of the Gulf of Issus, and the results were published in a paper in the Journal of the Royal Geographical Society on the Syrian and Cilician Gates. Since then an eminent explorer—Sir Charles Wilson—has published views differing from those held by myself with regard to the site of the Battle of Issus, which he would place on the Bayas su; and not, as I did, on the Deli Chai, a larger stream to the north, and which others, as well as myself, have identified with the Pinarus. There is much to be said in favour of either identification—that held by Sir Charles Wilson having also been previously entertained by Pococke and others.

An amusing incident occurred at Tarsus, where there is a great monolith, apparently of Assyrian origin, and into which the French Consul was attempting to force an entrance. But after spending much money, to the great annoyance of Madame, he was at last rewarded by a wily native bringing him a finger. Here, too, in after-times Burckhardt Barker discovered a place of manufacture of Roman pottery, and the results of the discoveries were made known in a work entitled, *Lares and Penates; or, Cilicia and its Governors*. I had some discussion with Professor Long, too, who misrepresents the route taken by Darius to get on the rear of Alexander's army. Recent research has fully determined the position of the passes (for there are two) in northern Arnanus, and corroborated the views originally entertained by myself.

A feature of somewhat painful interest attaches to North-western Syria in the numerous relics of an early and persecuted Christianity. Ruins of habitations, churches, and monasteries dot the limestone ridges between Antioch and Aleppo, associated in this region with the memory of St. Simon Stylites; and these increase in number east of the Jebel Reihā—a prolongation of the same ridges.

Another feature of interest which attaches itself to North Syria are the number of mounds (Tells in Arabic, Teppēh in Turkish) which are met with, especially north of Aleppo. Occupied for a long time in this region, during the transport of the material of the Euphrates Expedition, I mapped their position, and called the attention of the Syro-Egyptian Society to the importance of their being explored archæologically; but money is wanted, and they have not met with the same good fortune as the mounds of Assyria and Chaldæa.

The chief objects of antiquarian interest on the Euphrates are, after Bir Castle, with its frescoes of crusading times, Almamum's observatory, called the "Castle of Stars," a large building in a wonderful state of preservation; Kara Mambej, a ruined site on the river, and Mambej, Bambyce, or Hierapolis, beyond, supposed by some to be the site of Carchemis; Rakkah, Harun ar Rashid's summer residence; Zelebi, a summer home of Zenobia—all that remains being constructed of huge hewn slabs of nearly translucent gypsum; Abû Serai, "the father of palaces," or Cercusium, at the mouth of the Khabur; Rahabah or Rehoboth, with its Assyrian ruin and neighbouring stronghold, dating from the times of Saleh ed din; Annah and the islands below, the chief seat of the principality of the captive Jews; Hit, or Is, with its bitumen fountains; and then the more or less level alluvial plains of Babylonia and Chaldæa, with their numerous mounds of relics of olden times; and two or three lofty brick-built towers, notoriously the Birs Nimrūd, and Akka-Kūf. The positive identification of the pass of the Euphrates—known in ancient times as that of Thapsacus—was one of perhaps the most interesting results (in an historical point of view) of the descent of the "Great River."

The late J. Baillie Fraser, in his work

entitled *Mesopotamia and Assyria*, says at p. 144, "A late and very acute traveller, Mr. Ainsworth, whose work has already been referred to, has suggested a change of names for the several ruins (at Babylon). The Mugelibé, he says, ought to be called Babel; and he applies the former term to the Kasr, which last appellation he again bestows upon the mound called by Mr. Rich the embankment. We do not know to what extent he prosecuted his discoveries upon the spot; but it appears to us that had he inquired minutely, he would scarcely have found grounds on which to rest his new nomenclature."

The exploration of the mounds at Hillah was carried on at the spot, and at repeated intervals; and notwithstanding Mr. Fraser's scepticism, the new nomenclature has been adopted by Sir Henry Layard and Mr. Loftus—to both of whom we are indebted for so many important archæological investigations in more recent times—as if it had never been questioned. "Ainsworth," says Dr. Hincks, in the *Bible Dictionary*, "reclaimed for the northern ruin the name of Babel as that popularly given to it by the Arabs; and notwithstanding the opposition of Fraser, he has been followed by Layard and Loftus, and is now generally admitted to be in the right."

Speaking of the Birs Nimrūd, the same writer says, "It is almost certain that Birs is a relic of the ancient name Borsippa (or Bursip). This was, we believe, first suggested by Ainsworth; but the identity of this site with the ancient city or suburb of Borsippa was first established by Rawlinson, who found in the ruins clay cylinders with inscriptions, in which Nebuchadnezzar describes the works that he carried on there, calling the place Borsippa."

It has been maintained by Rich, Niebuhr, and others, that the Birs Nimrūd represented not only the temple of Belus of Herodotus, but the Biblical Tower of Babel. But the palace and temple of Belus are described as being in the middle of the two divisions of the city made by the river; and we know from the Arabian geographers that a branch of the Euphrates, called the Nil, flowed to the east of the mounds; and as to Bab-el—the Gate of Gold—and the Babylon of the

English version of the Bible, they are both expressed alike in Hebrew.

The proximate gain of land in the delta of the rivers was also determined by the actual position of sites once on, or near to, the shores of the Persian Gulf; and advantage was taken of a temporary stay at Abû Shehr, or Bushire, to visit Persepolis and Shapur, with its bas-reliefs and cave, with colossal sculpture, reported as limitless, but explored by the writer to its utmost recesses.

The strange mistake made by Mignan in his *Travels in Chaldæa*, p. 303, where he describes the ruins at Ahwaz (ancient Aginis) as "extending, at least, ten or twelve miles," was corrected during an ascent of the Karûn, the said ruins being blocks of supra-cretaceous red sandstone.

The relics of olden times on the Lower Tigris belong, with the exception of Sitace, Seleucia, and a few other sites, to Sassanian and Saracenic times. It is not until Assyria is reached that anything of importance is met with. Roving one day at Christmas-time about the colossal arch of Ctesiphon, I came upon a mound, washed by recent rains, that abounded in Kufic and Sassanian coins. What were exposed were spoilt and corroded; but what a field for archæological exploration! So of the low mounds of rubbish (?) which are all that remains of the once renowned Seleucia on the opposite banks of the river. They want exploring. Notwithstanding the important discoveries made in recent times by Sir H. A. Layard, Loftus, Sir Henry Rawlinson, and others, all the primeval sites noticed in the tenth chapter of Genesis cannot be said to be determined in a perfectly satisfactory manner. As to Bab-el there can be little doubt, and Erech is now Warka, and Acca is Akkad Kuf, as opined in my *Researches*, etc.; but as to Calneh, the site is still open to question. There can be no question as to the site of Nineveh; Resen being between Nineveh and Calah would appear to be represented by Nimrûd, Calah by Arbil (Arbela) or Mukhamûr, and Rehoboth by Kalah Shirgat as first determined by Benjamin of Tudela. But some of these identifications are purely conjectural. Some identify Calah with Nimrûd, and others with Kalah Shirgat. But Resen was between Nineveh and Calah, and we can hardly sup-

pose another important city between Nimrûd and Nineveh. The identification of Resen with Nimrûd is corroborated by Xenophon calling the latter site Larissa, which may be the same name differently rendered. There were several Rehoboths or "broad places," the chief being Rehoboth Ir or Ur; and Ammianus Marcellinus notices, in his account of the retreat of Julian, the same site as being the "Ur of the Persians," apparently to distinguish it from the Ur of the Chaldæans (Mukayir), and the Ur of Abraham's descendants—now Urfah. There was also "Rehoboth Han-nahar by (or of) the River," of the identity of which with the Babylonian site of Rahabah on the Euphrates there can be little doubt (*Trav.*, vol. ii., pp. 150 and 157). It seems strange, with all the advantages of modern decipherment of long-lost languages, that so much obscurity should still hang over so apparently simple a question as the sites of the Primeval Cities; but it is like the story of the Exodus, and even the landing of Julius Cæsar in Britain—it seems so simple till the details begin to be inquired into!

An exploratory excursion was made from Mosul in company with Sir H. A. Layard and Mr. Mitford to Kalah Shirgat, and to the ruins of Atra, now called Al Hadhr, in Central Mesopotamia. Mr. Ross, of the Baghdad Residency, alone preceded us in a visit to this most interesting spot, as he also did in the case of the remarkable fortress of Rawandiz in Kurdistan.

The most interesting relics in Mesopotamia were associated with memories of Abraham and his family. Haran was brother to the patriarch, and Terah must have named the city so called after the son who died in the land of his nativity, in Ur of the Chaldæans (Gen. xi. 28-31). At Haran—the Carrhæ of the Romans—we found an Assyrian lion, and another of more colossal dimensions at Serug—the Batnæ of the Romans—the name recalling the memory of Terah's grandfather. The memory of Abraham is also still preserved at the Ur of the country of adoption (now Urfah), "until the Lord bade him get out of his country," in the Mosque of Ibrahim el Khalil (the blessed), with its tank of sacred fish (reminiscences of Dagon, Oannes, and Derceto). This little group of

reminiscences — Haran where Terah died, Rebekah's well close by—Serug, an ancient site still bearing the name of a family ancestor, and an Ur or "Fire City" named after the Ur of the Chaldees, and still teeming with memories of the great teacher of the unity of the Godhead—memories which extend even to the crossing-place on the Euphrates when on his way to Canaan—are replete with an interest of their own.

Nor must we omit, in recollections of Mesopotamia, the ruins the writer discovered of Sinna, with its massive tomb and stone doorways, since recognised by Mr. Taylor, of Diarbekr; Mardin, with its Jacobite cave-monastery; Dara, the ruins of which I was among the first, if not the very first, to explore; Nisibin, with its fragmentary remains, and the ancient bridge and fortified city where the Tigris leaves the mountains to enter upon the plains—a place now known as Jezireh ibn Omar. In the fastnesses above, Sir H. A. Layard discovered relics of Assyrian times, and with his characteristic energy he made still more important discoveries on the river Khabur or Habor, on what was once the high-road, alike in the time of the Assyrians and of the Khalifat, from Nineveh to Carchemis or Cercusium—now Abû Serai, "the father of palaces." The identity with Carchemis is, however, as before noticed, a disputed point, and has been discussed in the pages of the *Antiquary*.

The exploration of the passes of the Gordyeon Mountains by Se'rt or Kért, Betlis, Mush, and Erzurum, to Trebizond and the shores of the Black Sea, was carried out mainly with the object of tracing the footsteps of the ten thousand Greeks. The publication of these researches in the little work entitled *Travels in the Track*, etc., entailed a very extensive but very pleasant correspondence with a number of scholars and geographers, among whom none more able than the Rev. J. F. Macmichael—himself the editor of an edition of the *Anabasis* of Xenophon. Dr. Charles Anthon, of Columbia College, New York, has also adopted in his edition of the *Anabasis* the views advocated in the *Travels in the Track*, etc.

Some trifling amendments have been suggested with regard to the early part of the

Anabasis, and several sites have been advocated as the points from whence the sea would be first seen on the Katabasis, since the publication of the work in question; and it must be admitted that the marches of the Greeks after they had been abandoned by their guide—seven to the river Phasis, seven to the fort of the Taochians, seven through the country of the Chalybes to the river Harpasus, four in the country of the Scythians, four to the city of Gymnias, and lastly, five to Mount Theches, from whence they first beheld the sea—are by no means so satisfactorily determined as the advance by the river Euphrates, and the retreat over the Gordyeon Mountains, where their movements can be followed almost step by step.

I crossed and recrossed Asia Minor in five different directions; at times by road, such as it is; at others in a very zigzag fashion. First, on the occasion of my return from the Euphrates Expedition (when I was engaged for some time in the search for coal in Kurdistan), *viâ* Mosul, Diarbekr, Sivas, Tokat, and Amasia to Constantinople. Secondly, on a reconnaissance of the Valley of the Halys. Thirdly, after the defeat of the Turks at Nizib to Samsun, and thence by land to Constantinople. Fourthly, by Nicæa, Eski Shehr, Koniye, and Cilicia to Aleppo. Fifthly, on my return finally from Assyria and Kurdistan, *viâ* Betlis, Erzurum, and Trebizond.

Some of these journeys were performed hastily; but others, especially when working for the Royal Geographical Society, quietly and carefully, the compass in one hand, the Antonine Itinerary and Peutingerian, or Theodosian, tables in the other. The sites of many places were determined astronomically, and the geological structure of the land carefully examined. It was the wish not to pass over the country without such exploration that detained me a whole winter at Angora when the country was buried in snow. It is much to be regretted that the Royal Geographical Society handed over the rough sketches of routes, traced upon a large scale, to Mr. Arrowsmith, to be reduced almost infinitesimally. The eminent geographers Carl Ritter and Henry Kiepert have both expressed to me their grief at their loss, for they have been since sought for in vain. The latter especially remarks in a letter of

July 10th, 1886, referring to my route through the Taurus Mountains to the Euphrates Valley: "The sketch given of this part of your route, prepared by the late Mr. Arrow-smith for the Journal of the R.G.S., and repeated in your volumes of travel, has been unluckily reduced to so diminutive a scale, that it fails to fill up a painful void in a survey, made recently in the same country by the expedition sent under the guidance of Mr. Humann, of Smyrna, by our Academy, to explore, to photograph, and partly to bring away, in original or in casts, the very singular monuments erected on the Taurus peaks near Gerger by King Antiochus of Commagene, which had been discovered in 1882 by an engineer in the Turkish service. Mr. Humann's map, completed by myself from the manuscript journals of some other German travellers, will give an entirely new and correct idea of the natural configuration of that interesting country." It is indeed a most interesting and long-neglected corner of Asia Minor, and it is to be hoped that M. Kiepert had the use, when delineating it, of M. de Moltke's exploration of the bed of the river, carried on previous to the advance of the Turkish army into Syria by the Pass of Erkenek, to see if the guns and heavy weights could be transported through Taurus by water, but which was found to be rendered impossible by rapids. Another learned German professor has made anxious inquiries for more details concerning Tium—a place to which English archæologists, more interested in the Seven Churches and the Southern provinces, have never turned their attention.

On my return to England, I undertook to act as honorary secretary to the Syro-Egyptian Society—a position I continued to hold for a space of eighteen years.

I also joined the Archæological Association, and visited, under its auspices, Canterbury, Winchester, Warwick, Worcester, Manchester, and other places. These excursions were replete with interest and information, and enabled me to form new friendships, among which none more valuable than that of Charles Roach Smith and the late Thomas Wright. It is of little use adding letters to their names. The association with learned societies gives reputation to some. Others add lustre to the associations to which they belong.

The Christmas Pantomime.

BY G. LAURENCE GOMME, F.S.A.

IN the early part of the eighteenth century the legitimate drama turned aside from its course, and developed the pantomimic performance. Garrick, Pope, Cibber, and the essayists generally bemoaned the degeneration which they prophesied; and by the side of Pope's sonorous complaint in the *Dunciad* against those who went often to the pantomime and seldom to see the drama of Shakespeare, we must read the lighter but equally severe lines of Garrick:

They in the drama find no joys,
But doat on mimicry and toys;
Thus, when a dance is in my bill,
Nobility my boxes fill,
Or send three days before the time
To crowd a new-made pantomime.

But to us, looking back over those two hundred years, there seems some sort of rational element in the liking for pantomime. The name and no doubt the first idea were borrowed from the Italians; but the new departure travelled along thoroughly English lines, and met a tide of popular English drama which just then flowed into London from the country.

In 1702 was performed the first pantomime by grotesque characters at Drury Lane Theatre. It was a piece by Weaver, and was called the *Tavern Bilkers*. But John Rich had clearly seen that something was wanting to make pantomime successful. For this he turned to Italy, as appears by the advertisement in the *Daily Courant* for 20th December, 1717, of his first harlequinade, which is described as follows: *Harlequin executed: a new Italian Mimic scene (never performed before) between a Scaramouch, a Harlequin, a Country Farmer, his Wife, and others*. Ten years later Thomas Durfey wrote *Dido and Æneas*, the full title of which is worth giving: *The English stage Italianized in a new dramatic entertainment called Dido and Æneas; or, Harlequin, a Butler, a Pimp, a Minister of State, Generalissimo, and Lord High Admiral; dead and alive again, and at last crown'd King of Carthage by Dido. A*

tragi-comedy after the Italian manner; by way of essay or first step towards the further improvement of the English stage. Written by Thomas Dufey, Poet Laureat de Jure. London: printed for A. Moore, near St. Paul's, 1727.

From this time until the death of Rich, in 1761, a pantomime was produced by him annually; and, under other auspices, it has continued to the present day.

Associated as the performance now is with Christmas it is peculiar to this country, and the materials for its production are equally English. Even in the earliest performances of Rich and his confreres, the Italian characters of harlequin, pantaloon, clown, and columbine were adapted to English tastes; and this adaptation is now obtained largely through the medium of well-known nursery tales and legends, so dear to folklorists of the present days. In Italy harlequin is traditionally said to have been a bad knight who was saved from perdition by fighting against the infidels, but condemned after his death to appear nightly. In the English pantomime he is very early represented as an unfortunate lover who hangs himself, and is brought to life again by a doctor, just as in the Mumming Plays St. George goes through the same process. At later stages the classical legends are left, and English nursery tales taken into use, until almost all our well-known pantomimes are elaborations of the stories of Bo-Peep, Hop o' my Thumb, Jack the Giant Killer, Beauty and the Beast, Cinderella, Valentine and Orson, Red Riding Hood, Goody Two Shoes, Little Jack Horner, Dick Whittington, Tom Thumb, and the rest.

Isaac Disraeli remarks that the pantomimes among the Italians were descended from early Roman popular diversions, and acutely observes that the people will amuse themselves though their masters may be conquered; and tradition has never proved more faithful than in preserving popular sports. Then are we to suppose that all the peculiarities of English pantomime are directly descended from Italian sources, or is it not more reasonable to suggest that our national popular drama received a spark from Italian mimic actors, and thus sprang into a new existence in the city instead of the country? The Mumming Plays and Puppet Shows were only

dramatized versions of old traditional tales. The former are described as being often attended with an exhibition of gorgeous machinery; and the chief aim of the actors was to surprise by the oddity of the masks and splendour of the dresses.*

Here we have an almost exact description of the early pantomime; and considering that the eighteenth century witnessed the beginning of the large and continuous influx into London of a country population,† it is a plausible conjecture that from this source we have the true meaning of the rapid transfer from Italian to English characteristics of the pantomime. It is not intended to do more in this paper than throw out this hint for future inquirers; but from the examination which we have been able to give to the published pantomimes, there is certainly clear indication that a comparative study of their texts would reveal a considerable influence derived from the Mumming Plays of the folk.

If we turn from the origin of the pantomime itself to the stories which are yearly adapted for its uses, there is much of interest to the folklorist. Nursery tales are perhaps no longer traditional; they have been enshrined in our literature, and are now read to children where before they were told from memory. Another development from them is the pantomimic stage; and though there twisted and distorted from their original form, it is well to bear in mind that this original form has for the most part come down to us by popular tradition.

Many of the nursery rhymes have been the text upon which to build up a pantomime. Such, for instance, are, *There was an old Woman who lived in a Shoe*, and *Old Mother Hubbard*, of which there are fifteen verses. Both of these old nursery rhymes are included by Mr. Halliwell-Phillips in his little volume on the subject, under the section of "Gaffers and Gammers;" and one cannot help believing in their antiquity when they are read side by side with their fellows of the same group.

* *Folk-lore Record*, vol. iii., p. 88.

† This fact is clearly deducible from the many records of the state of English agriculture, and the agricultural districts of the eighteenth and early nineteenth centuries. Country life was undergoing a vast change; and the towns were receiving every year increased numbers from the country.

Little Bo-Peep, another well-known nursery song, perhaps descends from those lawless times and scenes when cattle and sheep constituted the principal wealth of a pastoral community. *Sing a Song of Sixpence* is perhaps of historical origin. Beaumont and Fletcher mention the first line in their play of *Bonduca* (Act v., Sc. 2); but this is all that literature has done to preserve the song. Tradition and the nursery have been more conservative, however, for its five verses are still well known and repeated.

We will now turn to some of the stories which have been used for pantomimes. The famous story of *Dick Whittington* has been explained for us by Mr. H. B. Wheatley, in his edition of the chap-book from the library of that old bookworm, as well as gossip, Samuel Pepys.* — Mr. Wheatley says that “the popular story of *Whittington and his Cat* is one on which a version of a wide-spread folktale has been grafted upon the history of the life of an historical character, and in the later versions the historical incidents have been more and more eliminated.” In the pantomimic versions all the historical incidents are left out, and the marvellous is allowed to run riot. The “cat” incident seems to have come down with the common stock of fairy lore, and to have survived in English tradition only by its being attached to the career of Whittington. Mr. Clouston points out that it was current in the thirteenth century,† and that the story was common to all Europe. It is also found in Persia in a book of the thirteenth century, sixty years before Whittington was born! Thus we find that a popular story, whose antiquity is not even yet known, has interested the citizens of London, our children in the nursery, and now does duty on the stage. It seems to have been early adapted to the purpose of dramatic representation, and this introduces us to a curious point in the history of pantomimes. In 1668, September 21, Pepys went to Southwark Fair, “and there saw the puppet-show of Whittington, which was pretty to see,” and, he adds, “how that idle thing do work upon the people

that see it, and even myself too.” Exactly. It is this effect upon the people which taught the early pantomimic writers that to adopt the existing popular stories was the true way of creating the Christmas pantomimes, and it is more than probable that these puppet-shows have more right to be considered the ancestor of the pantomime than the Italian plays which gave it its name. A passage in the *Spectator* of March 6, 1711, indicates that the subject of *Whittington* for a pantomime came under the notice of the celebrated Rich, the creator of the harlequinade, but he declined it.

The story of *Jack and the Giants* is perhaps one of the most famous in use for pantomimic acting. It takes us back to very early times for its origin, being associated with the cycle of giant stories which are current almost throughout Europe, especially in the North. It is even suggested that they represent early racial struggles between a big-bodied people like the early Celts and Germans, and a small-statured people like the Iberians; but this can be hardly the case, because the giants in these stories invariably lose the day. They are big, lumbering, voracious, stupid kind of fellows, fond of eating and sleeping, while Jack is astute and cunning. On the other hand, upon the supposition that in the North the old Iberic race maintained their ground longer than in the South, the story might perhaps represent this early struggle, especially bearing in mind the curious facts which are presented to the anthropological inquirer by the struggle between the English and the natives of Tasmania, where, though armed with rifle and protected by well-built houses, the pluck and courage of the slow-minded Teutons never succeeded against the cunning and merciless cruelty of the natives. However, the question of the true origin of the story cannot be discussed here. We desire only to point out that it doubtless comes to us from a remote period, not of our national history, but of our racial history. In its English dress it is connected with King Arthur and his wars, at all events in the form which is preserved by the chap-books of the eighteenth century—a fact which perhaps indicates an early origin. That it was known in England before the era of literature may perhaps be admitted, because of the reference

* *The History of Sir Richard Whittington*. By T. H. [1670], edited for the Villon Society, 1885.

† *Popular Tales and Fictions*, ii. 65; and cf. Keightly, *Tales and Popular Fictions*.

by Shakespeare to the well-known lines in the legend of the slaughter of the giant Thundel:

Fe, fo, fum,
I smell the blood of an Englishman ;
Be he alive, or be he dead,
I'll grind his bones to make me bread.

This reference occurs in *King Lear* (Act iii., Sc. 5), where Edgar sings :

Child Rowland to the dark tower came,
His word was still Fee, foh, and fum,
I smell the blood of a British man ;

and Shakespeare no doubt incorporated in his deathless verse only what, up to that time, had been known to legend. It is needless to go through in detail all the adventures of Jack. The significant part of them is, first, that they take place in Cornwall and Wales, both Celtic districts, and the scenes of great struggles between the races ; secondly, that the details of the adventures are repeated with curious exactitude in the folktales of Northern Europe and elsewhere, as may be seen by reference to Mr. Clouston's interesting and valuable book on *Popular Tales and Fictions*.

A very closely allied story to *Jack and the Giants* is *Jack and the Beanstalk* ; and though there has not been so much research into this story as its more brilliant analogue, Mr. Clouston has communicated a very curious parallel to it, which has been discovered in Fiji by Mr. Lorimer Fison. It relates how a Tongan lady gave her love to the king of the sky, and had a little boy who was reproached with having no father. Upon setting out to search for his father, he struck his walking-stick in the ground when he went to sleep, and when he awoke he found it had grown into a tree, the upper branches of which penetrated to the sky. He climbed up the tree, where he found his father.* Among the Zulu legends is another story of the same import, where the "child of Ujama twisted a large rope which reached to heaven."† In North America, also, the native Indian tribes had a somewhat similar legend, and it is impossible to compare them without being convinced that the English nursery tale has some relationship to the tales of contemporary savages, and a relation-

ship which tells us of some of the antecedents of our race.

It is curious that of the general stock of folktales England cannot lay claim to the possession of many variants. *Beauty and the Beast*, a famous story told in the East and in the West, known to us now through the medium of Grimm, is represented in some of our old ballads, but hardly in true story-form. The ballad of the *Babes in the Wood* was entered in the Registers at Stationers' Hall in 1595. *Fortunatus* has an older literary history, for it was printed as a chap-book in Holland in 1509, and has frequently been printed in England, though its earliest known copy is that printed by Thomas Churchyard in 1682, unless the copy in the Pepysian collection at Cambridge is earlier. The incidents in this tale of the Wishing Hat, Shoes of Swiftness, etc., are of world-wide fame. In all countries of Europe, in India, and among savage peoples, the same kinds of incidents are mentioned and used to describe different events. *Little Red Riding Hood*, one of the most popular nursery tales, *Blue Beard*, and *Puss in Boots*, are most likely directly borrowed from the French, through the collection of Perrault in 1697, and they do not appear, we believe, in any chap-book collections. The fact has not yet attracted the notice it deserves, that genuine English chap-books are of great value in testing the antiquity and forms of English folktales, and we may well believe that they would lend their aid to the pantomime writers ; whereas the stories known only by tradition might never have found their way on to the stage, unless among our early dramatists there were some folklorists.*

Perhaps these notes have extended far enough to show the special interest of the subject to many outside the class of professed antiquaries. Few, if any, of the thousands of people who go to see the pantomime are aware that they are witnessing performances founded on stories and ideas which have reached this age mainly by the aid of popular tradition. Fewer still imagine that these

* I am sure I may note that the Folk-Lore Society has included among its members from its formation one actor, Mr. C. H. Stephenson, who has always taken great interest in its doings.

* *Folk-Lore Journal*, v., p. 256.

† *Religious System of the Amazulu*, by Dr. Callaway, p. 56.

stories originate in the very far-off times of our history, and are therefore of some scientific value. They become fascinated by the scenes before them, as they are often fascinated by the original stories themselves when being repeated for the edification of children. But the systematic study of them and of their fellows is just as fascinating and much more valuable. When, therefore, the pantomime is thus casting its spell over many of our readers, we venture to suggest that the source of all its inspiration should receive some little attention; and if this suggestion meets with anything like a response, many additions will be made to the fast-increasing band of folklorists.



Charted.

By R. W. DIXON.



DECAYED old town, whose buildings point to other conditions than the present, sets curiosity at work, and stimulates imagination, when an interesting history is often brought to light. In our country districts there are many such old places, almost unknown, and forgotten by those who may have once heard of them. Thaxted, in Essex, is such a place.

Seven miles from a railway-station, in a purely agricultural neighbourhood, amongst the swelling undulations of the clay districts, this quiet village is situated. Strictly it is a town, for the shadow of a market is still held there. Here is an immense church, with no population to fill it; a Guildhall, but no guild; a Recorder's house, but no Recorder; the "Borough," but no Corporation; the "Cutlers' Green," but no cutlers; the "Weavers' Head," but no weavers; the "Market Place," but only the phantom of a market.

This old agricultural town is pleasantly situated at the foot, and up the incline of the hill, on the top of which stands the magnificent church, brooding over the clusters of houses around and below it. The church, with its lofty tower and tall, tapering spire, is a landmark for miles around, and is the

central object of a large district. Many of the houses are gabled, and some overhanging. The whole is pervaded by a quaintness and quietness very agreeable, and while a sense of decay blends melancholy with the flavour of the antique, the sociable and pleasant attentions of the inhabitants lend a brightness to a sojourn in the old town.

The church described by Morant, "upon all accounts it may be called the best in this country," merits some description. The same authority gives its length as 183 feet, breadth 87 feet, inside measurements; and its entire circumference, including buttresses, 1,035 feet; height of tower and spire 181 feet. There were twenty obits—*i.e.*, prayers for the dead—founded in this church; also donations for our Lady's light, and other lights; for Jesus Mass, etc. Proportionable to those obits were the altars and chapels in the church. It is an imposing pile, with its transepts, great north and south porches, and massive buttresses; and when bathed in the yellow sunset light, the age-mellowed tints of its fretted gray stone-work are rendered more beautiful by these soft lights and shades. By the kindness of the present vicar I am allowed to quote from an interesting paper he has written:

"The general style of the architecture of Thaxted Church is that of the later Perpendicular; but the pillars of the nave, with the arches over them, belong to an earlier date. It is possible that they belonged to the older church, foundations of which have been discovered at the east of the south transept; and they would seem to be of the date of the latter end of Henry III., or of Edward I.'s reign. It was in the reign of Henry III. that a vicarage was endowed, Roger Niger, Bishop of London, causing the monks of Stoke, who had supplied the church with chaplains, to do this. In the year 1314 William, then vicar, had a quarrel with the monks of Tilty Abbey about the payment of tithes. As they were Cistercians they claimed exemption from paying tithes to the secular clergy. The vicar sued them in the Bishop's Court; they appealed to Rome; a court of delegates is appointed, who summon the vicar. He persisting in his suit, a second monition is sent him; he is suspended from

his office and benefice, and threatened with the greater excommunication. Thereupon he dropped his suit, but from that time all donations to Tilty from Thaxted ceased (they had been considerable), and no trace of any correspondence henceforth appears.

“At this time the present church appears to have been begun, or at least determined on, for many donations of land occur which were immediately sold, and, it is presumed, were given to raise money for promoting the works of this church. The inhabitants of Thaxted were determined to build a church of some magnificence; no more gifts go to Tilty; four churchwardens superintend the works and keep the accounts. Elizabeth de Clare, who

Next to the church the most interesting building is the ancient Moot Hall, a quaint timber structure, shown in the sketch.

The town of Thaxted probably derives its name from Thægenestede, contracted to Thægestede. In Domesday Book it is written Tachesteda, and in deeds which occur during the prevalence of the Norman-French language, Tasteda and Tacstede, so written probably from the Normans not being used to sound the th, therefore they softened it to t. Thægen means Thane, therefore Thægenstede would mean the place or town of a Thane, which this place most particularly was, if we judge from the record of it in Domesday Book, which describes it as



about this time succeeded to her share of the family estates, who founded Clare College, Cambridge, and was a munificent patroness of various good works, probably helped; but it is likely that her son, the Earl of Ulster, did more. The south aisle and transept seem then to have been built, the completion of which takes us to the middle of Edward III.'s reign. The south porch was then added, and about the year 1377 the north transept and aisle were begun by Roger Mortimer, Earl of March and Ulster, who succeeded to the Manor of Thaxted; what he did not complete was probably completed by Edward IV. The tower and spire were erected by Edward, son of Roger, last Earl of March, and brother-in-law to Richard, Earl of Cambridge, and uncle of Richard, Duke of York, father of Edward IV.”

consisting of Thane-land without the least mixture of allodial or free land. William the Conqueror gave Thaxted, with other manors, to Richard, son of Gilbert, Earl of Brion, it having belonged, in Edward the Confessor's time, to Elwin, a Saxon Thane. This was the same Elwin who founded the college of Clare in Suffolk, and annexed to it the church and rectory of Thaxted, with Prior's Hall, now called the Parsonage. Richard had many other manors given him by the Conqueror, among others Clare, whence he took the title of Earl of Clare. His son annexed the church of Clare to the Norman Abbey of Bec, and in his son's time the monks of Clare were removed to the adjoining parish of Stoke in the year 1124. The property then came to his grandson Richard, who, while in ward to Hubert de Burgh, married

that nobleman's daughter, thereby greatly offending Henry III., who had provided for him another wife, the daughter of John de Lacey, Earl of Lincoln, having received from her father, the Earl, 7,000 marks in consideration of his giving his daughter to this Richard, Earl of Clare. He was compelled to take her as his wife, the former marriage having been dissolved, and therefore it was not to be wondered that his son took part against Henry III. in the wars of those times. This Richard settled Augustine Friars at Clare, and gave two acres of meadow in Thaxted to the Abbey of Tilty. His son Gilbert inherited the lands; his first wife was a lunatic, niece of Henry III. Divorced from her, he married a younger daughter of Edward I., giving his divorced wife the manor of Thaxted for life; it seems probable that she lived at the place then as now known as "The Park." His brother Thomas succeeded, and after many years the manor of Thaxted, having been divided into four parts, came back to one of the descendants of the Clare family. Thence it passed to Richard, Duke of York. After his death, the honour of Clare, with Thaxted as part of it, being in jointure of Cicely, his widow, was held by her till the roth of Henry VII. At her death it descended to her granddaughter Elizabeth, daughter of Edward IV., and Queen of Henry VII. Henry VIII. settled the manor with others on Katherine of Aragon, who leased it to Sir John Cutt for her life for the sum of £17 7s. The King subsequently granted the same in fee to Sir John under the same rent.

(To be continued.)



London Homes of Dr. Johnson.

By C. A. WARD.

1. B. Boswell's *Life of Johnson*. Murray, 1835, 10 vols.
6. A. S. A. Allibone's *Dictionary*, 1859, 3 vols.
7. M. A. Murphy's *Life and Works of Johnson*, 1824, 12 vols.
3. R. S. Redgrave's *Dictionary of Artists*, 1878.



It is useless on this occasion to rewrite the life of Dr. Johnson. That folly has been perpetrated over and over again, and will no doubt continue to be so for years yet to come. It is a folly because it is utterly

superfluous, and, like all superfluity, is also hurtful, inasmuch as the doing it tends to obscure the most interesting biography of a human being ever penned, Boswell's *Life of Samuel Johnson*. It is true that the book is one of shreds and patches—that at times it may suggest the stealthy prowlings of a jackal, who is *valet de chambre* to the wolf; and that it actually is that most curious of all things curious, a diary of somebody kept by somebody else. It may be that Boswell becomes at times very nearly contemptible in doing it—though, I think, never quite so—fussy, vain, mean, and jealous. All this, however, is easily, in Boswell's transparent if not commendable naturalness, felt and allowed for, though difficult to explain in words. Notwithstanding, a great wave of merit rolls over the book, and through it; the characters are all focused to the locality and instant, and bitten into the metal with the almost *ipsissima verba* of each speaker in succession; whilst the very word of very word, as it were, of Johnson the gymnast is saliently delivered to you by a miraculous technique of memory which Boswell himself tells us he felt to grow upon him by practice, and as intimacy with the great man also grew. To re-do this is to set De Verrio to re-touch Raphael, or to add saccharine to honey. I shall therefore leave Johnson to live on in Boswell, and shall not labour much to make a deathless thing immortal; I shall content myself, as we stroll down Fleet Street, with enumerating Johnson's London residences, dwelling slightly, perhaps even capriciously, on some of the remarkable incidents which connect themselves with this immediate locality, without which no account of Fleet Street could at all reasonably attain completeness. St. Paul can no more be severed from his cathedral—that overshadows London like an egg-incubator of myriads—than Johnson can be dissociated from Fleet Street, which he loved better than Tempe or the Bay of Baiæ. Wordsworth, through the eye, conversed with rocks and hills, rivers and the primroses set by them in the meadows of green, or the yellow stars far away in the meadows of blue, and the sight filled his heart to overflowing; but Johnson thought conversation to be the font of knowledge (i. B., v. 306); he loved a coach because it shut the company in

there with him for a good talk (i. B., ix. 100), and they could not escape. Johnson overvalued conversation for two reasons: one, from a physical defect; the other, from an intellectual superiority. He excelled in conversation, and so he loved it; but he was blind almost as a bat, and Richmond Hill was to him a matter of hearsay, of the jejune report of others, a thing of faith and not of sight; and it was always much his way to disparage what he could not himself excel in, though he was very angry when Reynolds painted his portrait, and betrayed the defect by the attitude selected, saying he would not be called "Blinking Sam" to please Reynolds.

It seems to me, though the subject has been much neglected, that the development of great intellects has been largely influenced always by the comparative vivacity or dulness of the five senses a man is born with. The blind are musical; fine sight may make the painter; the palate, the epicure or cook, and so on. There can be no doubt but that poor sight made Johnson set too great store by talk.

Let us now run through the list of his residences. When he first came up to town, 1737, he lodged with a Mr. Norris, a stay-maker, in Exeter Street, adjoining Catherine Street, in the Strand. "I dined," said he, "very well for eightpence, with very good company, at the Pine Apple, in New Street, just by.* Several of them had travelled. They expected to meet every day; but did not know one another's names. It used to cost the rest a shilling (this is mere talk, fourpence additional would not pay for wine), for they drank wine; but I had a cut of meat for sixpence, and bread for a penny, and gave the waiter a penny; so that I was quite well served, nay, better than the rest, for they gave the waiter nothing" (i. B., i. 113). Cumberland says it is painful to know that Johnson subsisted on fourpence halfpenny per day. He might have done so sometimes, but it is quite evident he did not

generally, for above he is manifestly talking of an habitual practice.

Another anecdote of this period is told by Nichols, which was related to him by Johnson himself. When he told the bookseller Wilcox that he intended to get his livelihood as an author, the bibliophile, eyeing his robust frame attentively, said, "You had better buy a porter's knot." But he added, "Wilcox was one of my best friends."

He went back to Lichfield and married; he then returned to London with Mrs. Johnson and her daughter, and took lodgings in Woodstock Street, Bond Street, and soon after at No. 6, Castle Street, Oxford Street.

From Park's *Hampstead*, p. 334, we learn that the house Johnson lodged in at Hampstead in 1748, for the sake of country air for Mrs. Johnson's benefit, was the last house in Frognal southward. A Mr. Stephenson occupied it in 1818, when Park wrote; and Mr. Hutton tells us that not a trace of the house now exists. His *Vanity of Human Wishes* was written here mostly (i. B., i. 221).

When the dictionary was going forward he lived part of the time in Holborn, and part in Gough Square, Fleet Street (1748 to 1758), (i. B., i. 217). In Gough Square he had an upper room fitted up like a counting-house, where he gave out their tasks to the copyists.

Boswell gives his version of Johnson's mode of proceeding about the work, which Percy describes as confused and erroneous; all this may be seen in Croker's *Boswell*. The points of chief interest are that Johnson himself first read all the most correct English writers, and marked with a lead pencil all the passages he intended to quote. He wrote in the margin the word under which it was to appear in the dictionary. His clerks transcribed these from the books, each on a separate slip, with the marginal word for the heading. When these were all collected under one head, Johnson supplied the definitions, acceptions, and etymologies. It is interesting to find that this, on a huge scale, is what is still being done by the writers on the Philological Society's new monster dictionary. Johnson's selections are so good, that it has become a feature of his

* New Street, in the Strand, says the *History of Signboards*, p. 244; but I do not find there ever was any street so named. I think Johnson must have meant New Street, St. Martin's Lane, which would be but a stone's-throw from Exeter Street. Mr. Hutton also understands it thus.

great work, that, catalogue as it is, you can read it page after page with satisfaction, and not as a task such as the great Chatham encountered when he read Bailey's thick folio dictionary through twice (6. A., i. S. V. N. Bailey), in order to bring his great gift of eloquence to a perfect mastery of the vocabulary of English speech.

In a letter to Mrs. Foster, dated July 12, 1749, Johnson writes from *Goff Square*. I do not know if other of Johnson's letters spell it so, but I think nobody else ever spelt it thus. In the *New Remarks of London*, by the Parish Clerks of 1732, it is spelt *Gough Square*. He wrote his *Rambler* here. The first number appeared March 20, 1750, and the last was issued March 14, 1752. His wife died here in 1752, and was buried at Bromley, in Kent. His famous letter to the Earl of Chesterfield was written from Gough Square, February, 1755 (1. B., i. 7).

Mr. Laurence Hutton quotes the following interesting passage from Carlyle's note-book, under date of 1831, from Froude's *Carlyle*, II., chap. x. :

"I went one day searching for Johnson's place of abode. Found with difficulty the house in Gough Square, where the dictionary was composed. The landlord, whom Glen and I incidentally inquired of, was just scraping his feet at the door, invited us to walk in, showed us the garret-room, etc., of which he seemed to have the obscurest tradition, taking Johnson for a schoolmaster."

He was for a very brief space in Staple Inn, for in a letter to Mrs. Lucy Foster, of March 23, 1759, he says that she is now to direct to him at Staple Inn, and that he is going to publish "a little story-book" (*Rasselas*). This renowned story, Boswell says, he wrote in the evenings of one week, and sent it to the press in portions as it was written, and had never read it over since (1. B., i. 148). When, in June, 1781, Boswell was driving away from town, Johnson and Charles Dilly accompanying, he took out of his pocket the *Prince of Abyssinia*, which our lexicographer seized with avidity, saying he had not looked at it since it was first finished. He pointed out to Boswell the passage that follows :

"By what means" (said the prince) "are the Europeans thus powerful? Or why, since they can so easily visit Asia and Africa for trade or conquest, cannot the Asiatics and the Africans invade their coast, plant colonies in their ports, and give laws to their natural

princes? The same wind that carried them back would bring us thither."

"They are more powerful, sir, than we" (answered Imlac), "because they are wiser. Knowledge will always predominate over ignorance, as man governs the other animals. But why their knowledge is more than ours I know not what reason can be given, but the unsearchable will of the supreme Being." He said : "This, sir, no man can explain otherwise."

He addresses a letter to Mrs. Montagu from Gray's Inn, December 17, 1759, and seems to have stayed there for a very short time. Murphy says he soon removed to chambers in Inner Temple Lane (No. 1), where he "lived in poverty, total idleness, and the pride of literature" (7. M., i. 90). Some months before he took these chambers he had interested Smollett in the fate of his black servant, Francis Barber, who had been pressed for the *Stag* frigate. Through the influence of John Wilkes the lad was discharged, and finding his old master in chambers here, returned to his service (1. B., ii. 114). Mr. Fitzherbert, calling on him here, wished to have sent a letter to the City from his rooms, but "to his great surprise found an author by profession to be without pen, ink, or paper" (7. M. i. 90). Boswell (1. B., ii. 220) writes, July 19, 1763 :

"Mr. Levett this day showed me Dr. Johnson's library, which was contained in two garrets over his chamber, where Lintot, son of the celebrated bookseller of that name, had formerly his warehouse. I found a number of good books, but very dusty and in great confusion. The floor was strewed with manuscript leaves, in Johnson's own handwriting, which I beheld with great veneration, supposing they perhaps might contain portions of the *Rambler* or of *Rasselas*."

I will not cite the passage, but that celebrated interview of his with Madame de Boufflers, whom Beauclerc brought to visit him, took place in the Temple (1. B., vi. 25). On May 24, 1763, Boswell pays his first visit to "the Giant in his den," first floor, No. 1, Inner Temple Lane (1. B., ii. 168), and gives the following description of the place and man. The man has been dead a hundred years, and his quaint place of residence obliterated now a quarter of a century :

"He received me very courteously ; but it must be confessed that his apartment, and furniture, and morning-gress, were sufficiently uncouth. His brown suit of clothes looked very rusty ; he had on a little old shrivelled unpowdered wig, which was too small for his head ; his shirt-neck and knees of his breeches were loose ; his black worsted stockings ill drawn up ; and he had a pair of unbuckled shoes by way of slippers. But all these slovenly particularities were forgotten the moment that he began to talk. Some

gentlemen, whom I do not recollect, were sitting with him; and when they went away, I also rose; but he said to me, 'Nay, don't go.' 'Sir,' said I, 'I am afraid that I intrude upon you. It is benevolent to allow me to sit and hear you.' He seemed pleased with this compliment, which I sincerely paid him, and answered, 'Sir, I am obliged to any man who visits me.'"

As a pendant to this, let us take a pen-and-ink sketch of him by a painter, Ozias Humphry, R.A., who was encouraged by Reynolds, and died in 1810, at Thornhaugh Street, Bedford Square (3. R., 229). He, like Haydon, had evidently some literary gift, and was a man of rapid and fine observation:

"The day after I wrote my last letter to you I was introduced to Mr. Johnson by a friend: we passed through three very dirty rooms to a little one that looked like an old counting-house, where this great man was sat at his breakfast. The furniture of this room was a very large deal writing-desk, an old walnut-tree table, and five ragged chairs of four different sets. I was very much struck with Mr. Johnson's appearance, and could hardly help thinking him a madman for some time, as he sat waving over his breakfast like a lunatic."

"He is a very large man, and was dressed in a dirty brown coat and waistcoat, with breeches that were brown also (although they had been crimson), and an old black wig; his shirt-collar and sleeves were unbuttoned; his stockings were down about his feet, which had on them by way of slippers an old pair of shoes. He had not been up long when we called on him, which was near one o'clock: he seldom goes to bed till near two in the morning; and Mr. Reynolds tells me he generally drinks tea about an hour after he has supped. We had been some time with him before he began to talk; but at length he began, and, faith, to some purpose! Everything he says is as *correct* as a *second edition*: 'tis almost impossible to argue with him, he is so sententious and so knowing" (1. B., ix. 257).

We can now afford no more space to his residence in the Temple, except to record that Boswell, by a curious coincidence, had chambers hard by in Farrar's Buildings, all lately pulled down and rebuilt, which were lent him by his lifelong friend, Mr. Temple. "I found them particularly convenient for me, as they were so near to Dr. Johnson's" (1. B., ii. 221).

(To be continued.)

English Religious Drama, and its Stage Arrangements.

IN his *Apologie for Poetrie*, published in 1581, Sir Philip Sidney wittily describes the condition of the stage at that time. "Now," he writes, "ye shal haue three Ladies, walke to gather flowers, and then we must beleuee the stage to be a Garden. By-and-by, we heare newes of shipwracke in the same place, and then wee are to blame, if we accept it not for a Rock. Vpon the backe of that, comes out a hidious Monster, with fire and smoke, and then the miserable beholders, are bounde to take it for a Caue. While in the meantime, two Armies flye in, represented with foure swords and bucklers, and then what harde heart will not receiue it for a pitched felde?" These sentences in some measure enable us to realize the extreme simplicity of theatrical arrangements, even during the time of Shakespeare—a matter of some difficulty in these days, when scenic art has reached such a state of perfection. If, therefore, during this most brilliant period of our dramatic history the art of the stage had made such small progress, it will be readily understood that before that time, and while the mystery-plays were in full vogue in England, it was in a very crude condition. It can, I think, be shown beyond all controversy that the Elizabethan drama was favoured by this very crudeness; much of its freedom of movement and splendour of poetic description being directly due to the absence of that to which at the present time such inordinate attention is paid. But it is no object of mine here to discuss this question, as I propose merely to give a general account of the stage and its accessories during the time that the religious drama remained popular in England.

In the performance of the mystery-play there was no attempt at illusion, and nearly everything was left to the imagination of the spectators. There was no change of scene; no localization of action; no effort to make the stage represent anything beyond a public platform upon which a performance was to be given. The floor was simply strewn with rushes; and some kind of canopy, or decorated



cloth, was generally devised to hide the framework of the scaffolding from those who gathered around to witness the performance. As a rule, there were no exits or entrances, the actors intending to figure in the piece being stationed upon the scene at its commencement, coming forward when they had anything to do, and quietly retiring to the least prominent positions on the stage when their presence was no longer required. The classic French drama, with its rigid adherence to the unities of time and place, often involved the grossest absurdities. Conspirators might be seen laying their plots in the palace of an angry tyrant; and lovers had often to breathe their vows in broad daylight and in the open street. But in the mystery-play, improbability was carried even further than this. It might frequently happen that a man was seen standing in full view of the audience, while his enemies in the foreground were busy arranging his destruction; and he, all the while, was supposed to hear not a word of what was said.

As the presentation of a great sequence of plays was not merely an opportunity for amusement, attracting a limited number of spectators like a modern theatre, but was rather a great religious festival, and a town holiday, when, as Dugdale says, "the yearly confluence of people . . . was extraordinary great,"* some arrangement had to be made to accommodate the audience and facilitate the performance. Hence, as time went on, recourse was frequently had to what is known as the Pageant—a word of doubtful etymology, which, in the first instance meaning the vehicle in which the exhibition took place, came subsequently to be applied to the exhibition itself. The device was simply this. The stage was erected upon wheels, forming a kind of huge car; and thus could be moved without any great difficulty from one part of the town to another. Each company engaged in the performance having its own part of the dramatic cycle to attend to, had also its own movable stage; and as soon as its particular division of the general play was finished in one spot, and before one audience, the company had simply to roll its stage into the next street, where a

* *Antiquities of Warwickshire* (Ed. Thomas), 1730, p. 183.

fresh audience was awaiting its arrival, and there begin its performance again: the spot just vacated being meanwhile filled by the company charged with that part of the series which stood next in order to its own. Thus, when, perhaps, the Water-Leaders, having completed the story of the Flood (which in the Chester series is significantly assigned to them), had taken themselves away, the Barbers and Wax Chandlers would commence that of Lot and Abraham. The words of Archdeacon Rogers will give a very good idea of this curious but, it would seem, very common arrangement. Speaking of the plays which he saw in Chester as late as 1594, he says:

The places where they played them was in every streete. They begane first at the Abay gates, and when the firste pagiante was played, it was wheeled to the highe crosse before the Mayor, and so to every streete; and so every streete had a pagiante playinge before them at one time, till all the pagiantes for the daye appoynted weare played: and when one pagiante was neere ended, worde was broughte from streete to streete that soe they mighte come in place thereof, exceedinge orderly.*

At each of the stations appointed for the representations, arrangements were made for the spectators; scaffolds being erected for the accommodation of some, while many found places at the windows of neighbouring houses, and in the open street. Thus situated at one of these spots, a visitor could witness the whole scriptural story scene by scene unfolded before him, as from a window in Ludgate Hill one may watch the different portions of the Lord Mayor's Show, as they pass along their way. Each pageant, or movable stage, was placed on four or six wheels, and was drawn from station to station, sometimes by horses and sometimes by men.

In France, the stage itself was usually divided horizontally into three distinct tiers, whereof the highest represented Heaven, the middle, Earth, and the lowest, Hell. Between these, a mode of communication was always established, so that devils could pass from the nether regions to the earth, and angels descend from heaven with messages from God to men. Strutt distinctly says that an arrangement very similar to this was usual in Eng-

* I quote from the transcript of Rogers' MSS. given by Markland in his edition of *De Deluvio Noe*, published for the Roxburghe Club.

land. In his *Manners and Customs of the English*, vol. iii., p. 130, we read :

When the sacred mysteries were the only theatrical performances, what is now called the stage did then consist of three several platforms, or stages raised one above another ; on the uppermost sat the *pater caelestis*, surrounded with his angels ; on the second appeared the holy saints and glorified men ; and the last and lowest was occupied by mere men who had not yet passed from this transitory life to the regions of eternity.

On the sole authority of this antiquary, the above statement has been repeated in more than one work on the early history of the English theatre ; notwithstanding the fact that there is no reason to believe that such a system ever prevailed in England. Strutt, who was probably misled by the knowledge of what had actually been the case in France, himself mentions no authority for his assertion, while the testimony of other writers gives it no support. Certainly his language cannot be held to apply to the pageant-vehicles just described—a stage with three stories would be too cumbersome to be wheeled from place to place. If ever made, the division in question must have been limited to stationary scaffolds, such as were always employed in France.*

It is true that in England a division of the stage was invariable ; but it was neither in the way described nor for the purpose assigned by Strutt. The whole of the action took place upon a single platform ; but beneath this there was a compartment in which the actors dressed, which was used for the storing of properties, and in which were placed the different pieces of machinery required for the production of earthquakes and other similar effects. Round this lower apartment were hung cloths, which were generally painted over with designs, and which concealed the actors' toilettes and the mechanical contrivances from the eyes of the spectators.

The pageant-vehicle itself of course formed the central object to which attention was directed ; but at the same time the action

* On the face of it, the account quoted from Strutt reads like a perversion. If three stories were ever used, they would hardly have been divided among God, glorified men, and ordinary mortals. Heaven, Earth, and Hell would have formed the natural division. What became of the devils, according to Strutt ? These could never have been left homeless in a mediæval play.

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was by no means necessarily confined to this limited space. A very bold and simple arrangement was made to accommodate the scene when it became too complicated for the extent of the stage. Nowadays in dramatic performances there is a sharp dividing-line drawn between the real and the imaginary : fact and fiction are everywhere kept apart. But there are many instances at hand which remind us that they have been frequently allowed to overlap, and that it has been recognised as possible, and even as desirable, for the onlookers to be sometimes brought into direct association with the imaginary characters of the stage. When the slave-girl Halisca, in the *Cistellaria* of Plautus, appeals to the spectators for information concerning the casket which she has lost, begging them to help her in her search, and thus to save her from a whipping ; when Harpagon, in Molière's comedy, looks round the audience for the thief who has made off with his money—there is such a recognition of the "house," that for the time being the barriers are broken down between spectator and actor, and the former becomes almost personally mixed up with the action of the play, to the events of which he is thus in some measure made a direct party. Traditions of this kind seem still to exist in the French comic stage. I myself, when witnessing the performance of *Boccaccio* by a French company in New York some few years ago, was amused to see how often, and with what startling effect, the adventurous prince took the audience into his confidence in all his scrapes and difficulties. The modern stage is, however, for the most part a stranger to this confusion of reality and fiction : an English house especially objecting to such a blending of the two elements. But in the Middle Ages no such objection existed. Everything was taken *au grand sérieux* ; and thus it happened that when, as was not unusual, the public street came to be utilized for portions of the action, the spectator felt no shock, and the charm of illusion was left unbroken. In the pageant of the Shearmen and Tailors at Coventry, given in Mr. Sharp's invaluable work,* there is a stage direction which runs : "Here Erode

* *A Dissertation on the Pageants or Dramatic Mysteries Anciently performed at Coventry by the Trading Companies of that City.* Coventry, 1825.

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[Herod] ragis in the pagond [pageant-vehicle] and in the strete also;" while in the Digby MS. we read: "Saul rydyth forth with hys servants about the place out of the pagond." Herod, we find, frequently rode on horse-back through the streets, as did also the three kings when they came in search of the child Jesus. In the Chester play on the subject of the royal visit, the monarchs are directed to "goe downe to the bestes and ryde aboute." This part of the exhibition, indeed, must have partaken of the character rather of a procession than of a dramatic performance.

Not contented with this appropriation of the public thoroughfare, the old managers sometimes brought into requisition several additional scaffolds, to supplement the central stage upon which the main action of the drama was to proceed. This can only have been done, however, when the stage was a fixture, as the system of pageant-vehicles would hardly have permitted any arrangement of the kind. On these supplementary stages subordinate events were represented contemporaneously with those enacted on the principal stage. Thus, for instance, in a play which dealt with the trial of Jesus, messengers were despatched to Pilate, who was in one of the secondary stages; and upon their request he descended and passed to the judgment-hall along the intervening space which was always kept clear for the actors. In the Coventry play on the same subject there was a similar arrangement. Jesus was taken from the central scaffold across the open space to that of Herod; "and the Herowdys scafald xal [shall] unclose, shewing Herowdys in astat [state], all the Jewys kneling, except Annas and Caiaphas." We also find a third scaffold for Pilate's wife; the interior of which (as in the case first mentioned) was concealed from public view by a curtain, until the proper moment came for disclosure. Here the devil goes to frighten the governor's wife with a dream, and it is at this point that the curtain was to be drawn up. Other examples might be cited, but these may be sufficient to show the way in which the old managers succeeded in giving breadth and reality to their performances, and in supplying to some extent the lack of shifting scenes.

WILLIAM HENRY HUDSON, F. R. HIST. S.
(*To be continued.*)

Henry Howard, Earl of Surrey.



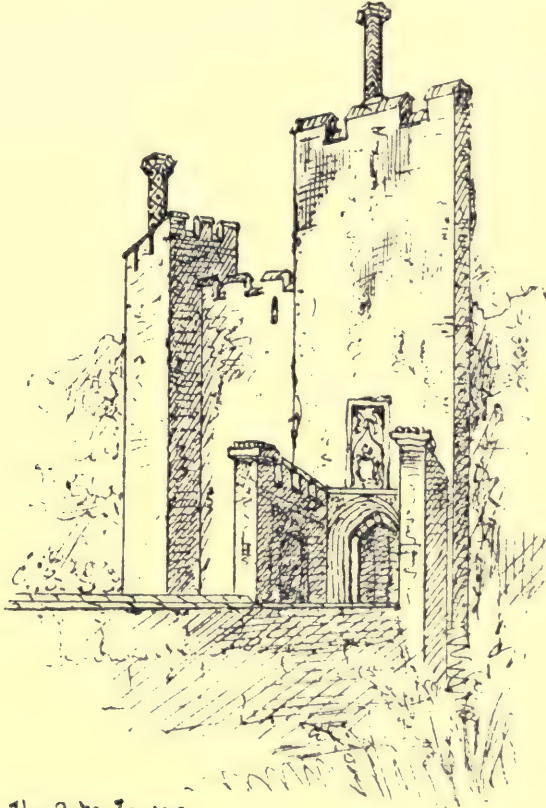
HERE is a full-length portrait in one of the galleries in Hampton Court Palace which represents a very notable and most unfortunate gentleman who lived in the reign of Henry VIII., and who, falling under that brutal tyrant's displeasure, was executed by his orders on the 21st of January, 1547, on Tower Hill. He is habited in the picturesque costume of the courtiers of the period—a red dress, with red shoes, and the shirt embroidered in black. A relief to the monotony of colour is afforded by the white feather worn drooping in the hat. It is a very characteristic example of the master Holbein,* and is believed to be the best likeness extant of Henry Howard, Earl of Surrey. Another portrait of him is in the Bodleian Library at Oxford. It is a miniature, and shows him in a black cap, dark dress with crimson puffs. There is likewise a portrait in the castle at Arundel, and one at Knole in Kent. In this latter he is depicted in full length, leaning on a broken column. This work is also by Holbein, and is dated.† There is yet another to be mentioned, and that is the portrait in the National Portrait Gallery, where he is portrayed to the waist. He wears a black cap with a white feather; the dress is dark, with a frill round the neck, and the collar of the Garter, with the badge of St. George; the beard and moustache are chestnut colour, and the eyes are dark brown. The artist is unknown. Other representations of the Earl exist in various galleries, with a more or less authentic history attached to them. Of them all, however, the full length at Hampton Court is the most striking and suggestive. It is the complete personification of a young sixteenth-century gallant. Looking at the face as it seems to gaze through the canvas, the mind naturally reverts to those days of chivalry and romance when tilts and tournaments were the pastimes of the age, and warrior-poets wrote gentle verses to imaginary as well as real mistresses. Henry Howard, Earl of Surrey,

* The picture was exhibited in 1866 at the South Kensington Museum, in the opening series of "National Portraits."

† This was also among the "National Portraits" collected and exhibited in 1866.

was the eldest son of Thomas, third Duke of Norfolk, and Elizabeth, daughter of Edward Stafford, third Duke of Buckingham. The place of his birth is not positively known. Some have given Framlingham, in Suffolk, whilst others have named Kenninghall, in Norfolk. The date, too, is involved in obscurity. Somewhere about 1517 or 1518 appears to be the time. In his youth he

accompanied the King to France, and assisted in the pageantry connected with the Field of the Cloth of Gold. He occupied many offices of honour, and attained the dignity of a Knight of the Garter, attending chapters of the illustrious order at Greenwich and at Hampton Court. In 1542 he served in the expedition against the Scots, and was subsequently appointed Governor of Guisnes, and



The Gate Tower.

associated with the then Duke of Richmond, who subsequently married his sister, the Lady Mary Howard. In one of his poems he speaks of his friend as the "kinges son," and by his allusion to Windsor, and the knightly deeds done there in assaults of arms, plainly indicates that a large portion of his early life was passed in the atmosphere of the Court. He became cup-bearer to Henry VIII. ; and there is little doubt but that he and his friend

later on promoted to Boulogne. His energy and zeal enabled him to achieve many important victories; but misfortune overtook him in a daring endeavour to intercept a convoy of the enemy at St. Etienne. He fell from this out of the good favour of the King, and, having a powerful enemy at home in the person of the Earl of Hertford, was recalled after an interval of three months. The Seymours and the Howards constituted an

opposing faction. Surrey's pride revolted against the harsh treatment he had received, and a temper naturally bold and impetuous could not be restrained from showing such displeasure as resulted in his arrest and committal to prison at the Castle of Windsor. Later on he was liberated, and went into attendance on the Sovereign in a State ceremony held at Hampton Court. But an untoward fate seemed to dog his footsteps, and he was ultimately sent to the Tower of London, whence he was summoned before the Privy Council. On this occasion he defended himself with great courage, and displayed a nobleness of thought and design worthy the highest ranks of the nobility of any age or country. He was a veritable gentleman, *sans peur et sans reproche*. An elegant courtier, a poet, a soldier, and a man of the most sensitive honour. It is indeed sad to contemplate his end. He was found guilty on a mere pretext of treason. He was committed to the Tower. He had by right as inalienable as that of any monarch quartered the arms of Edward the Confessor on his escutcheon, a fact long known to the King and the Court, nor had the circumstance ever been previously questioned in any way. At the time of the trial and its infamous result, the King, utterly worn out with disease, was dying, and could hardly append his signature to the death-warrant. Surrey was executed on the 21st of January, 1547, only eight days after his sentence. The last revenge of his enemies was conducted secretly and privately. Nine days afterwards, Henry VIII. died, and thus the Duke of Norfolk's life was spared, he having, though unknown to each other, been sent to the Tower on the same day as his son.

As a patron of the arts, and the friend of all who cultivated letters, Surrey takes a lofty position in an age when the sword and the lance were in much request.* He was the ardent friend of Sir Thomas Wyatt, the poet, and their works were at one time always bound together.† Their verses are very like, and display a vein of tender, graceful sentiment, with a happy refinement and charm.

* He adopted Churchyard, the poet, and educated him at his cost.

† A copy of Surrey and Wyatt's poems in 8vo. was in the library of Horace Walpole.

Surrey is said to have been the originator of English blank verse. He made a paraphrase of some of the Psalms of David, and translated some books of Virgil's *Æneid*. His two sonnets on the death of his friend Wyatt are perfect examples of the poetry of the period. The titles of many of his poems closely resemble those of Wyatt. Thus we have "The Complaint of the Lover Disdained," and "A Praise of his Love." These verses have won the commendation of many writers.* Here is one stanza :

I could rehearse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfect mould,
The like to whom she could not paint :
With wringing hands, how she did cry,
And what she said, I know it, aye.

Surrey was married in 1535 to the Lady Frances Vere, daughter of the Earl of Oxford, and by her had two sons and three daughters. Following out the custom of the poets of the time, and especially the famous Italians, Surrey extols the virtues of the fair Geraldine, who was shown by Horace Walpole to have been the Lady Elizabeth Fitzgerald, daughter of the ninth Earl of Kildare. Founded on this presumed attachment, a tale was invented of the poet's having gone to Florence to declare her paramour in beauty. On his way, he is declared to have met Cornelius Agrippa, the necromancer, and to have gained honours from the Duke of Florence. The whole legend is pure invention.† One of the earliest, if not the very first, edition of his works was published by Richard Tottill, in black-letter, in 1559, twelve years after he was executed. A rare copy of this volume was sold in 1842 at the sale of the contents of Strawberry Hill. Sir Walter Raleigh describes him as "no less valiant than learned," whilst, later on, Pope says :

Here noble Surrey felt the sacred rage—
Surrey, the Granville of a former age :

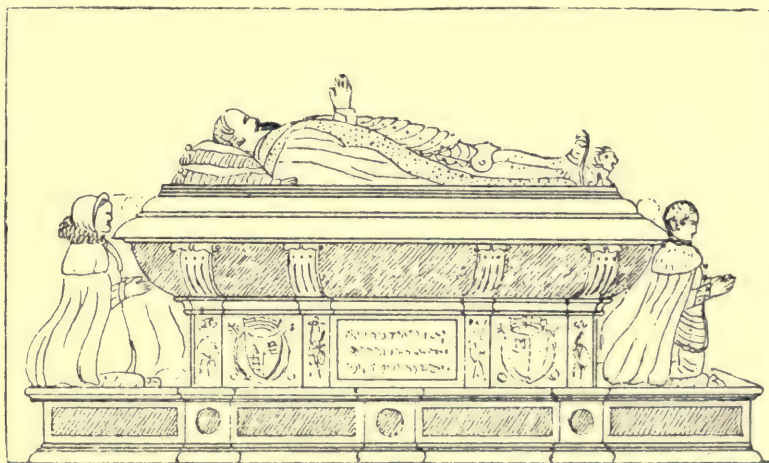
* Warton, in his *History of English Poetry*, speaks in the highest terms of these particular verses, and claims for them all the beauty of Waller's muse. In common with Dr. Nott, he regards them as quite pertaining to the Italian school, equivalent indeed to Ariosto.

† The story made its *début* in Thomas Nash's book, *The Unfortunate Traveller*, published in 1594. Drayton took it up and was followed by numerous authors, until Walpole gave it the final polish necessary to invest it with all the honours of agreeable truth.

Matchless his pen, victorious was his lance,
 Bold in the lists, and graceful in the dance.
 In the same shade the Cupids tuned his lyre,
 To the same notes of love and soft desire.
 Fair Geraldine, bright object of his vow,
 Then fill'd the groves, as heavenly Mira now.*

Many particulars concerning Surrey are to be found in *Royal and Noble Authors*, by Horace Walpole; but some of them need to be taken *cum grano salis*. The influence of Petrarch is plainly visible in the poems written by Englishmen in the course and progress of the sixteenth century.† As with Wyatt, so with Surrey, love and the praise of some fair lady form a very prominent subject for poetry, often ingeniously repeated.‡

trious pair are sculptured in their robes of state, and lie full length side by side. He wears armour, which is partly covered by a red robe, which, as it is unfolded, exhibits an ermine lining. He wears a collar of the Order of the Garter, has a sheathed sword by his side, and a coronal lies by the head, and not on it. His feet rest on a lion rampant. The face bears little resemblance to either of the Holbein portraits, and gives the impression of the features of an older man. The feet of the Countess rest on a wild boar. The three daughters kneel at the back of their parents; one of them has a coronal on her head. The two sons kneel in front. The



After his death, his remains were interred in the Church of All Hallows, Barking, in Tower Street; but were subsequently removed to St. Michael's Church, Framlingham, in Suffolk. Here is to be seen a magnificent altar-tomb, erected to the memory of the Earl and his Countess, sixty-seven years after the Earl's demise, by his second son, Henry Howard, Earl of Northampton.§ The illus-

figures of all are painted, and gilding has been employed. On the side is the following inscription:

Henrico Howardo Thomæ Secundi Ducis Norfolkicæ
 Filio Primogenito Thomæ Tertii Patri Comiti Surriæ
 et Georgiana Ordinis Equiti Aurato Immature Anno
 Salutis MDXLVII Abrepto et Francisceæ Uxori Ejus
 Filie Joannis Comitis Oxoniæ Henricus Howardus
 Comes Northamptoniæ Filius Secundo Genitus Hoc
 Supremum Pietatis. In Parentes Monumentum Posuit
 Anno Domini 1614.

* See "Windsor Forest," one of Pope's poems, dedicated to Lord Lansdowne. "Mira" was the Countess of Newburgh, on whom Dr. King, of Oxford, wrote a satire called *The Toast*.

† Surrey's poems were not published in his lifetime.

‡ Hallam's estimate of the Earl is, to a certain extent, a just one. He says, "The taste of this accomplished man is more striking than his genius."

§ The base of the tomb is of black and white marble, and is enriched with trophies of various kinds.

This monument is in very excellent preservation—a fact to be readily accounted for, as it is kept in order by an annual payment, under the Earl of Northampton's will, by the Warden of Norfolk College, near Greenwich. The eldest son of the Earl became fourth Duke of Norfolk on the death of his grandfather. He is sculptured kneeling on a

cushion below his father. The second son, Earl of Northampton, kneels below his mother. The eldest daughter, Jane, married Charles Neville, Earl of Westmoreland; the second, Katharine, married Henry, Lord Berkeley; and the third, Margaret, married Henry, Lord Scrope, of Bolton. The Countess of Surrey, some years after, married Thomas Steyning, of Woodbridge, and, dying on the 30th of June, 1577, was buried beside her first husband at Framlingham. There are four other altar-tombs in the chancel erected to members of the great Howard family. These are of freestone, and contain some elaborate carving, the representation of the third Duke of Norfolk being life-like and artistic. The altar-tomb on which repose the effigies of two ladies, both Duchesses of Norfolk, being the wives of Thomas Howard, fourth Duke, is specially interesting. The Lady Mary, the first wife, has her head resting on a horse couchant, with a hart at her feet. The head of the Lady Margaret, the second wife, rests on a tiger, collared and chained, while her feet are close to a wyvern. These are all most admirably sculptured, the hart in particular being exquisitely natural.

At a very short distance from the church are the ruins of the castle, which are extensive and picturesque. They form an irregular circle, having thirteen square towers. The walls are of immense thickness. A special feature is the ornamentation round the chimneys, many of which are still *in situ*. In the interior there is little left of the old greatness. The entrance is on the south side, and over it are the arms of Howard, Brotherton, Mowbray, Segrave, and Brews, quartered in one escutcheon.* Formerly a chapel stood in the first court, and under a window were to be seen, neatly carved, the arms of Edward the Confessor, for the bearing of which the Earl of Surrey lost his head. This building has long since been demolished.† It would be a tedious business to give in detail the origin and the many subsequent vicissitudes, so to speak, of this once grand castle. Nor does it pertain to our subject. From having

* These arms are cut in stone and can be easily deciphered, being in fair preservation.

† Dr. Sampson's *History of Framlingham Castle*. A later historian, Robert Hawes, gives very minute particulars of the chapel and other portions of the castle.

been the property of the Crown, it was granted to more than one noble family. The Duke of Norfolk, Surrey's father, held it at the same time that he possessed the palace at Kenninghall, in Norfolk. In a letter written on the 20th of September, 1513, the second Duke of Norfolk says to Cromwell:

"Having good company with me, and beginning to hunt at Frammyngham, I received your letter, which was not pleasant to those who were with me to know that I should be with the King on Sunday next. The news in Mr. Wallop's letter is not to my contentment. I trust God will keep the King and the realm. *Groyne guy wouldra.*"

This letter is dated from Kelshall, Monday night.*

The most important occupant of the castle was Queen Mary, in 1553, when that Princess, on being apprised of the pretensions of Lady Jane Grey to the throne of England on the death of Edward VI., fled hither from Hoddesdon, in Hertfordshire, and Kenninghall, in Norfolk, to provide for further flight across the seas if necessary. But the Suffolk people rallied round her, and she ultimately quitted Framlingham for London to claim her rightful inheritance. The special interest, however, of the quaint and quiet Suffolk town necessarily centres round the valiant gentleman whose poetic instincts have enrolled his name amongst the noble army of English poets, and whose chivalric qualities were so early and so infamously stopped by the brutal tyranny of the Tudor King. Surrey is undoubtedly the first of our island poets who introduced Love as the ruling theme of their verse. In his charming fancies it is easy to recognise the preponderance of this sentiment. His description of the lover, of his restless state, of his complaints and requests to the lady of his heart, all prove the constant tendency of his muse to the passion. We can trace in his verses the origin of a devotion which, in a few years later on, took a more active and decided shape in the portraiture by Shakespeare of the love-sick Orlando. He sometimes endeavours to chase his love-woes and griefs away by the remembrance of some earlier and greater trouble. He will not be altogether dismayed:

* See *Letters and Papers temp. Hen. VIII.*, 1513.

And with remembrance of the greater grief,
To banish the less, I find my chief relief.

His philosophy is not too demonstrative. He tunes his lyre unlike Anacreon, who, striving to relate the labours of Hercules, cannot escape the songs of the sirens or the calls of Dan Cupid. Surrey is candid. He dilates, without an attempt at other piping, on the pangs and joys and affections of the lover.

WILLIAM BRAILSFORD.



The Land of Tin.

BY HENRY B. WHEATLEY, F.S.A.

IN Queen Elizabeth's reign, when anyone came to the Lords of the Council for a license to travel, the old Lord Treasurer Burghley would first examine him of England; and if he found him ignorant, would bid him stay at home and know his own country first. What would our modern travellers, who know all the beauties of the Continent, and none of their own land, say to such treatment? Many of these persons are like the celebrated third Earl of Burlington, in the error they commit; but unfortunately few are so ready to acknowledge and remedy their oversight as that accomplished nobleman. When he was in Italy, he was shown by a gentleman a plan of a church much admired for its elegance and beauty, and he asked to be allowed to visit it on the morrow, so that he might take a sketch of the building. His friend told him that he could see it on his return to England, for it was the great work of Sir Christopher Wren—St. Stephen's, Walbrook. Lord Burlington felt ashamed that he knew not of the existence of such a work of art, and when his travels were over, he went to see the church before he returned to his house or visited his friends.

Of all the interesting places in England, few are capable of giving the traveller greater pleasure than the comparatively neglected Duchy of Cornwall. The historian has here brought before him questions that it will take him a lifetime to answer. He is told that long before the Christian era, traders came from far to carry away the tin which was to

be found in this place. Although the fact has been questioned, traditionary evidence is very strong in favour of the visits to Cornwall of the Phœnicians, the greatest maritime people of ancient times, and they are supposed to have considered their commerce with this country so important that they concealed its situation from other nations. Infinite speculation has been and will be expended upon these questions, but we must leave them for more modern history. In the time of the great Rebellion, the people of Cornwall were staunch and true to their King, and so highly was their loyalty appreciated, that Charles I. wrote to them a letter of thanks (on 10th September, 1643), in which he says: "We are so highly sensible of y^e extraordinary merits of our county of Cornwall, of their zeal for our crown, and for y^e defence of our person, in a time when we could contribute so little to our own defence, or to their assistance . . . that as we cannot be forgetful of so great desert, so, we cannot but desire to publish it to all y^e world, and to perpetuate to all time y^e memory of their merits and of our acceptance of y^e same."

In James II.'s reign, the strong Cornish feeling for their natural leaders was stirred amongst the people by the imprisonment of Sir Jonathan Trelawney, Bishop of Bristol, with his brother bishops in the Tower. From one end to the other of the county arose the cry:

And shall Trelawney die? and shall Trelawney die?
There's thirty thousand underground shall know the reason why.

And shall they scorn Tre, Pol, and Pen? and shall
Trelawney die?

There's thirty thousand Cornish boys will know the reason why.

Trelawney he's in keep and hold; Trelawney he may die,

But thirty thousand Cornish men will know the reason why.

The Rev. R. S. Hawker, late Vicar of Morwenstow has written a poem to suit this burden, and Sir Walter Scott and many writers since have supposed it to be the original song. The lines are good, but no one ought to have been deceived by them.

A good sword and a trusty hand,
A merry heart and true!
King James's men shall understand
What Cornish lads can do,

And have they fix'd the where and when?
 And shall Trelawney die?
 Here's twenty thousand Cornish men
 Will see the reason why!
 Out spoke their captain brave and bold—
 A merry wight was he—
 "If London Tower were Michael's hold
 We'll set Trelawney free!"
 We'll cross the Tamar, land to land,
 The Severn is no stay;
 All side by side, and hand to hand,
 And who shall bid us nay?
 And when we come to London Wall,
 A pleasant sight to view—
 Come forth! come forth, ye cowards all!
 To better men than you!
 Trelawney he's in keep and hold,
 Trelawney he may die;
 But twenty thousand Cornish bold
 Will see the reason why!

Trelawney was probably unworthy of the great enthusiasm elicited on his behalf, but then he was the head of a grand old family. There is a story told of him, that when reproved for swearing in a very unepiscopal manner, he excused himself, by saying that he swore as Sir Jonathan Trelawney and not as my Lord Bishop. When Trelawney was before the King with his brother bishops, he told him that no Trelawney could be a rebel, and this was the general faith of a Cornishman. There is also a saying "that never a Granville wanted loyalty, a Godolphin wit, or a Trelawney courage." In 1710, after the great Parliamentary contest for the county of Cornwall, George Granville, afterwards Viscount Lansdowne, was returned with John Trevanion amidst shouts of:

Granville and Trevanion as sound as a bell,
 For the Queen, the Church, and Sacheverel.

The antiquities of Cornwall are very numerous, and to most of them superstitious tradition has given a mythic origin.

The crosses are to be found in every direction, very often at the junction of one or two roads. Many of the Latin crosses are said to have Greek crosses beneath them. There are holed stones, through which children were frequently drawn in order to cure them of any diseases they might have on them at the time. In the eastern part of the county there is only one cromlech still standing, but that is a large and fine specimen of these ancient sepulchral structures; it is the Trevely Stone at St. Cleer. In the western part are the Lanyon and Molfra

Cromlechs at Madron, Caerwynen Cromlech in the parish of Camborne, Chun Cromlech at Morvah, and Lennor Cromlech.

The two chief Druidical circles are both in the parish of St. Burian; the first is at Boscawen-ûn, and the other near Lamorna. The latter is called the *Dawns Mên* or stone-dance, and also popularly "the merry maidens." There are nineteen stones averaging $3\frac{1}{2}$ feet in height, arranged in a circle of nearly 70 feet in diameter. Close by are two granite pillars, named the "Pipers," and popular tradition informs us that these pipers were evil spirits, who tempted some thoughtless maidens to dance on Sunday, and as a punishment (a rather severe one, one would think) all were turned to stone. This is a similar tradition to that attached to the "Hurlers" near Liskeard. There some men were turned to stone, because they played a hurling-match on Sunday.

The cliff castles, which are numerous on the coast, are of great interest as examples of early fortification. Treryn Castle, near the Logan Stone, is one of the finest, and here the lines of circumvallation may be followed, and an insight obtained into the system of ancient warfare. Old customs still linger in Cornwall, although they are fast dying out, and losing their chief characteristics. Wrestling is still practised, but as it is not confined to this county we need not be detained by it, although the "Cornish hug" has passed into a proverb. Corineus, who came to Britain with Brute, was the first great wrestler. He fought with Gogmagog on the Hoe at Plymouth, and conquering, threw him into the sea. Michael Drayton tells us:

For which, the conquering Brute on Corineus brave,
 This horn of land bestowed, and mark it with his
 name
 Of Corin, Cornwall call'd to his immortal fame.

This is popular etymology with a vengeance!

Hurling is now exclusively a Cornish game, and almost a thing of the past. Two sides of various numbers, sometimes two parishes, or town against country, are arrayed opposite each other, and a ball about the size of a cricket-ball, formed of cork or light wood covered with silver, is thrown up in the air. Each side now attempts to gain possession of the ball, in order to carry it off to their own goal; but this is not easy, because

the man who has caught the ball must give it up the instant he is touched. He therefore tries to throw it to a partner, or to hide it away. No fighting is allowed, though many hard knocks are given, and fights often grow out of the game. It is often rough play, and unfit for a civilized town, because wherever the ball goes all the people follow it; and houses and gardens are not sacred against intruders. At St. Ives it was customary for the inhabitants to assemble on the beach, and the sides were formed by all those of the name of Thomas, John, or William taking one side, and those with other Christian names taking the other. A game was once won in a very quiet way; the man who found the ball was surrounded by a body-guard to save him from being touched, and they all quietly marched to the goal. In May, 1654, a grand hurling-match took place in Hyde Park before Cromwell and his Council. There were fifty Cornish gentlemen on one side who wore red caps, and fifty on the other who wore white caps. Certain places have special customs, as at St. Ives it was usual for boys to tie stones to cords on Shrove Tuesday, and walk through the town, slinging the stones against each door and shouting aloud:

Give me a pancake, now, now, now,
Or I'll souse in your door with a row, tow, tow.

On the 23rd and 28th of June, Penzance and its neighbourhood is alive with bonfires and torches; but most of these old practices are degenerating, and are often only kept up by the publicans, who find their profit in the drink imbibed on such occasions. The most curious custom is unquestionably the "furry" dance, which takes place at Helston on the 8th of May. It is a floral festival intended to welcome in the spring. Trees, shrubs, and gardens are stripped and plundered to adorn the streets and ball-rooms, and the green branches are called "May." At daybreak festivities are commenced by the servants dancing into the country, and then dancing back to the town with flowers and green boughs; later in the day the ladies and gentlemen join in the festivities, dancing through the houses into the gardens and back again. All this dancing is to a recognised tune, and a song

is sung on the occasion to another tune of which the following is the chorus:

And we were up as soon as any day, O!
And for to fetch the summer home—
The summer and the May, O!
For summer is a-come, O!
And winter is a-gone, O!

The evening is closed with a ball.

(*To be continued.*)



The Crosses of Nottinghamshire, Past and Present.

BY A. STAPLETON.

PART V.

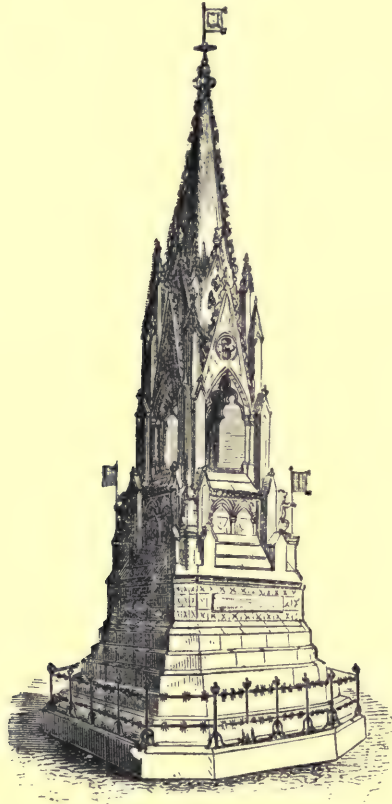
HUNDRED OF BINGHAM.

BINGHAM.—An old cross formerly existed in Bingham market-place, of which we have no description remaining; but as one writer calls it "a very convenient butter-cross," no doubt it belonged to the conventional type of such. However, whatever its pretensions to antiquity might be, it was demolished in 1861, and rebuilt by public subscription on a more extensive scale; for though there is nothing suggestive of extravagance about it, it cost the public £700, and is therefore, with one exception, the most expensive market-cross existing in the county. The modern cross at Nottingham cost upwards of £1,000, but that, it must be remembered, was never used as a market-cross; in fact, it is a memorial-cross like the one in Mansfield market-place, which forms the exception just alluded to. The latter magnificent structure, mentioned in Part ii., of which some idea may be gathered from accompanying engraving, was erected in 1851, by a county subscription, to the memory of the late Lord George Bentinck, at a cost of upwards of £1,500.* The Bingham cross is an octagonal structure standing on a platform, with a Doric column at each angle supporting pointed arches and a slated roof. On the top is a gas-lamp which illuminates the

* To the unremitting kindness of Mr. Briscoe I am also indebted for the loan of the block of the Mansfield memorial.

market-place. On one of the eight pediments, below the roof, is cut the following inscription: "This Market Cross has been rebuilt in affectionate remembrance of John Hassall, of Shelford, by his friends and neighbours, A.D. MDCCCLXI. To be beloved is better than all bargains." Thus, it may be noted, it might also come in under the

doubt be in a ruinous condition at the commencement of this century, and in 1831 it was demolished and rebuilt in commemoration of the coronation of William IV. Unfortunately there is no record from which it is possible to ascertain whether it was reconstructed as a copy of the original; the base may have been, but the shaft I think is



heading of "Memorial Crosses," as the two just mentioned.

Colston Basset.—It is on record that in this village a fair and market were held in the reign of Edward I., at about which period the ancient cross at the junction of three lanes would perhaps be erected. At least such is my opinion, for the village is a very small and unimportant one; and as the market must have been kept but for a comparatively short period, there would be no possible reason for rebuilding. It would no

not, being of a cylindrical form with a capital of comparatively modern conception. It forms an elegant monument, however, and is worth describing. The base, of an octagonal form and consisting of four steps, forms a very small pyramid, and is only about 3 feet high. This, however, is surmounted by a fine and well-moulded plinth of an almost indescribable barrel-like form, which is of the same height as the base. Next comes the tapering shaft, which, from the base to the top, is possibly 12 feet in height. The

diameter at the base is about 18 inches, and about 12 inches at the top—or rather at the height of about 10 feet from the plinth, where it is surmounted by a massive square stone and a ball 6 or 7 inches in diameter. The square stone has projected mouldings top and bottom, with plain smooth surfaces between, on all sides, evidently intended for sundials, but which have never been used for that purpose. The cross, though modern, standing as it does on the green, has an elegant and antiquated appearance, adding an object of interest to a village otherwise void of such, though its shaft is sadly marred by thick layers of announcements of country sales, etc.

Upper Broughton.—The ancient cross, or rather stump of a cross, in this village, which I saw on the same date as the foregoing (May 30th), is likewise picturesquely situated on the village-green, where three or four roads meet. Its style, though differing somewhat from the usual types of this district, forcibly conveys the impression that it belongs to the fourteenth or fifteenth century. The base is square, and consists of only two steps and a plinth. It is about $3\frac{1}{2}$ feet high, and about 8 feet wide at the bottom; the plinth, of a rough form somewhat approaching the cubical, being about 1 foot in height. The whole of the base is still secure and well preserved, thanks to the original iron clamps which for centuries have performed their allotted task in a way so much superior to modern mortar. The remains of the massive square and slightly tapering shaft are 3 feet in height, and about 15 inches thick at the bottom. Its four corners were originally ornamented by outstanding scrolls or pillarets, still in part remaining. In fact, it must have, when perfect, greatly resembled the Willoughby cross, from the site of which it stands only two miles distant; with the exception that the ornamental corners, in the case of the latter, were square instead of cylindrical. No doubt, also, like the latter, it is nothing more than a village cross, as we have no record of any market being held here; and, situated on the village green, it was probably utilised in the old May-day and other rustic festivals, and the many varied and charming associations of the village cross.

HUNDRED OF THURGARTON.

Hoveringham.—There is no record of a cross existing here, with the exception of a bare mention in a book printed twenty years ago, entitled *Allen's Illustrated Handbook to Nottingham and its Environs*, in which occurs the *only* printed reference in these words: "Behind the church may still be seen the remains of an ancient cross." By way of ascertaining if it still existed, and if so of gaining definite information, I wrote to the vicar, Rev. A. M. Y. Baylay, who courteously replied by forwarding the following account, bearing date April 25th, 1887, together with an outline sketch of the cross, from which it appears that it is of the Linby type, and was perhaps originally used for churchyard-market purposes. It resembles the Worksop cross in its sundial feature—a feature which in later days seems to have become inseparably attached, in some form, to nearly all crosses:

"The cross at Hoveringham has been one of a type once abundant in this part of England, viz., a slender octagonal shaft, standing on a plinth, and terminating in a cross or crucifix. One remaining perfect at Somersby, Lincolnshire, has the crucifix with a gabled hood, thus"—(here follows a neat little sketch). "The one at Hoveringham has the plinth remaining (depicted of an octagonal form in the sketch), and a portion of the shaft. The plinth is partly buried. I send a rough sketch of the remains, height of shaft remaining, about 3 feet 9 inches; of plinth (out of ground), 9 inches; total, 4 feet 6 inches. It has been used as a sundial since the upper part was removed; but the gnomon is now missing. The cross stands on the south of the nave, near where the church porch formerly was. This position, near the porch, is the usual one."

Rolleston.—Shilton is the only author who alludes to a cross in this village—and that incidentally in a foot-note. In his *History of Southwell*, 1818, alluding to Rolleston, he writes: "In the centre of the village the ancient stone cross is now standing, having the remains of several shields carved round its base, but the armorial bearings are wholly illegible." Thoroton and Throsby took the greatest pains to record all arms in churches, but those on a humble village cross—a relic of Popery—though they might have indicated

its builders and the great local landowners of the period, are altogether slighted. Thus they are irrecoverably lost, for at some unrecorded period since the above account was written, the nineteenth-century Vandal has thought fit to afford us ocular demonstration of his existence, and a bare stump now remains in the village street.

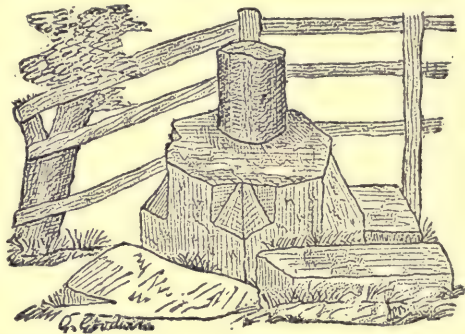
I was almost forgetting to mention that another ancient cross exists at Rolleston, or at least the stump of one. Certainly it is not mentioned in any local history or directory, nor to my knowledge has any notice of it whatever appeared in print. However, of its existence there is no doubt, as I am informed by a gentleman who lives at Thurgarton, three miles distant, and it is situated near, or on, the site of the ancient manor-house of the Suttons.

Gedling.—On December 12th, 1886, in the vestry of Gedling church, I was shown, together with a stone coffin and other antiquities, what was supposed to be a piece of the village cross. It was discovered about three years ago, being dug up in the garden at the back of the Chesterfield Arms, tenanted by Mr. Davidson. It consists of a most curious fragment of sculpture, having the appearance of part of the mullion of a very ornamental window. It is about 18 inches in length, and though now somewhat indistinct with age, on one side is seen, in relief, a representation of the Child Jesus in the arms of the Virgin Mary; and on the other the Crucifixion, the cross being somewhat curved so as to conform to the shape of the stone. If this is really part of the village cross—of the existence of which, however, we have no record—it must have been of most elaborate and intricate workmanship. It is now fixed on a pair of hinges on the wall of the vestry, which serves the double purpose of keeping it out of harm's way; and yet it may be easily turned in any direction for the purpose of inspection.

Oxton.—The following was written by Throsby towards the close of the last century. One word, unfit for publication, is omitted where the pause occurs: "When I passed over the forest from Nottingham to Bilsthorp, near the rabbit warren of Mrs. Shirebrook, of Oxton, I was shown a stone in a field, on the right, which is vulgarly called 'Robin Hood's

—pot.' This stone appears nothing more than the base of a pillar, or cross, which might serve originally for a direction stone over this part of the forest." This stone, which may have been a cross, perhaps marking a boundary, still exists, and is marked as Robin Hood's Pot on the maps of the Ordnance Survey.

Holme.—The stump of a cross, unknown to local historians, which stands in the village street of Holme is very like the one at Winthorpe, already noticed, only two miles distant. It is a very small one, and it appears especially so, as but a small piece of the cylindrical shaft remains inserted in the plinth, which latter is of a square form, and there are no steps. The structure is 3 feet 6 inches in height, and 3 feet 4 inches wide. Through the courtesy of the worthy incumbent of the living of this village, I am enabled to append a sketch of the remains of Holme Cross, reduced from one kindly drawn for me by his pupil, Mr. G. Goodwin.



CONCLUSION.

Having concluded my list and exhausted all information available to me with the present instalment, the reader must excuse its length. This, perhaps, is one of the first descriptive lists of the crosses of a county; certainly the first relating to this county, though it is far from what I should like it to be. It may, perhaps, effect a nearer approach to completeness when this (to me) most interesting section of county history is recognised as worthy of a special historian, on a level with churches, church bells, monumental brasses, local worthies, parish registers, Roman and British antiquities, etc.; for though it is

now the rule for antiquaries to choose and write on a congenial subject, it will no doubt soon become more so, when a county history written by one man (no rare occurrence now-a-days), unless the work of a lifetime, will be considered an absurdity, and useless to the real student. We may then look for (in addition to information given in these notes) some definite and accurate statement of the period to which is to be ascribed the erection of each, accurate measurements of every part, and the history of each as gathered from local historical manuscripts (some of which are to be published in the near future); the recollections of old inhabitants (as communicated by Mr. Briscoe in relation to the Willoughby Cross), and the many quaint and interesting allusions to be found in churchwardens' accounts and other parish records, in reference to obsolete customs, with accounts of repairs, etc., to none of which sources the present writer has in any case had access. While on this subject it may be noted that the public crosses of Nottingham were subjected to constant, probably periodical, cleaning; for according to some recently printed records of the town, in 1499 a man named Brian Clapham, Sergeant-at-Mace for the Commons, asked to be allowed 1s. 4d. for cleansing the crosses. Indeed, it is possible that a man was paid specially to keep them in decent condition, for in 1523 Bartholomew Chettle was presented "be cays he kepes not Crossus clayn." However, though the great majority of our crosses are without interest "to any but the owners" so far as their architectural features are concerned, the addition of something like a history would probably double the interest taken in them. If some one would take but an ordinary amount of trouble, and be at the expense of engraving about half a dozen of the most typical Notts crosses, a work with the heading of these notes as its title (including the county town), would form an interesting and by no means inconsiderable volume. Such an addition to the scanty history of the county, prefixed by an introductory chapter on crosses in general from the pen of an expert, would undoubtedly prove most acceptable; and I know of no one better suited to grapple with such a task than the learned author of that privately-published but excel-

lent little illustrated pamphlet on *The Market Crosses of Nottingham*, 1884, of the existence of which I was unaware when I wrote the article on the same subject which appeared in the *Antiquary* for March. But it is high time I concluded, though I must not forget first to acknowledge the kindness of Mr. Briscoe for lending me also the plate of Newark Cross, which was not mentioned in my account of that erection, as it was written some time before I received it. I may add that, if in the future any additional information comes to hand (of sufficient interest to warrant such a proceeding), I will condense it in the form of an addenda to these notes for publication in this magazine at some future date.*



The Bells of Kent.†



HERE is no subject so narrow or so dry that when treated by a competent authority it is incapable of becoming interesting; and, although the subject of church bells is neither narrow nor dry in itself, few who are not intimately acquainted with their exteriors could believe how entertaining a volume Mr. Stahlschmidt has compiled on the church bells of Kent. This is equal to saying that Mr. Stahlschmidt is a competent authority; and if his volume on Surrey bells had not conclusively proved it, his present work would place the fact out of the province of dispute.

To the vast majority it is certain that a bell is only an instrument for producing sound; but if they will read Mr. Stahlschmidt's works they will find that it may be a good deal more. Its voice may be the voice of the past, and its surface a lesson in

* Shortly after writing this, I came across a statement recording the discovery of part of a cross at Aslockton, Notts (the birthplace of Archbishop Cranmer), and the base of another at Whatton; these villages standing but a short distance apart, and about one mile from the market-town of Bingham.—A. S.

† *The Church Bells of Kent*, by J. C. L. Stahlschmidt. London, Elliot Stock, 1887, 4to., xiv. 455.

history. For such as have neither time nor inclination to examine for themselves, Mr. Stahlschmidt has collected all the lessons that are contained in Kent, so that they may learn at their leisure. This, as Kent contains nearly 600 churches and upwards of 2,000 bells, has been a work of patience, time, and no little expense.

Although Kent is decidedly not the most interesting of counties, viewed in a campanological light, it has a fair share of ancient and curious bells. Adopting the campanists' rule of regarding all bells cast in or before 1600 as ancient, Kent contains 136 ancient bells, the most antique being the pair at Iwade, which Mr. Stahlschmidt considers to date from the earlier half of the thirteenth century. These bells are "long-waisted, with cylindrical crowns and perfectly plain sides," and are practically twins in size, one being 19½ inches, and the other 20 inches. There are five other bells without lettering, but whose archaic shape shows them to be of extreme age.

It is, of course, much easier to fix the approximate age of a bell when it bears either lettering or stamps, the form of the letters, and the workmanship or design of the stamps, usually affording sufficient ground for assigning it to a definite period; but it is only when we reach the time when the makers began to put their names on their work that anything like complete accuracy can be attained. The earliest bell which bears the founder's name in Kent is at Burham, which proclaims *Richard de VVymbis me fecit*, and must, therefore, as Mr. Stahlschmidt has shown in his *Surrey Bells*, date from between 1290 and 1315.

Many of the stamps on the bells are very curious in their design, and of these the author, who has spared neither trouble nor expense in this or any other matter connected with the book, has given a number of examples. The one here shown, which bears a lion rampant, a wyvern and a king crowned, appears on eight early bells, and is one of the most curious founder's stamps extant. This shield is depicted in Harl. MS. 6163, where it is ascribed to "King Ethelred the Saxon." Mr. Stahlschmidt is of opinion that the bells bearing this stamp hailed from Canterbury, and has gone to an

infinity of trouble to identify the founder, whom he considers was one William le Belyetere, who resided in that town in 1325. This seems certainly probable; but the records are so few, that he is hardly justified in concluding that he was, "without doubt, the author of this group of bells."

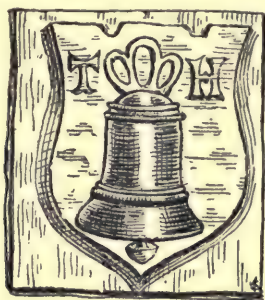


Kent is so contiguous to the Metropolis that local founders are very few in number; of these Stephen Norton, who always styles himself "of Kent," is the most important, although it is doubtful whether he actually carried on his business within the county. The earliest record of him is in 1363, when he appears as selling land at Goudhurst, and from the Surrenden MSS. it seems that there was at St. Mary in Castro, Dover, a bell bearing the inscription:

Stepne Norton of Kent
Me made in good intent,

which shows him to have been living in 1381. His foundry was possibly at Maidstone. Giles Reve was another local founder—at least, no bells made by him are found outside the county. His date was between 1584 and 1592, and Mr. Stahlschmidt has been unable to discover any particulars of his life or place of abode. Thomas Hatch is a third founder who is presumably Kentish; but as he is only represented by two bells—one cracked—he can hardly have been in an extensive way of business. His device (shown here) is a very good specimen of a founder's mark. He was the first of a series of bell-founders who

had a factory at Ulcombe, or Broomfield, and died somewhere about the commencement of the seventeenth century. This foundry came to an end in 1664.



The most important of the Kentish foundries seems to have been at Borden, founded in 1618 by John Wilnar, who died in 1640. Seventy-two of this maker's bells are hung in Kentish steeples, whilst of the manufacture of his younger brother, Henry, who succeeded him in the business, only four remain. With this founder the factory came to an end. John Palmar, also in or about 1636, founded a factory just outside Canterbury; and there have been a few other small local bell-casters.

Among curious stamps are a figure of John the Baptist, at West Cliffe, made by Lawrence Oldfield, used on a bell at Broughton Aluph, and an artistic but curious stamp, of which an engraving is given below; the date is probably about 1540. Of another of this maker's bells Mr. Stahlschmidt says: "The Bapchild bell, sole survivor of a ring of three, sold in the last century to save the farmers' pockets, is most interesting. It has upon it the following devices: 1. The figure of our Blessed Lord, with the sacred monogram *ih̄c* on either side. 2. A shield with the arms of the City of Canterbury, but reversed, *i.e.*, the heads pointing the wrong way. 3. The royal arms as at Kennington. 4. The Prince of Wales' feathers, crowned. 5. Oldfield's trade-stamp. 6. A curious oval medallion of the Annunciation, with the lily considerably larger than either the Blessed Virgin or the Angel (see below). 7. The nondescript flame-like stamp (shown below), with a coin on each side of it."

Enough has been said to show that Mr. Stahlschmidt has done his work in this book as lovingly as he did that on the bells of the



neighbouring county of Surrey. Yet there are a few points on which one cannot help longing for further information. He has



devoted a chapter to local uses, and on this subject much fuller information would, were it possible to procure, be very desirable.

Surely there are some peals of bells in Kent rung in a peculiar manner, but, if so, none are mentioned. Scarcely any other county in England is there which cannot show some church where there are methods of ringing peculiar to the place. We should like to have notes, too, of ringing contests, and some account of the change-ringing. It is true that this, strictly speaking, is outside the



subject, and perhaps Mr. Stahlschmidt has been well advised in not noting what would have greatly increased the size of his book. The author who collects particulars of ringers' customs, of the fees they now and aforesaid demanded on special occasions, of moneys left for ringing at certain times, and such odds and ends connected with campanology, will deserve well of the reader; and while it is ungracious to ask for more when one has so much, even at the risk of appearing quarrelsome, it should be mentioned that it would have made the book more complete if fuller notes of curious or unusual methods of hanging had been given.

Of customary ringing at special times there is a good account, but few of the instances are remarkable. Mr. Stahlschmidt speaks very decidedly of the curfew bell—very well represented in Kent—as “a bell absolutely secular in its origin.” But is this really certain? In 1538 the parson of St. Peter's Church, Canterbury, was, the author says, prevented “tolling the Avie-hour in the said church after the evening song done.” “The curfew” bell is a convenient term, but whether it was a signal to put out fires simply is a matter of fair dispute; and until

that is placed beyond doubt, it might be wished that another term could be substituted.

The greater part of the book is taken up by a detailed account of the bells and times of ringing in every parish. The inscriptions on bells, old or new (comparatively), are given in full, and contain no little curious and out-of-the-way information. One inscription is so comic that no excuse is necessary for copying it. It is on a bell in Addington Church:

ARISTVS : PARPATVA : DA : NOBIS : TAVDIX : VITA.
MB FECIT 1710.

This delightful nonsense is a reproduction of a Lombardic inscription made by some one who was unable to decipher the original, which was,

CHRISTVS : PERPETVE : DET : NOBIS : GAVDIA : VITE.



The Antiquary's Note-Book.

Intoxicating or Poisonous Honey.

—The poisonous honey of Trebizonde has been recently made the subject of scientific inquiry; and Dr. W. F. Ainsworth, who investigated the subject when pursuing his *Travels in the Track of the Ten Thousand Greeks*, sends us the following note:

“Xenophon relates that in the villages of the Colchians there was much honey, but all the soldiers who ate of it lost their senses, and were seized with vomiting and purging, none of them being able to stand upon their legs. Those who ate but little were like men very drunk, and those who ate much like madmen, and some like dying persons. In this condition great numbers lay upon the ground, as if there had been a defeat, and the sorrow was general. The next day none of them died, but recovered their senses about the same time they were seized; and the third and fourth day they got up as if they had taken physic.

“The fact of the honey of Asia Minor being in certain places and at certain seasons of a poisonous nature, was known to all antiquity, and is very common in the present day; so much so, that I have known the peasants

inquire if we would prefer the bitter or the sweet honey, for the honey so qualified has a slight but not unpleasant bitterness, and is preferred by many, from producing, when taken in moderate quantities, the effect of slight intoxication.

"Pliny notices two kinds of honey (*Nat. Hist.*, xxi. 44, 13); one found at Heraclea, in Pontus; and another amongst the Sanni or Macrones. The first he supposed to be produced by a plant called *Ægolethron*, or goat's-bane; the second by a species of rhododendron.

"Dioscorides, Diodorus Siculus, and Aristotle, all notice the honey of Heraclea Pontica. The celebrated botanist, Tournefort, ascertained on the spot that the honey of bees feeding on the *Azalea pontica*, which he described as the *Chamæ rhododendron pontica maxima, flore luteo*, as also on the *Rhododendron ponticum*, which he describes as *Chamæ rhododendron pontica maxima, flore cæruleo purpurascente*, possessed mischievous properties. But as the bitter and intoxicating honey is met with in many parts of Asia Minor where these plants do not flower, it is also extremely probable that these peculiar properties are further derived from the flower of the *Nerium oleander* or common rose-laurel, the leaves of which are known to be acrid and poisonous. The natural family to which the rose-laurel belongs (*Apocynæ*) is distinguished by plants endowed with dangerous and fatal properties, and these juices act on the nerves so as to produce stupefaction. The rhodoraceæ also possess narcotic properties, but in a less marked degree."—*Travels in the Track of the Ten Thousand Greeks*, pp. 190, 191. But the oleander is not so common as the rhododendron—confined mainly to gravel on the sides of brooks. The yellow *Azalea pontica* is by no means so common as the red-flowering rhododendron. The *Datura stramonium* is met with on stony soils, especially on the coast of Syria; but is not common on the shores of the Baltic.—W. F. A.

The following additional particulars are taken from the *Manchester Guardian* of November 28: "In 1883 some reapers at Rodosto were attacked by symptoms of violent poisoning after having incautiously added honey to their harvest repast. The country folk explained the matter satisfactorily to their

own minds by the assertion that some ser-pents had found their way to the bottom of the honey-barrel. It is usually thought that the toxic quality is due to the bees feeding upon some of the poisonous plants to be found in the district. The *Azalea pontica*, the *Nerium oleander*, and the *Datura stramonium* have been named as the source of supply. Some of the Trebizonde honey has been forwarded to the Pharmaceutical Society, and the result of an investigation by Dr. J. C. Thresh and Dr. Stockman, of Edinburgh, has been made public by the former. The result is that 'the toxic substance contained in the Trebizonde honey is evidently a narcotic poison, acting very markedly on the respiratory centres, by paralysis of which death is caused.' It is probable that it is allied to, perhaps identical with, Andrometoxin, and is possibly derived from the *Azalea pontica*, which grows plentifully in the district. Whatever else may change, it appears that the bees of Trebizonde still retain the taste for sweet poison that made their honey so disastrous to the fellow-soldiers of Xenophon."

Monopoly for making Salt.—23rd August, 1585.—A Lycence and priviledge graunted to Thomas Wilke esquier one of the clark ϵ of the β vie counsell and his deput ϵ and assignes for one and twenty yeres that he and none other may make bringe in or vtter whit salt w^hin the porte of Lynn Regis and Boston and the Creeke place and members of the same duringe the said terme payinge therefore the yerly rent of viⁱⁱ vi^s viii^d Subscr: by M^r Attorney and M^r Solicitor genall procured by S^r Christopher Hatton. —January, 1585[6].—A graunt for xxi yeres made to Thomas Wilke one of the Clerks of the Councell that hee and his Deputies and assignes only may make and put to sale white salt w^hin the ports of king ϵ Lynne Boston and kinston vpon hull paying an yerely rent of viⁱⁱ xiii^s iiiii^d w^h proviso that if they shall not make sufficient white salt for the necessarie use of the said port ϵ then to be lawfull for anie other person to bring in and sell white salt w^hin the said ports And this grant is to M^r Wilke for that hull was omitted in his former grant w^{ch} he hath now surrendered and this in all other respects agreeth w^h the former Subscribed by M^r Attorney generall and procured by M^r Vicechamblaine.

Peripatetic Show, 1613.—A priviledge for George Pendleton during his life to shew any Artificiall Instrum^{te} Motions and modell of auneyent citties & other showes (w^{ch} by his industry and at his great charges he hath devised) w^{thin} any his Ma^{tie} Domyions Dat^d vt supr [20th of March] Subscr by S^r Tho: Lake Procur by S^r Xpofer Parkins.

Brewing Licenses, 1584.—A Coñsion graunted for eight yeares vnto Willm Carr one of the Squires for the bodie to licence anie pson being an englishman borne to brewe anie maner of beare w^{thin} the Cities of London & Westm^r & y^e suburbes of the same or w^{thin} the Counties of Suffolk Essex Kent Midd^e Surrey and Sussex & the same beare to transport into anie place beyond the seas wth pviso y^t yt shall bee lawfull for her Ma^{tie} to give licence to anie other notwthstanding the said graunt and also authoritie to the L: Thr^{er} of England that yf the price of beare should be enhanced by vertue of the pmisses then he to take such order as according to his direction shall be thought meete Subscribed by the L: Thr^{er} procured by M^r Nicasius.—*The above Grants are from the Pells MSS., in the Record Office.*



Antiquarian News.

The Episcopal Chapel in West Street, close to the two main thoroughfares of Shaftesbury Avenue and Charing Cross Road, was announced for sale by auction on the 15th Dec. It is stated that the chapel was used by John Wesley, who preached in it for more than half a century. Whitfield frequently preached in it, the first time in 1750. Wesley's pulpit still remains in the church, and the portable pulpit he used when preaching in the streets is in the vestry. Services have been conducted in the church until August last, when the incumbent died.

At Newcastle, on December 1st, the old blue stone was, under the superintendence of Mr. Charlton, taken up and removed from the old Tyne Bridge, and got ready for removal to the Castle. Alderman Cail was the possessor of the stone, and he has presented it to the Newcastle Society of Antiquaries, who, for the future, will number it amongst their collection of curiosities. The stone, though well worn on the Tyne Bridge by many passing generations of

Tynesiders, is still in an excellent state of preservation. It is believed to have done duty for upwards of 300 years.

Notwithstanding the most energetic measures taken by the authorities, no clue has been obtained respecting the coins abstracted from the University Museum at Athens. It is conjectured that the missing coins were required to complete some other collection, for certain copper pieces were abstracted from several drawers containing massive gold coins, which were untouched. Amongst the most important lost are the gold Athenian stater (weighing thirty-three drachmas), some silver oboli anterior to the time of Pericles, and one very rare copper coin of the period of the Roman Emperors, representing Caligula with his three sisters.

At the Plymouth Mechanics' Institute on November 29th, Mr. W. H. K. Wright delivered a lecture on "England's Salamis of 1588, or the Story of the Spanish Armada." There was a large audience, and the chair was occupied, in the absence of the Mayor, by Mr. Alfred Hingston, who, in introducing the lecturer, remarked that the subject was signally interesting to them as inhabitants of Plymouth, and more so because they were contemplating a celebration of the tercentenary of the Armada.

A correspondent writes from Rome to the *Frankfurter Zeitung*: "Some time since, owing to the exertions of the Passionist monk, Father Germanus, two chambers of a Roman house of the fourth century were discovered under the high altar of the Church of SS. John and Paul, on the Coelian Hill. Quite lately another large chamber has been discovered beneath the nave of the church, which seems to have been the *tabularium* of the house. The traces, very well preserved, are visible of what must have been valuable paintings representing wild beasts, sea-horses, and other decorations. Especially remarkable are two pictures of unquestionable Christian character. One represents the Patriarch Moses in the act of removing his shoes before approaching the burning bush, a subject which is also represented in one of the pictures in the catacomb of Calixtus. The other represents a woman praying; she is clad in a tunic, with a veil on her head, a necklace of pearls, and arms outstretched. This is believed to be the first specimen of a Roman house in which scenes of a Christian character have been found represented. Such subjects have hitherto been found only in the catacombs."

The Ilkley Local Board are at present taking off the surface soil in a field adjacent to Bridge Lane, preparatory to constructing a tipping-place for ash-pit and other refuse, and the workmen have come upon two rude vaults, which have evidently been used for

burial purposes. The most perfect of the two is 6 feet 6 inches in length and 3 feet in width, and is constructed of rough stones, with flags at the bottom. The remains, which have been removed to the Local Board office, consisted of calcined earth, charred wood and bones, and burnt limestone; and the stones surrounding bore evident traces of fire. A stone which appeared to have formed part of an arch was found near, and another stone with a cup-like hollow; also a piece of oak, black with age, but very hard and perfectly sound. A number of bones have been dug up near the place. The vaults are situate about seventy yards north-west of the foot of the old Roman encampment known as Castle Hill.

Last week the famous Castle of Jever, in Oldenburg, was almost completely destroyed by fire and water. The castle is the autumn residence of the Grand Duke of Oldenburg, whose arrival had been announced, and it is thought that excessive heating of the stoves of the castle caused the fire. The building, formerly the ancestral home of the Dukes of Anhalt Zerbot, was one of the oldest in Germany, and famous for its fresco paintings and Gobelins tapestry. There is also a fine picture-gallery. Fortunately all these art treasures, as well as the antique furniture, were saved. —*The Builder*, November 26.

Mr. Joseph Hirst has written to the *Athenæum* to report a very important and interesting discovery which has been made in the ancient city of Phæstos, not far from Gortyna, where Dr. Halbherr has been so long engaged, furrowing the ground, and laying bare the foundations of an ancient law court, temple and theatre all in one—for to three such different uses were turned the walls on which stands lettered the most ancient legal inscription in the world. Towards the end of October a little child, playing with the earth upon a hillock, found a fragment of gold. Excited by curiosity, and encouraged in the hope of future discoveries through the interest awakened in any antique object by the success of the foreigner who for the last few years has been labouring amongst them, the peasants of the neighbourhood began excavating on their own account, and soon brought to light a large number of objects belonging to the so-called Worship of the Isles. This phase of ancient religious development, called by the Germans *Inselcultur*, belongs to a period before that of Mycenæ (“Mykenische Culturepoche”), and is attributed by the learned to the pre-Hellenic populations of the islands of the Ægean Sea, namely, to the Carians or to the Lelegi. This is the first time that anything similar has been found in Crete. The principal objects discovered, which have been already acquired for the Museum of the Greek Syllagos of Candia (now fast rising in

importance), are the following: 1. A marble statuette of a woman, nude, with her arms crossed upon her breast, after the fashion of the idols described by Thiersch in the *Abhandlungen der Münchener Akad. Philos. Philol.*, Cl. I. (1835), and like the examples brought from Amorgos, and now placed in the Polytechnic Museum at Athens. 2. Another copy like the above, rudely worked and without arms. 3. Marble head with well-ridged nose, but without eyes or mouth. 4. A gold ornament, twelve grammes in weight, in the form of a *sepia* or *octopodion*. 5. A small ornamental disc of bronze with a broad rim of gold all round. 6. A perforated ball of gilt bronze, channelled or fluted on the exterior. 7. A cylinder of terra-cotta with figures engraved on both ends, to be used for sealing. 8. Head of a man sculptured in relief upon a common stone or river-rolled pebble. 9. A lance-head in bronze.

An interesting event in the campanological world took place at Elham, on Nov. 7, when the parish church bells once more responded to the ringers’ “touches,” after a silence of some twelve years. The bells, like the parish church, have a remarkable history of their own. It appears from an inventory of the church’s goods, taken in the reign of Edward VI., that the church possessed “V great belles.” Five of the present bells doubtless came from St. Mary the Virgin, Sandwich, as local tradition preserves the record of their transfer. It would appear that in 1667 the tower of St. Mary, Sandwich, collapsed, carrying the ring of five bells with it. The tower was not rebuilt until 1718, and, in the meantime, the bells were sold to Elham Church. Prior to 1639 the Sandwich church contained only three bells, but in that year the churchwardens were empowered to agree with “John Wilnor, of Borden, in ye said county, bell-founder,” for the re-casting. The following entry of their casting appears in the parish accounts of St. Mary: “1640. Paid Henry Wilnor, for the use of the widow of John Wilnor, for casting of our five bells and hanging them, £32 os. od. To Thomas Barret, for making the quarters to strike upon the fourth Bell, 23s. 8d., the Dutch paid halfe, 11s. 6d.” It appears that the third bell only was cracked, and that to re-cast that by itself would cost £16, while to re-cast the three heavy bells into a light ring of five would only cost £36; so this last was the course agreed to. The payment of the £32 above-mentioned was the final payment at the end of the “year and a day” for which, doubtless, the bells had been warranted. It will thus be seen that the new bells were only used twenty-eight years when the collapse of their tower rendered them “voiceless,” and decided their future destiny. Not long after their removal to Elham, in 1763, the bells were re-cast by Lester and Pack, of London, and two

(the sixth and eighth) were added. In 1809 the seventh bell was made by Thomas Mears and Son, of London, and there is a local story to the effect that this bell was sent to Elham in mistake for Wye, and that the Wye people have got the Elham bell. The eight bells continued to do their duty until about twelve years since, when the dilapidated state of the spire and the frame rendered ringing dangerous, and the practice had to be abandoned. The bells were then chimed by the "clocking" process, the clappers being pulled by ropes instead of the bells being swung. The spire has now been entirely re-built, and the bells have been re-hung, the clappers being a quarter turned, so as to strike a different part of the bell.

In a letter from Rome, signed Rodolfo Lanciani, in the *Athenæum* of Dec. 10, the controversy as to the "improvement, enlargement, and transformation" of Rome is examined in a comprehensive and liberal spirit. The writer shows that the archæologists have cause for gratulation as well as complaint: "At any rate, if there is a class of people which have no right to complain, it is the archæological brotherhood, because never has such a field been thrown open before to their investigation—never has the Roman soil yielded such a magnificent archæological harvest as within the last few years. I shall mention one detail only. During the few months of my absence not fewer than eleven hundred Latin and Greek inscriptions have come to light from our inexhaustible mine of antiquities; and many among them are worthy a place of honour in the 'Corpus Inscriptionum' of the Berlin Academy."

In the *Daily News* of Dec. 1, the following intelligence from Pesth appeared: "In the Lower House of the Hungarian Diet to-day, M. Polonyi addressed an interpellation to the Minister of Education with reference to the alleged removal of antiquities from the National Museum, and of valuable pictures by Albert Dürer, Raffael, and Rembrandt from the Esterhazy Gallery, which had been partly replaced by worthless imitations. M. Trefort (the Minister) replied that he would inquire into the matter, and would report the result to the House. He believed, however, that the rumour was unfounded. It is stated that the report arose in the following manner: The Hungarian National Museum is in the habit of occasionally lending interesting articles contained in its collection to the Industrial Museum for galvanoplastic reproduction. Some of these copies were recently sold by dealers, who asserted that the originals had been abstracted from the Museum and replaced by worthless articles. These spurious specimens were, it is said, offered to the British Museum in London and to the Munich Museum, as well as to

many amateurs in England and other countries. The rumour has created a painful sensation here, although the Director of the Esterhazy Gallery strongly denies that any of the pictures are missing."

Recently some interesting archæological discoveries have been made in Trieste. During the pulling down and excavating of certain parts of the old city, in order to provide more light and space, a number of Roman graves and sarcophagi have been encountered; and some days ago the workmen engaged in some canal work at Barcola, in that city, came upon the remains of a Roman building, the mosaic floors of which were in an excellent state of preservation. By continued excavations, three of these floors were laid bare. They consist of the usual tessere, having a border of black or white marble. In a fourth room, not yet completely excavated, the mosaic reveals the feature of a dolphin. It is believed that the remains are those of the villa of a Roman patrician. An aqueduct has also been discovered, leading from a neighbouring hill to the villa, the calcined clay-pipes of which are almost uninjured. The excavations, which are expected to bring further interesting archæological discoveries to light, are conducted by Professor Puschi for the Archæological Museum at Trieste.

The manuscripts from the office of the late Mr. Ferrier, W.S., of which so much has been said, were sold in Edinburgh on Nov. 23. Half a dozen lots in the printed catalogue were notified as "acquired by the Duke of Argyll," and were withdrawn. There seems to be no doubt of the genuineness of the documents exposed for sale by Messrs. Chapman, though the interest of the pieces, for the most part consisting of single pages, was not great to any but the collectors of autographs. If any spurious imitations have fallen into private hands they can be but few in number. A tantalizing entry in the catalogue was "Notanda of History of the War," in Latin, signed "Dun. Forbes," 1715. This would have been of the highest value if it had contained any reference to contemporary events by that distinguished patriot. It unfortunately turned out to be a comparatively youthful essay, from a juridical and ethical point of view, on the question, "An bellare unquam justum sit?" etc. It was sold for 16s. The proceeds of the Jacobite portion of the sale amounted to about £90; the highest sum given for a single lot being £11 15s. for a Proclamation of Prince Charles to the Town Council of Dumfries, November 2, 1745.—*Athenæum*.

At his galleries, 28 and 30, Hanway Street, W., Mr. Litchfield is now showing a very interesting collection of works of art which he recently purchased during a visit to Sweden and Norway. The old silver cups and other objects are highly interesting, the cups in some instances being formed almost entirely of coins,

and in many cases bearing little rings attached to the sides. The candlesticks, flagons, and other articles are curiously and not inelegantly ornamented with engraving. The chain of office of an ancient Swedish band of archers consists of eleven shields of silver attached to a chain, from the centre of which hangs the chief badge of the order; these badges are all engraved with quaint devices, and bear dates from 1652 to 1777. Amongst the spoons are many large and quaintly-shaped specimens, the more elegant of which will before long find a place in the collection of amateurs. One large cabinet is shown of Danish work, the carving being elaborate and good. Several fine Dresden toilet services are well worthy of inspection, the little landscapes and military subjects which adorn the various articles being of the very best period. Some of these services have evidently never been used, as the various pieces are without a scratch or blemish of any kind. In a small room, fitted with glass cases and decorated in Oriental taste, there is a special collection of specimens from China and Japan, the dates varying from 70 to 200 years ago; and this little room has also received its share of Mr. Litchfield's Scandinavian spoils. A beautiful old powder blue vase, very lustrous in ground colours and brilliant in old costume figures, is the most important; but among the smaller items are thirteen little snuff-bottles of choice quality, some black ground cups mounted in Louis Quatorze metal-work, several little "tear" bottles, and a few scarce figures. Of great interest too is an old service made in China for an old Swedish noble family, and bearing the arms and portrait of the owner, with a Swedish East Indiaman flying the national flag on the reverse. A specimen of this service has already been purchased from Mr. Litchfield by the British Museum.

A formal contradiction has been given on behalf of Dr. Schliemann to the report that he had expressed an intention of bequeathing his collection of antiquities to the Berlin Ethnological Society or to the German Government. Dr. Schliemann returned to Athens, November 27, from Cerigo (Cythera), where he attained his main object of discovering the ancient temple of Aphrodite mentioned by Homer and Herodotus, but except some Cyclopean walls there are no vestiges of antiquity.

A propos our forthcoming articles on our National Portraits, the following item of intelligence from the *Athenæum* will be of interest: "The French, ever willing to follow a good example, are bestirring themselves to found a Musée de Portraits, in avowed imitation of that which till lately was housed at South Kensington, and is now relegated to Bethnal Green, so as to be as inaccessible to the general public and to students as it can be. The French have been thus moved, partly by the value of our National Portrait Gallery, partly by the great interest excited by the collections of portraits made in 1878 at the Trocadéro, and later on the Quai Dorsay, of 'Portraits du Siècle.' M. Castagnary, the new Directeur des Beaux-Arts, has already formed, in the Rue de Valois, the nucleus of the intended gallery, which an ambitious Frenchman contends should contain at least a thousand likenesses of his illustrious countrymen, which for the present it is proposed to place in a gallery of the Louvre, that wonderful building which never seems to fail in supplying galleries and yet is never full."

The Greek Archæological Society have laid bare the foundations of the small temple to Roma and Augustus, on the Acropolis. The site is twenty-five mètres to the east of the Parthenon. The building was of white marble, circular, and surrounded by nine Ionic columns. The diameter is seven mètres. The existence of such a temple has been known since the days of Cyriac of Ancona. The priest of Augustus, who, no doubt, presided over this temple, had a special inscribed seat in the theatre; and there is also a seat inscribed with the joint names of Demos, the Graces, and Roma. From another inscription (C. Corpus, 478), we learn that Roma, as a goddess, had a joint sanctuary with Augustus on the Acropolis. A short account of the excavation appears in the *Berliner Philologische Wochenschrift* for the 3rd December.

The famous frescoes in the Casa Bartholdi in Rome, by Cornelius, Overbeck, Schadow, and Veitz, representing the history of Joseph, which were purchased some time ago by the National Museum of Berlin, are now being taken out of the walls by Professor Bandini prior to their despatch to Berlin.

The most ancient and interesting historical relic, the throne-chair of Queen Hatasu (XVIII. Egyptian Dynasty, B.C. 1600), described in the Jubilee number of the *Times*, on the 22nd of June, has been presented to the British Museum by the owner, Mr. Jesse Haworth, of Bowdon, Cheshire. The throne-chair is the only extant specimen of ancient royal Egyptian furniture, and is the most venerable piece of dated cabinet-makers' work in the world. The national collection is much enriched by this addition to its treasures, and the nation has reason to be grateful to the munificent donor.

Lately, in carrying out some works at the mouth of the Erft, where it joins the Rhine, close to Neuss, the remains of a bridge, dating clearly from the Roman period, were found. It seems to have been very well built, and was carried across the Erft by two arches.

In the Hawk and Buckle Yard, Denbigh, is an old cockpit, the only cockpit in the Vale of Clwyd, and the landlord has just gone to the expense of having it renovated, as an object of antiquarian interest.

The Roman remains at Tockington Farm, near Bristol, has now been examined by skilled archæologists; and in the *Builder* for November 19 last there are illustrations of the find as follows: Pavement of north-east room; Table-stone; Mosaic border from north-west room; Base of column; Quern; Mill-stone; Arch of Hypocaust. The arch is formed of the local lias stone, which splits readily into evenly-cut forms.



Meetings of Antiquarian Societies.

British Archæological Association.—Nov. 16.—Sir J. A. Picton, President, in the chair.—A series of sketches of ancient buildings and antiquities recently discovered was exhibited by Mr. J. T. Irvine, the greatest number being found in the neighbourhood of

Peterborough.—Mr. Williams exhibited some mortar of flint-like hardness which had been sawn out of the Roodey wall, Chester, as an example of the mortar used in its composition. There are a few fragments of Roman brick in its composition.—After some other exhibits, a paper was read by the President "On the Walls of Chester." After referring to the differences of opinion relative to the age of the walls which have recently been put forth, the belief was expressed that the truth would be arrived at only by a critical investigation, not alone of the walls themselves, but of the historical records. This the lecturer has endeavoured to accomplish. Commencing with the notices of old writers, many curious facts were elicited. Thus Giraldus Cambrensis speaks of the great quantity of Roman buildings which remained in his time. Roger de Hoveden, William of Malmesbury, Matthew Paris, and Higden all speak of the walls, and Higden mentions the stones laid like the work of Hercules. Turning to the present condition of the walls, the lecturer gave the results of the recent excavations. After comparing the ruin of Chester with the destruction of Anderida, which also remained desolate for many years, he referred to the continuous existence of Roman walls at both places. Turning to a series of elaborate plans showing the construction, he indicated that at all the points where excavation has been made, and some others, Roman masonry is visible. Speaking of one of the sculptured stones, on which the figure appears with a stole, he quoted Horace to show that stoles worn by women were sometimes worn by men.—Mr. Loftus Brock reported the latest results of the excavations, which at the Roodey show that the wall is backed up by thirteen feet of solid concrete.

Numismatic.—Nov. 17.—Dr. J. Evans, President, in the chair.—The Rev. G. F. Crowther exhibited, on behalf of Mr. H. Symonds, a penny of Edward III. struck at Durham, with mint-mark crown on obverse instead of the usual cross patée; also a penny of Henry VIII., "Cantor" second coinage, with W—A at sides of shield, and mint-mark T on obverse only.—Mr. L. A. Laurence exhibited a gold crown of Henry VIII. with the reverse inscription on both sides.—Mr. H. Montagu exhibited specimens of rare or unpublished sixpences of the Commonwealth, dated 1657 and 1659.—Mr. Krumbholz exhibited a rare half-crown of Charles II., 1681, with elephant and castle under bust.—Mr. Durlacher exhibited a half-guinea of George II., 1730, young head with E.I.C. under bust, no gold coins having been previously known of that year.—Mr. F. W. Pixley exhibited a complete set of the Jubilee coinage.—The Rev. G. F. Crowther read a paper "On Groats of Henry VII. with the Arched Crown, Second Issue."—Dr. B. V. Head read a paper, by Prof. P. Gardner, "On the Exchange Value of Cyzicene Staters," in which the writer maintained that the Cyzicene and the Daric were of the same value, and passed at Athens as equivalent to 28 Attic drachms, in the Persian dominions to 25, and at Panticapæum to 22.—Dr. Head fully agreed with Prof. Gardner's conclusions, and stated that he hoped to be able to lay before the Society at an early date accurate specific gravities of a series of early electrum coins, together with the percentages of gold and silver contained in each specimen.

Society of Antiquaries.—Nov. 24.—Dr. J. Evans, President, in the chair.—Mr. G. Payne announced that he had been able to procure a faculty for the exhumation of the Roman lead coffin found at Plumstead in January last and buried in the churchyard, and that he had immediately acted upon it, with the result that the coffin was now safely deposited in the Maidstone Museum.—The Earl of Scarborough exhibited a splinter of bone and a broken iron ring of mail which were found in a sealed stone from an altar at Roche Abbey.—Mr. W. H. St. John Hope suggested that the ring was a relic of St. Godric, the hermit of Finchale, whose shirt of mail became after his death a fruitful source of relics.—Mr. J. G. Waller exhibited a silver ring bearing a trader's mark, recently found by him at Temple Place, Strood.—Mr. W. G. Thorpe exhibited the original warrant for the arrest of John Bunyan in 1674.—Mr. W. J. Hardy read a paper illustrating the extent to which tobacco was grown in the west of England, and especially in Gloucestershire, during the seventeenth century, and the steps taken by successive Governments to put it down in favour of the interests of the Virginia Company.

Philological.—Nov. 18.—Mr. H. Bradley in the chair.—Dr. Whitley Stokes read a paper "On Neuter Stems in *s* in the Celtic Languages," in which he produced eleven undoubted and two probable fresh instances of these very rare stems. He then read several of his contributions to the new edition of Fick's *Dictionary of Comparative Etymology*, and gave many fresh analogues of Indo-European roots in Old Irish, etc., with a few specimens of how Old Irish threw valuable light on obscure words in other Aryan languages.—The Honorary Secretary announced that the Council had approved the appointment of Mr. H. Bradley as joint editor with Dr. J. A. H. Murray of the Society's *New English Dictionary*.



Reviews.

Church Plate in Rutland. By R. C. HOPE, F.S.A.
(London: Bemrose and Sons, 1887.)

The name of the author is sufficient guarantee for the accuracy and skill of his productions, but in this pamphlet of 35 pages he has managed to invest a dry and statistic subject with interest and even fascination. Rutland necessarily contains few churches, and therefore little plate, but a large proportion of that is of considerable interest. Mr. Hope not only gives details of nearly every piece of plate (ancient and modern), but in several instances brief notices of the donors. The inscriptions on the plate are frequently curious, and of more than passing interest; thus, at Bishbrooke, a paten, weighing six ounces (troy), bears the date 1638, and the price 35s. 6d.—no mean help to estimating the value of old church plate. At Thistleton, it appears that two black bottles of peculiar shape used to grace the altar, one containing port and the other sherry, the wines being mixed at the communions. Additional value is given to the book by a chronological index and a list of the names

of donors, as well as by careful illustrations of some of the most beautiful pieces. A pre-Reformation patent at Edith Weston might advantageously be studied by modern makers of church-plate.

A Church History of Cornwall. By REV. W. S. LACH-SZYRMA, M.A., F.R.H.S. (London: Elliot Stock, Plymouth: "Church in the West" Office.) N.D., pp. viii, 142.

The many peculiarities of the ancient Cornish Church are so numerous that any account of its must needs be interesting: and perhaps Mr. Lach-Szyrma has been wise in addressing his work "rather to the Cornish people and to the Church public generally than to the learned;" but to an antiquary the result is a little disappointing. The history of the Brito-Celtic Church is so involved and curious that the reader can but regret that an authority as competent as the author should be content to deal with it so superficially, and may be pardoned if he cherishes the hope that Mr. Lach-Szyrma, having addressed the "Church public generally," has an address in store for the student also. So far as it goes, the book is valuable; all there is to complain of is that it does not go far enough. The work having been practically published in the *Church in the West*, necessitated its division into some sixty very short chapters, and these are for convenience grouped into seven parts, each part dealing with a different era in the history of the Cornish Church. The first and second, which deal with the foundation and formation of the Cornish Church, are the best, for as he comes down to the time when records abounded, Mr. Lach-Szyrma seems to have been overwhelmed by the mass of matter; and in dealing with many things gives too little of anything, with the usual result of appearing scrappy and crowded. In Part V. the Reformation period is dealt with: it is the least satisfactory part of the book, the chapter on Puritanism being terribly inadequate. Can Mr. Lach-Szyrma be serious in stating that Puritanism never thoroughly got hold of Cornwall? That the proportion of Royalists was unusually large, is true; but there is no reason to suppose (as the author does) that Puritans necessarily belonged to the Parliamentary party—at least, prior to the Covenant, when the subscribers perforce turned their back on the church—and the reception of Quakerism in Cornwall shows the people not to have been inimical to Puritanism. Part VI., which gives an account of Wesley and his followers in Cornwall, is certainly entertaining and not without value, although the biographical chapters might have been spared, and their place filled by an account of the influence Wesley's teaching had in respect to the Church. One result he does not mention was that it filled the churches, for the true Cornish follower of Wesley until recently obeyed his leader's direction, and went to the parish church at least once on the Sunday. The concluding part relates to the re-establishment of the Cornish bishopric. The chronology of Cornish Church history, and a Cornish calendar, with brief notes on the saints, are valuable features. The printing, paper, and binding leave much to be desired; and the illustrations of Truro Cathedral are little better than blotches, and the advertisements of sewing-machines, parasols, and confectionery are hardly in keeping with the subject.

Correspondence.

A STRAY MEMORIAL BRASS.

A memorial brass in fine preservation was recently discovered in a pond at Snailbeach near Minsterley, Shropshire, bearing the following arms and inscriptions: Quarterly 1st and 4th, within a bordure engrailed three cross foxes; 2nd and 3rd, three bendlets. Below: "*Omnia una manet Nox et calenda via Lethi.*" John, the son of John Jones of Sylvaive and Margaret his wife, was buried the 10th day of April, 1700. Margaret, the wife of the said John Jones, the daughter of Thomas James of Castlewright, Gent., was buried the 20th day of May, 1701, aged 48. John Jones of Sylvaive, Gent., was buried the 12th day of October, 1728, aged 64."

In what county are Sylvaive and Castlewright? Minsterley is in the centre of the Shropshire lead-mines, and it may be probable that this brass found its way into Shropshire through the removal here of some one interested in mining from Devon or Cornwall. Its restoration to its original home seems desirable.

When at Minsterley I noticed the following epitaphs in the churchyard:

This man was a character odd,
Rejoicing, then weeping again:
He rejoiced in the goodness of God,
And he wept at the badness of men.

Another (Gabriel Jones, 1728):

Dear friend, for me mourn ye no more,
I am not lost but gone before;
Nor wealth nor riches can prevail,
Death gives no quarter, *takes no bail.*

Dogpole, Shrewsbury,
December 1, 1887.

WILLIAM D'YPRES.

[*Ante*, xvi., p. 211.]

Mr. F. Surtees has had his opportunity of setting forth his case at the fullest length; and after prolonged and careful search he is unable to produce, in one single contemporary chronicle or record, a mention of William d'Ypres as "Earl of Kent" or indeed as an "Earl" (*Comes*) at all. Further discussion is obviously useless, and, so far as I am concerned, the controversy is at an end.

J. H. ROUND.



To Contributors.

Changes of Address—Addresses Wanted:

1. Proof of Art. "Haines's Monumental Brasses," by J. G. Bradford, returned from 187, Dalston Lane, E.
2. Letter, addressed Mr. O. S. T. Drake, 2, Eaton Square, returned.

Rejected MS., entitled "Honest Tom," and purporting to be from MSS. in the British Museum, but the whole of it being printed in Wilkins's edition of Sir Thomas Browne's works.—Apply at the office, 62, Paternoster Row.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

Pickering's Diamond Greek Testament. Good copy; newly bound in polished morocco (by Ramage). Gilt on the rough.—Offers to 100, care of Manager.

Lord Brabourne's Letters of Jane Austen; 2 vols. in one; newly half-bound in red morocco; fully lettered; interesting to a Kentish collector.—Offers to 101, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Several old Poesy, Mourning and Curious Rings for sale.—308, care of Manager.

A Pickering's Diamond Greek Testament, in original cloth, with *front*, splendid copy, 15s.—P., care of Manager.

Poems by Rochester, Roscommon, and Dorset, Earls of, two vols. in one, illustrations, etc. (Glasgow, 1756), £2.—R., care of Manager.

Book-plates for sale or exchange.—W. E. Goulden Athenæum Library, Canterbury.

A small collection of Ancient Egyptian Antiquities, Gods, etc., in bronze, etc., for sale or exchange.—Wanted, missals, ivories, enamels, miniatures, swords, or armour.—8A, care of Manager.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

WANTED TO PURCHASE.

Mrs. Millington's Heraldry in History, Poetry, and Romance.—Price and condition to George Chapman, 51, Coney Street, York.

Maria de Clifford, novel, by Sir Egerton Brydges, about 1812-18.—Address 310, care of Manager.

Reports of old books on wrestling, quoits, and kindred subjects.—119, care of Manager.

Mackie's Castles, etc., of Mary Queen of Scots.—100A, care of Manager.

Wind Voices, by P. B. Marston.—Elliot Stock, 62, Paternoster Row, E.C.

Alice's Adventures in Wonderland, 1st edition. Alice Through the Looking Glass, 1st edition. Hunting of the Snark, 1st edition.—M., care of Manager.

Fergusson's Antiquities. Oldmixon's British Empire in America, 2 vols.; London, 1708. Memoirs of the Princess Lamballe; edited by a Lady. Woman's Duties; published by Miss E. Faithful at the Victoria Press. Ferguson's Wanderings in France and Switzerland. Grant Allen's Physiological Æsthetics.—Elliot Stock, 62, Paternoster Row, London, E.C.

A Royalist Medal in good condition.—Address, Mrs. Grundy, Whitefield, Manchester.

Bunsen's Egypt's Place in Universal History, 5 vols. Rawlinson's Sixth Great Oriental Monarchy.—Bacon, Cranbrook Villas, Ilford, E.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E.C.

Diary of a Cavalier.—C., care of Manager.

Old London and County Views and Maps. All counties in stock. Engraved Portraits for illustrating. Parcels sent on approval for selection.—R. Ellington, 15, Fitzroy Street, London.

Registers of Broad Chalk, Wilts (published 188—).—T., Balnageith, Torquay.





The Antiquary.



FEBRUARY, 1888.

On the Roman Walls of Chester, and on the Discoveries made in them.

BY C. ROACH SMITH, F.S.A.*

THE mural defences of Roman towns and *castra* are among the most imposing remains of the empire which for so long a period held so much of the world in its powerful grasp. Consequently they have excited universal attention and admiration; and, of late years, have been carefully studied in France, Germany, and Belgium, and to some extent, though perhaps not so circumspcctly, in England. I have endeavoured to do justice to those of Richborough, Reculver, Lymne, † Pevensey, ‡ and Chester. The last of these is the chief object of my present remarks, though I think the present occasion demands reference to others.

Richborough may be taken as an example of the construction peculiar to many, being faced externally with small squared stones, called by the French *petit appareil*, separated by bonding courses of red tiles at intervals; the interior being composed of a mixture of various stones, flints, pebbles, etc., cemented by quick-lime, and forming a mass so compact as to be separated only with the greatest difficulty; the same with the mortar which cements the facing-stones. The walls are of great width and height, and surrounded with

* This article, in which the author has interweaved some recollections of the Chester Congress in 1849, stands as the second contribution to our series of Reminiscences by Antiquaries.—ED.

† *The Antiquities of Richborough Reculver, and Lymne*, 1850.

‡ *Report on Excavations at Pevensey*, 1858.

battresses round at the angles and square on the sides. These battresses must, in all cases, have been built for defensive purposes in case of attack or siege, for they were not needed to strengthen the curtain walls. Though generally they were tied into the walls, yet occasionally they were built up to them, and only united at top, as in London, Burg, and Caerwent.

Of the Richborough type are the walls of Chichester, Canterbury, Colchester, Verulamium, York, and others; while in details there are variations, for although Roman masonry is of so marked a character that an experienced eye cannot fail to detect it at a glance, yet it is by no means confined to strict regularity. Sometimes the facing-stones vary in size in different parts; the bonding-courses may not be regular; and at Caistor, the *Venta Icenorum*, cut flints, in one part, were used instead of squared stones. The fine remains at Pevensey are a good example of this irregularity. It is easily explained in considering that, particular materials not being at hand, the architect, to avoid delay and cost, used what was available.

The walls of Canterbury and Chichester have been deprived, in early times, of their facing-stones, and subsequently repaired, so that no Roman work is now to be seen; but slight excavations at the base would show the original masonry compact and untouched. This was instanced at Chichester in 1885, during a congress of the British Archaeological Association. In these towns the core of the Roman walls serves as the foundation of an elevated promenade. The same at Chester, although no stress seems to have been laid on this obvious and interesting fact. Colchester may also be mentioned for its promenade and houses upon a limited extent of the walls.

Bonding-courses of tiles occur in the walls of all the above-mentioned towns. But in those of Caerwent, the *Isca Silurum*, they are wanting, although the masonry is in small squared stones; and here the bastions are hexagonal.*

At Chester, the construction of the walls differs entirely from that in the towns referred to above, and from others in the south of England, the facing-stones being of large

* *Journal of the Association*, vol. iv.

size (*grand appareil*), laid without cement and without bonding-courses of tiles. They are, in part, surmounted by a cornice, quite a novel feature; but it must be considered that there are only a very few Roman walls perfect to the top. That external ornamentation was occasionally used is evidenced by the superb remains of Babylona, the modern Baboul, or Fostat, near Cairo, the quarters of the 13th Legion, surnamed *Gemina*.^{*} Still more perishable have been the sheds, probably of wood, engraved so conspicuously in the coins of the Constantine family, which have representations of fortresses.

Almost close at hand, Aldborough, the representative of *Isurium*, an important station or town, affords comparison with Chester, the walls having been built with large stones without bonding-courses of tiles.† To the north, so far as I am able to ascertain, tiles are absent in the walls of all the *castra*, as they certainly are in the Great Wall of Hadrian.

The unlooked-for discoveries which have been made recently, and are still being made, in the core of the walls of Chester, open a source for the exercise of speculation and reason as to the date of the walls, and as to the cause of the use of the remains of early monuments as building materials. Had *Deva* an enclosing wall previously? And, if so, as was the case with London, did the town require enlargement? While with Londinium there is evidence of a second wall, apparently not earlier than the reign of Severus, I am not aware that in Chester any such mural remains as were met with in London have ever been noticed, and this fact, if such it may be accepted, limits the discussion.

As yet, the inscriptions brought to light, chiefly sepulchral, do not help us. Did they include the names of emperors, or of consuls, or of other known historical persons, they would, of course, prove that the walls had been built posterior to certain known periods, but not how far posterior. Looking at the style and artistic character of the sculptures, it may, in my opinion, be considered that they are not of a late time, and may be early, bearing in mind that they are the work of

provincial artists, and that in the most flourishing periods of art there were ever inferior as well as superior workmen.

Suggesting, therefore, a somewhat late period for the building of these walls, we have to consider the cause of the condition in which these monuments are found. They bear unequivocal marks of intentional and savage mutilation, such as would be perpetrated by victorious barbarians. *Deva* was garrisoned by the 20th Legion; but we have abundant evidence to show that it was often removed to the North for public works, and to aid in repelling the Northern nations who were ever invading the Roman territories, and often successfully. It may be that during a withdrawal of this military force, *Deva* was suddenly surprised and captured by an incursion of barbarians from the West, who found no difficulty in taking and overturning a town left defenceless, without soldiers and without walls.

Historians and panegyrists give startling accounts of the recovery of towns in Gaul by Constantius, Constantine and Julian; towns which had been sacked and destroyed by the barbarians; and Probus is said to have reconquered sixty towns captured and possessed by Teutonic invaders.^{*} Such records as these are quite sufficient to enable us to understand the cause of fragmentary monuments having been used for building materials, precisely as at Chester. M. De Caumont calculated that in France alone there were full fifty towns with walls so constructed. I mention a few which occur to me.

The wall which adjoins one of the Roman gateways at Tours has been laid open, so that the interior may be well seen and understood. Near the ground it is composed of monuments and inscriptions laid in without mortar: they appear to be of an early time. Near Tours is the castrum of Larçay, the walls of which are built upon columns cut longitudinally, the ends of which, in the interior of the walls, face outwards.† The base of one of the bastions of London Wall was wholly composed of columns sawn lengthways.

The mode of construction revealed in the Roman wall of Bordeaux is as follows:

^{*} "A barbaris sexaginta per Gallias nobilissimas reciperet civitates."—Vopiscus, *in Probo*.

† *Collectanea Antiqua*, vol. iv., p. 10.

^{*} *Collectanea Antiqua*, vol. vi., plates xiv. and xv. *Reliquie Isuriane*, by H. Ecroyd Smith, 1852.

“To the height of about four mètres above the present level of the ground, and to the depth of from two to three mètres, the wall was built to the width of about five mètres, with stones of *grand appareil* from the violent demolition of ancient monuments, such as temples, palaces, triumphal arches, fountains, tombs, etc. These stones were placed, dry, without mortar, simply in rows with the greatest possible exactitude. Above this kind of foundation was found a continuation of the wall, constructed with stones cemented by excellent mortar, applied also on the exterior to the regular rows in *petit appareil*, relieved at intervals by courses of tiles.* It had before been remarked that the Burdigalan workmen had almost always avoided mutilating uselessly the ancient monumental stones, and had placed and arranged them with an almost religious care; they respected the inscriptions, and, as much as possible, the sculptures; and refrained from using mortar to bind the layers.”

“But whatever may have been the kind of veneration for their ancient monuments evinced by the builders of the circumvallation, it is not the less certain that these monuments had been overturned by violence. The walls were raised, especially on the south side, upon the remains of houses destroyed by fire; the adjoining ground was composed of the *débris* of edifices destroyed by fire; many of the large square stones had been calcined; almost all bore traces of brutal mutilation. When several rows of these large stones had been removed, there was found in the middle of the wall, a *cippus* inscribed in honour of a lady of Treves, named Domitia, wife of Leo, dated in the consulate of Postumus, in A.D. 258.”

Here we obtain an approximation towards fixing the date of the walls; but not a very close approximation. It could not have been before the time when Gaul was in the possession of Postumus, and it was probably some years after. The inscription is of the highest importance, and such is the evidence we hope to find at Chester; but which has not been forthcoming up to the present moment.

As regards Bordeaux, the poet Ausonius comes to our assistance with most important

* *Société Archéologique de Bordeaux*, ii., pp. 16 et seq.

evidence. Burdigala was his birthplace; and he speaks of the city as being walled.* As he lived in the fourth century, he must have seen the walls which enclosed the monuments, for it is not likely they could have been destroyed and rebuilt after his death. He also refers to the walls of Toulouse and Treves, to which the same remark will apply. What has been stated of Bordeaux will serve to describe the construction of the walls in many more towns in France, Belgium, and Germany, for in all respects they are similar, suggesting the notion, as M. Schuermans observes,† of their having been erected by one sentiment and law. Some idea of the great interest of these sculptures may be gathered from those figured in the *Collectanea Antiqua* from Lillebonne, Sens, Douai, and Bordeaux.‡

No one has treated this important subject so fully and comprehensively as M. Schuermans. He has reviewed all that has been written on it; and has logically proved that these walls could not have been built so late as the fifth century, as some have supposed; and, of course, not in the tenth century or later, as others have conjectured; while he advances sound arguments to support his own opinion, that their date must be referred to the close of the third century.

When, in 1883, I published in the first volume of my *Retrospections* some account of the Congress of the British Archæological Association at Chester in 1849, I was unprepared for what has recently been laid before the world, as asserted, and no doubt believed, “in the interests of truth;” but, as time has so soon shown, in the interests of error. Individual conjectures have been supported by the authority of the Archæological Institute, which held a congress at Chester in 1886, and therefore had time to study the architecture of the walls, and to form an opinion on their date and character.

To me was assigned the inspection of the walls, under the guidance of the Rev. W. H. Massie, of the local Archæological Society, who, together with Mr. Harrison, Mr. Hicklin, Mr. Potts, Mr. Peacock, and other residents in the city, had been in active correspondence

* *Clara Urbes*, Burdigala, xiv., v. 12, 13.

† Vol. iii., et seq.

‡ “Ramparts d’Arton et Tongres;” *Bulletin des Commissions d’Art et Archéologie*, Bruxelles, 1877.

with me, and on this occasion were, as ever, communicative and courteous. Among us were Dr. Hume, Mr. Mayer, Dr. Bruce, Mr. George Godwin, Mr. Alfred White, Mr. Bedford Price, Mr. C. Baily, Mr. Chaffers, and others, well qualified to judge of Roman architecture from practical experience. We have now, in 1887, the Association confirming, to the letter, my report of 1849. I need only refer to the elaborate papers of Sir James Allanson Picton, and Mr. E. P. Loftus Brock; and to my own brief paper read at Chester in August, 1887, now printed with notes. From a mass of correspondence which I have preserved, I extract a few passages pertinent to the long discussion on the Chester walls, which, I see, is not yet terminated.

Mr. John Hicklin, on July 20, 1849, wrote: "There are some very old parts of the city walls formed of squared blocks, a foot thick and about 18 inches in the bed, of a much more durable grit-stone than usual in Chester. These are set entirely without mortar: they rather incline backwards. They are surmounted by a cornice, which was always said by Mr. Harrison, the architect of the castle, to be Roman. It seems to have been prior to the Phoenix Tower, built *témp.* Edward III., or thereabouts; this last being built as if on the ruins of the former." "A stone in the city wall of the usual tablet form of the Romans, but without any inscription, was noticed by Mr. Baily when in Chester. It is rather smaller than the one in the Chapter-room inscribed *COH. I. OCRATI*, etc. (*Col. Ant.* vol. vi, pl. viii., fig. 4), which is supposed to have been a mark in the wall showing how far such a cohort had done of the wall. It was found at the foot of the wall, among the rubbish, and built into it by the man who repaired it."

The Rev. W. H. Massie writes, September 29, 1849: "You remember the little tablet in the wall between the Kale Yard and the Phoenix Tower. The old Mr. Harrison, architect of the castle, has been long since dead. He was a first-rate classical architect, and spent much of his early life in Rome. It was my father who told me he recollected Mr. Harrison saying that when he pulled down the old North Gate to build the new one, he found the whole substructure to be Roman; and on looking just now at the in-

scription over the new gate, I see that his opinion is there recorded. I believe the cornice to be original, both because the nature of the stone and structure of the wall and cornice correspond, and also because the cornice extends, in broken lengths, for at least 100 yards. I suppose that the original parapet stood above the existing cornice, though that parapet has long since perished. The position, so far above harm's way, and lying to the north (which always preserves our grit-stone), may account for its having stood so long. The courses are a foot deep, but from 18 inches to 2 feet on the bed, which is a strong Roman feature."

The quarries which supplied the Roman and the mediæval stones can surely be determined by the local geologists. I at once detected and pointed out the difference between the two; and subsequently the different kinds of lichens which grew upon them. This, to us, obvious fact, has been denied or questioned. While writing, I have received confirmation from my friend Mr. Joseph Clarke, F.S.A., well known as a naturalist: "I have paid some attention to the walls of Chester, and your paper will be of great interest to me. I have not forgotten walking round the walls with Hallam the historian and you, and collecting the two distinct lichens; one that grew upon the foundations of the old wall, and the other which covered the remaining portions of the mediæval wall." With Mr. Hallam was his son, to whose memory Tennyson dedicated his admired *In Memoriam*.

Dr. Bruce assisted in person at the Congress in 1849, and gave a paper on the "Roman Wall" which excited great attention. When I asked Mr. Pettigrew who presided, what he thought of it, he replied with emphasis: "It was eloquent." It was information novel to almost all, delivered with eloquence. In that year Dr. Bruce kindly pressed me to accompany him and a party of friends along the line of the Roman Wall. He was preparing the first edition of his work on the subject, published on New Year's Day in 1851. This was followed in 1853 by a second edition. In the interval it was my good fortune to accompany Dr. Bruce in a week's tour from Wall's End to almost the western extremity, our base of operations being the classical and hospitable mansion

of Mr. John Clayton, at Chester, just outside of the important station of Cilurnum, which is included in the park, and to the present day continues to reveal unlooked-for wonders, as it were by magic influence. He can call spirits from the river's depth and the entombing earth, and they come at his call. *The Roman Wall*, properly dedicated to Mr. Clayton, soon reached a third and a fourth edition in quarto; and now it has expanded into a folio, under the title of *Lapidarium Septentrionale*, in which the inscriptions and sculptures are fully treated and illustrated. To this we may expect supplements.

It was at the Chester Congress I became acquainted with Mr. Joseph Mayer, now no longer with us. To him I have tried to do justice in my *Retrospections*; but it is impossible to narrate the incessant kindnesses I received from him during our long acquaintance. I placed in his hands my Correspondence up to the last five or six years, believing that it would be arranged and preserved at Bebington or Liverpool. But after his death came the inevitable auctioneer; and now, what its fate may be I know not.

Mr. Ormerod, the eminent Cheshire historian, was one of my correspondents, as his letters in the collection referred to will show. He would be rather surprised to find his name quoted prominently among those who saw nothing Roman in the Chester walls. He willingly allowed me to give him no little trouble in inquiries on Roman remains in his neighbourhood, but he assured me that he had not studied Roman architecture. There is an instance of this in a drawing he sent me of Caerwent, about which I had consulted him. It is artistically good and picturesque, but archæologically disappointing.



Finger-Rings.

BY THE LATE HODDER M. WESTROFF.

THE practice of wearing rings has been widely prevalent in different countries, and dates from a very early period.

Among the many ornaments worn by the rich and luxurious at all times, the most

universal and famous in general use were finger-rings. The purposes for which they were used were various. At first they were used as signets to stamp the right of ownership on any object of importance. For this purpose we find them at the earliest period among the Egyptians and Asiatic Greeks.

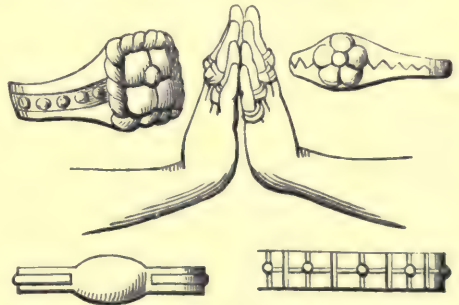
At a later date they were used for a variety of purposes: as pledges of affection and love, as gifts, or engaged rings, and the most important of all—the wedding-ring.

In the sixteenth century rings were an almost necessary part of the toilet of a gentleman; they indicated rank and character by their style and devices. In an old play (first part of *The Contention betwixt York and Lancaster*) we find the expression:

I am a gentleman, look at my ring;
Ransome me at what thou wilt, it shall be paid.

In another old play by the Duke of Newcastle—*The Country Captain*, 1649—a fop is described “who makes his fingers like jewellers’ cards to set rings upon.”

Ladies at all times have shown a love for decorative rings. The figure of an Egyptian lady on a mummy-case in the British Museum exhibits her hands covered with rings. In



Bromsgrove Church, Staffordshire, are the fine monumental effigies of Sir Humphrey Stafford and his wife (1450), remarkable alike for the rich armour of the knight and the courtly costume of the lady. She wears a profusion of rings; every finger, except the little finger of the right hand, being furnished with one. They exhibit great variety of design, and are valuable as exponents of the fashion of that day.

Queen Elizabeth had a remarkable fondness for finger-rings. Paul Hentzner, in his *Journey into England*, 1598, relates that a

Bohemian baron having letters to present to her at the Palace of Greenwich, the Queen, after pulling off her glove, "gave him her right hand to kiss, sparkling with rings and jewels—a mark of particular favour."

Even Popes had such a passion for rings, that Pope Paul II. is said to have died a martyr to his love for them, as his death is ascribed to a cold caught from the weight and chill of the rings with which the aged Pontiff was wont to overload his fingers.

"Rings in modern times," writes Madame de Bassera, "have been made in some countries Love's telegraph. If a gentleman wants a wife, he wears a ring on the first finger of the left hand; if he be engaged, he wears it on the second finger; if married, on the third; and on the fourth, if he never intends to be married. When a lady is not engaged, she wears a hoop or diamond on her first finger; if engaged, on her second; if married, on the third; and on the fourth, if she intends to die a maid. As no rules are given for widows, it is presumed that the ornamenting of the right hand, and the little finger of the left, is exclusively their prerogative."

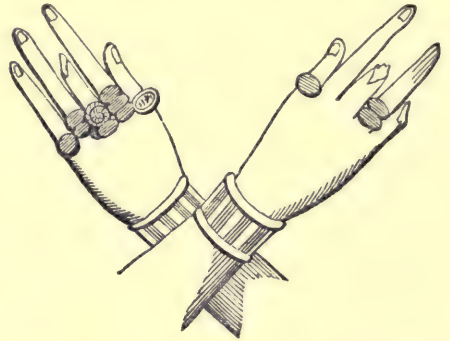
At the present day, the chief object of decorative rings is to exhibit the wealth and extravagance of the wearer. They are worn more as ornaments, than as articles of use; and to such a pitch is the passion for these ornaments carried (a practice in which the ancient Romans set an example), that some wear five or six rings on each finger. How frequently is the hand in a seemingly careless manner carried to the cheek to show off some rings of priceless value, bearing diamonds darting flashes of light, rubies of the richest hue, sapphires of the azure of heaven, and opals displaying the most exquisite changes of colour!

I shall now give a brief history and description of rings as they were worn by different nations from the earliest times down to the present day, and mention in particular those which were remarkable for their artistic merit or their historic interest.

EGYPT.

The favourite form for signets set in a ring among the Egyptians was the scarabæus, or sacred beetle. It was perforated in its

length, and was so set as to revolve in the ring. Engraved on the under surface of the scarabæus was the name of the owner, the name of the monarch in whose reign he lived, and sometimes the emblems of certain deities. The oldest signet-rings were made with solid or revolving bezels, often of a rectangular shape and with the name of the monarch inscribed upon them; some of solid gold, others with glass or cylindrical bezels of hard stone. Besides rings with swivel setting, the Egyptians had others of gold, silver, bronze, carnelian or jasper, made of a solid piece of metal, with an oval engraved in intaglio with the name of a deity, king or person. There were also finger-rings of coloured porcelain with bezel, and inscriptions, some of which bear the names



of Kings of the eighteenth and nineteenth dynasties; but they are too fragile for ordinary use, and were probably only employed for funereal purposes. Some Egyptian rings were occasionally in the form of a shell, a knot, a snake, or some fancy device. They were mostly of gold. Silver rings, however, are occasionally met with; two found by Sir J. G. Wilkinson in a temple at Thebes, are engraved with hieroglyphs, containing the name of the royal city. Sir J. G. Wilkinson states that bronze was seldom used for rings, though frequently for signets. Some have been discovered of brass and iron, the latter of a Roman period; but ivory and blue porcelain were the materials of which those worn by the lower class were usually made. From the example of the crossed hands of the figure of a woman on a mummy-case in the British Museum, Egp-

tian ladies seem to have indulged extensively in their passion for loading their fingers with rings. They sometimes wore two or three rings on the same finger. The left was considered the hand peculiarly privileged to bear these ornaments, and it is remarkable that its third was considered by them, as by us, *par excellence*, the ring-finger.



They even wore a ring on the thumb, which, from the hand of the woman on the mummy-case, was evidently a signet-ring.

The earliest example of an Egyptian signet we have, is the rectangular bezel of a ring in the British Museum, bearing the



titles and name of Amunoph II., dating probably about the fifteenth century B.C. Another ring of great historical importance is the bronze one which bears the title of Amunoph III., "Sun lord of Truth," engraved on the oval face of the ring. It was



probably worn by some official in the King's household. It is now in the collection of Lord Londesborough. Sir J. G. Wilkinson mentions an Egyptian ring remarkable for its size—in solid gold weighing four ounces. It consisted of a massive ring, half an inch in its largest diameter, bearing an oblong

plinth, on which devices were engraved an inch long. On one face was the name of King Horus, of the eighteenth dynasty (fifteenth century B.C.); on the other a lion, with the legend "Lord of Strength," referring to the monarch; on one side a scorpion, and on the other a crocodile. Another remarkable ring is one which was found in a tomb at Ghizeh. It is of fine gold, and weighs nearly three sovereigns. According to its former possessor, Dr. Abbot, it was the signet of Khufu (Cheops), the builder of the larger pyramid; but Dr. Birch has shown that it bears the name of Ra-nefor-hat, priest of Khufu, and that its date is Saiti, twenty-sixth dynasty (fifth century B.C.).

(To be continued.)



Emanuel Hospital.

BY HENRY P. MASKELL.

THE old adage to the effect that the safest hiding-place is in the midst of a crowd, might well be applied to the case of many of our monuments. London is so large and contains so much that is ancient: thus it is that many a valuable relic of antiquity within the metropolitan area lies as safely concealed as if in the deserts of Central Africa. And often when one of these is unearthed by some enterprising antiquary, we feel a surprise and interest scarcely less than that excited by the discoveries of Livingstone or Stanley.

Such an obscurity has been the fate of Emanuel Hospital, for of its existence even such omniscient authorities in metropolitan topography as policemen and cab-drivers seem wholly unaware. And this in the face of the fact that it is situated within a stone's-throw of Buckingham Palace and the venerable Abbey of Westminster. And although its claims to antiquity may be modest—its foundation only dating from the end of the fifteenth century—yet from its unique character some few notes on its history will not be without their interest; especially if, as is rumoured, its existence will in a few years become a thing of the past.

The origin of Emanuel Hospital is due to

the bequest of Anne, widow of Gregory Fiennes, Lord Dacre. In her will, dated December, 1594, Lady Dacre declares that she and her husband designed to erect a hospital for the poor in Westminster, and provides that in case that she should not perform it before her decease, her executors should cause to be erected "a neat and convenient house, with room of habitation for twenty poor folk and twenty poor children," and that it should be entitled "Emanuel Hospital." For the support of the hospital she bequeathed her manor and other pro-

an unpopular neighbour. His own estate was at Herstmonceux, in Sussex, close to Laughton, where the murder was committed. Some foresters endeavoured to stop the deer-killing, and one of them, it is said, fell by Lord Dacre's own hand. Further particulars will be found in the *Sussex Archaeological Collection*, xix. 180.

On the accession of Queen Elizabeth, Gregory was restored to his estates and rank, and entered the Queen's service. He espoused Anne Sackville, daughter of Sir Richard Sackville, by whose family Sackville



perties of Brandesburton. The executors were directed to place her hospital on lands of her own selecting in Tothill Fields—about four acres. The expressed design is "The relief of aged people, and the bringing up of children in virtue and good and laudable arts, whereby they may the better live in time to come by their honest labour."

Gregory Fiennes, "Lord Dacre of the South," had begun life under unauspicious circumstances. His father was attainted and executed for murder in 1541. A wild youth of twenty-four years, he had joined a party of boon companions to kill deer in the park of

College, an institution somewhat similar to Emanuel Hospital, was founded. Lady Dacre was a maid-of-honour to Queen Elizabeth, to whom indeed she was related, and whom she always called her "cousin," having been descended from an ancestor of Anne Boleyn, Elizabeth's mother.

Gregory, Lord Dacre, occupied a prominent part in the stirring events of the time. He accompanied the Earl of Lincoln to assist in the ratification of the league concluded at Blois in 1572. Sir Richard Baker appears not to have estimated very highly his ability as a diplomatist, as he calls him "Crack-

brained." Camden, in his *Life of Elizabeth*, refers to him in better terms.

He died without issue in 1594, the barony passing by writ to Margaret Fiennes, his sister, wife of Sampson Leonard. From her the Brand family, who now possess the Dacre peerage, are descended. Lady Dacre survived her husband only a few months.

They are buried together with their only child, who died in infancy, in Chelsea Church, where their monument is now in the south aisle. A model of this monument is in the chapel at Emanuel Hospital. The inscription is as follows :

IN OBITUM NOBILISSIMORUM
CONJUGUM GREGORII
D. DACRES ET ANNÆ UXORIS.

Quos ardens copulavit Amor, Juvenilibus annis,
Abstulit atra dies, mors inopina rapit ;
Ille prior Fatis, Dacrorum, Nobile, Cermen
Occidit, in Morbum, ast incidit illa prius.
Quæ languescendo, Misere prætædia vitæ
Sensit, tam dulci conjuge cassa suo.
Ut teneri cordis concordia junxerat ambos,
Sic idem Amorum contegit ossa locus,
Quos jungit tumulus, conjungunt cælico tecta,
Ut teneant Cælum, qui tenuere fidem.

Nobilis iste vir Nobilis ista mulier
Obiit Sep. 25, 1594. Maii 14, 1595.

And on the reverse :

Nobilis Anna jaces, prudens Sackvillia proles
Viva tui defles funera mæsta viri.
Nil mortale placet, Cælum tua pectora spirant,
Postquam Parca viri, concidit Atra, diem
Fœminii lux clara chori, pia, chasta, pudica,
Ægris subsidium, pauperibusque decus.
Fida deo, perchara tuis, constansque, deserta,
Ut patiens morbi, sic pietatis amans.
O quotiens manibus passis ad culmina cœli
Hanc ammam dexti, suscipe quæso Deus ?
Mens pia, cœlestis patriæ pervenit ad arcem ;
Hic tumulus corpus mentis inane tenet.

Of these elegiacs the following translation was made by the Rev. William Beloe,* Master of the Hospital from 1783 to 1804— one of the few masters who have made any mark in literature :

Those whom in youth love joined, death's day of gloom

With little warning sank into the tomb :
He, Dacre's seed, first yielded to the blow,
She lingered on in weariness and woe ;

* The translator of *Herodotus*. His *Anecdotes of Literature* and a posthumous work, *The Sexagenarian*, are full of interest for students of English literature.

Their hearts responsive beat till life's calm close ;

Together here the bones of both repose.

United by one grave, one faith, they lie,

One blissful need awaits them in the sky.

Here Sackville's offspring, noble Anna, lies,

Who mourn'st thy consort's loss with streaming eyes.

Earth charms no more, but heavenly hopes alone

Cheer thy pure soul and check thy plaintive moan.

Pattern of women.

Thyself the sick man's prop, the poor man's stay,

To God submissive, to thy friends a friend,

In illness meek and pious in thine end.

How oft, thy hands uplifted, didst thou pray,

'Hail, Father, waft me from this world away !'

Thy gentle soul hath reached heav'n's radiant sphere,
Its empty tenement now slumbers here.

To return to the history of Emanuel Hospital : in 1601 a charter of incorporation became law, which embodied the terms of the will, and appointed (after the decease of the last surviving executor) the Lord Mayor and aldermen of London, with their successors, governors in perpetuity. The constitution of the hospital under this original charter was of a somewhat peculiar nature. The real body corporate seems to have consisted of the almspeople themselves, under the name of "The Poor of Emanuel Hospital." This corporation is permitted to purchase lands, to have a common seal, to carry on lawsuits, etc., as well as to elect their own warden and subwarden, and to have the custody of all deeds and writings, and the surplus moneys in the common chest preserved in the chapel.

The chaotic effects of such a system are recorded at length in the archives, and it soon became obsolete, all these powers being now vested in the trustees.

The number of almspeople was by the original charter fixed at twenty, ten of each sex. They were to be chosen from the parishes of Westminster, Hayes, and Chelsea, admission from the latter place being dependent on the condition that the parishioners should keep in repair the chapel and tomb in which the Dacres are buried. The kind of persons to whom preference was to be given were : (1) Decayed and distressed servants of the Dacre family. (2) Former servants of this family who have grown poor, lame, or diseased in the service of their prince or without their own fault. (3) Any poor, honest, and godly aged people past labour. (4) Those born blind, or lamed or disabled

in the service of their prince.* (5) Persons brought down from riches to poverty without their own fault. The present inmates of the hospital are entirely of this class.

Every inmate was required, on pain of dismissal, to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to attend the daily offices of the Church of England, both in the chapel and at the parish church of St. Margaret's.

The original statutes have at various times undergone revision, the principal additional rules being to the effect that the aged people are required to be unmarried and to have attained the age of fifty-six. Such as are blind and are too impotent to attend daily prayers are excluded. Perpetual residence is enforced, and forfeiture of place must follow if any person acquire an estate by which a competence is assured.

By a singular reverse of fortune a lady, said to be the cousin of two queens, became a pensioner of the institution. Her name was Millicent Wynecmore, and she belonged to the family of Hyde, Earl of Clarendon. It is supposed that she was the granddaughter of Alexander Hyde, Bishop of Salisbury, 1665-67, and cousin of Lord Chancellor Hyde.

With regard to the school which in modern times has acquired so great an importance that it now forms an entirely separate institution, Lady Dacre appears to have contemplated a kind of industrial home, in which the aged pensioners, in return for their shelter and support, should each instruct one child "in virtue and laudable arts." But in 1735 a resident schoolmaster was appointed, and was directed to see that the children received "bread, meat, fire, candles, and washing, and that they be instructed in reading, writing, and accompts." As the revenue augmented, the leases of the Yorkshire estates yearly increasing in value, so the school grew in importance. At length, by the United Westminster Schools Scheme of 1873, the endowments of this and other charities in the neighbourhood were devoted to the formation of various middle-class institutions. At the principal of these, Emanuel

School, now located at Wandsworth, Lady Dacre's benevolence is represented by a provision of sixty free scholarships for the children of the poorer inhabitants of Westminster. The holders of these scholarships receive free board, lodging, and education.

The present buildings of the hospital date from 1701, and are of the style commonly affected at the period. The architectural effect is chiefly drawn from the prominence and skilful arrangement of the wooden cornices. The chapel, which was rebuilt in 1732, is enriched by a beautifully carved frieze representing the City Arms, and is crowned by a belfry. It contains the pulpit belonging to the former chapel, which is a good example of wood-carving in the time of James I., and a presumed portrait of Lord Dacre. The altar-table, of an unusual type, the eagle lectern, and the furniture of the sanctuary, were taken from the Church of St. Benetfink, demolished in 1845.

Fifteen years ago, when the writer first remembers it, no estate within some miles of the Metropolis presented so rural an appearance as Emanuel Hospital. A vast garden, extending as far as Victoria Street, and what is now Palace Street, supplied the entire establishment with vegetables and fruit. A splendid avenue of poplars, acacias, and laburnums lined the private road, and protected from the outer world the master's garden, in those days the most pleasant and peaceful retreat which could be imagined.

But of late years a *Nemesis* has fallen. The superfluous land has been either sold, or devoted to the erection of the day-schools founded by the scheme of 1873. The major portion of the endowments were devoted to the purposes of this scheme, and in these times of agricultural depression, what remainder there is is quite insufficient to maintain the institution even on its present limited lines. Nowadays when fussy reform is the order of things, the intentions of a pious founder go for very little indeed. But surely, now as much as ever, some place is needed where those who have fought and failed in the struggle and have become aged, may end their days in peace—some alternative to the parish union. Probably, unless some philanthropist intervene, in a very few years the hospital will have to be disestab-

* Before the foundation of Chelsea and Greenwich Hospitals, this institution frequently sheltered disabled soldiers and sailors.

lished. Another relic of Old Westminster will be handed over to the tender mercies of the speculative builder, and the picturesque old quadrangle, with its quaintly-carved overhanging porches, and its finely-wrought—but, alas! rapidly decaying—Sussex iron gates, will be among the things that have been, and are not.



Traces of Old Agricultural Communities in Hampshire.

HAMPSHIRE contains many visible traces of the work of the Doomsday or a still earlier common plough, and some agricultural customs at present surviving, or recorded as existing within the last two centuries, which probably had their origin in a remote age, when agriculture was carried on in community.

The traces of the operations of the ancient village communities in agriculture, which have for the most part disappeared in parishes situated on the low-lying lands, have been better preserved in those which comprise the slopes of the chalk-hills. At the time of the enclosures of the open common-fields, it would be expected that the earthen balks, which divided the acres in the fields would for the most part be destroyed to make way for the large field system of husbandry; but many slopes of the chalk-downs in Hampshire, which at a remote period had been ploughed, had probably ceased to be cultivated as arable land centuries before the time of the enclosures. The traces of the ancient cultivation were consequently unaffected by the enclosures, and have been preserved to the present day in the form of old terraces, now in many instances much worn down. These terraces are sometimes locally called linches, or lynchets, and, as has been pointed out by Mr. F. Seebohm in his work on *The English Village Community*, were probably produced by the peculiar method adopted in the ancient ploughing on the hillsides. Among the best examples in Hampshire are those on the down, about three miles south of Winchester, and close to Shawford Station, on the London and South-Western Railway. They may be seen on the west in passing the place in a train. Similar

terraces may be observed on the hillsides at Easton, Michelmersh, Houghton, Vernham's Dean, and other places. The remains of the ancient common plough-lands are of two kinds in this county; first, the long strips which form the terraces on the steep sides of the hills; and secondly, rectangular areas which still remain on some of the less steep parts of the downs. These rectangular areas are commonly divided by sloping banks of earth, much worn down, and partly obliterated. By some amateur archæologists they have been sometimes thought to be remains of Roman intrenchments. One of the best examples of these rectangular areas is to be seen on Sombourn Common Down, about two miles to the east of Stockbridge, where the old common arable lands probably gave the name to the down, which it still retains, although now only used as a pasturage for sheep. The rectangular strips there, about ten in number, are situated close to Woolbury Camp, and remain at the present time in very much the same condition as they were left by their last cultivators, perhaps as long ago as the time of the Black Death. About three miles east of Winchester similar rectangular old plough-lands may be seen on the downs north of Chesford Hill, and on measuring some of these areas I found them to vary a little in size, but to be roughly what may be called large acre-plots. Similar rectangular areas occur south of Waller's Ash on the Worthy Downs, and on parts of Lower Woodcot Down, where the areas are smaller. Close by the balks on Woodcot Down there is much black earth on the lower slopes of the down-land, as if marking a former inhabited site.

Traces of the old ploughed lands or lynchets are also met with in Hampshire in some of the field-names which still remain in many parishes; of these we have South Linch, at Hursley, close to the great earthwork, or Castle of Merdon; and the Manor of Merdon is an example where the custom of Borough English still survives, under which the youngest son is entitled by the custom of the manor to succeed to his father's real estate. We have fields called Linches at Overton, at Hyde, near Fordingbridge, and at Alverstone, in the Isle of Wight. There is also Lynchford, near Farnborough, Linch Hill, near Alton, Lynch Row, near Bishop's

Sutton, Lynch House, West Meon, Lynchetts King's Sombourne, Lynch Hill, Whitchurch, and other examples.

At St. Mary Bourne we have Upper and Lower Links Farm, and close by, the outlines of the old linches or terraces on the hillside may still be easily traced during the season of ploughing. Close by here also in Linksfield the remains of a still older village community of British date, consisting of querns, pottery, and a very large number of articles of domestic use, have been found in abundance, and of which specimens may be seen in the Museum at Reading, and at the Hartley Museum, Southampton.

The antiquity of the terraces and balks may not be greater than the earlier centuries of the manorial system, but the circumstance that at Woodcot, in Wallop Fields, on Sombourne Common Down, and elsewhere, they are very remote from the villages, and quite close to ancient earthworks, must not be overlooked, as such lands may have been first cultivated by a community whose homes and defences were close at hand.

At the time of the Domesday survey an agricultural community of villeins under the nominal lordship of the Bishop of Winchester lived at Alverstoke. The entry in Domesday Book is, that "the manor was and is held by villeins; here are forty-eight villeins." There are no borderers or serfs recorded as living on this manor, and the villeins appear to have formed one of the most definite agricultural communities of which we have any record in Hampshire.

Several centuries later we find these villeins incorporated and possessed of a common seal under the name of the "men of Alverstoke." Their seal was described by the late Sir F. Madden, and is engraved in the Winchester volume of the *Archæological Journal*. There is also a record of an Inquisition held at Alverstoke in 1341, as a result of which it is certified "that there are no traders in Alverstoke, and that all live by agriculture and hand labour."

A similar community of villeins under the Bishop existed at Millbrook, concerning which the Domesday record states that "the land was and is held by villeins."

At Fareham some encroachment on similar common cultivated land appears to have taken place at the date of the Domesday survey, for

it is recorded that "Of this manor Ralph holds $7\frac{1}{2}$ hides of the villeins land." And similarly concerning Whitchurch it is stated that Malger holds one hide, "which is villeins land."

Several manors in Hampshire have peculiar customs, which appear to have come down from a remote time, before the manorial system had taken the place of the village community. The most remarkable instance is that of Ibthorpe, which is now a hamlet in the parish of Hurstbourn Tarrant, and is about six miles north of Andover. The people of Ibthorpe are lords of their own manor, and to this day exercise their manorial rights, in respect of which they have exclusive common rights on the seventy acres of common-land at Pillheath, including a right to everything that grows on this common, with liberty to take it away for their use in Ibthorpe, but not for sale. They have also a right of pasturage in common with the Hurstbourn people on Hurstbourn Common.

On the south of Hurstbourn Tarrant is a hill of considerable height above the village, now covered with wood, stretching away towards Andover, and called Doles Wood. From the circumstance that this part of Hurstbourn was subject to common pasturage to within recent time, it is probable that the ancient pasturage acres or Doles which were held in community, and which can be traced in Wessex as early as the seventh century, as Mr. Seebohm has pointed out, were situated here. The wood itself, which now forms a beautiful hanger, is probably modern; but it was until recent time subject to the common pasturage, which the Hurstbourn commoners latterly maintained by annually driving a cow through Doles House, situated upon it.

The Manor of Ashford, in the parish of Steep, near Petersfield, appears to be a case similar to that of Ibthorpe, where the inhabitants are lords of their own manor; but these are the only two instances of this kind I have met with.

At the upper part of Southampton Water is the ancient parish of Eling, one of the most extensive in Hampshire, and comprising fifteen tythings, of which Baldoxfee is one. Between the tidal water-limit and the enclosed properties is a large pasture known as Eling Great Marsh. On this

marsh certain messuages and lands in Bal-doxfee possess the right of turning out cattle after the grass has been cut and cleared at a fixed date. Certain other farms and messuages in Eling have the right of cutting this grass in varying proportions, the plots, some large, some small, being marked out on the marsh by wooden pegs. A few other properties in the parish have the right of turning out horses (originally entire horses), about eight altogether, between the expiration of the common pasturage time and the date when the marsh is cleared for the growth of the grass-crop.

The New Forest is surrounded by a number of small hamlets, and contains within it several considerable villages, in which the people who inhabit ancient messuages, or occupy certain lands, are entitled to valuable common-rights. These common-rights appear to have come down from a very remote antiquity. In 1670 an abstract was made of the claims on the New Forest, entered at the Lord Chief Justice in Eyre's Court, adjourned from the Swainmote Court, held at Lyndhurst on the 27th June in that year. These claims show that at that time it was customary for payments to be made to the Crown in acknowledgment of these common forest-rights, partly in food as well as in money. The Swainmote Court, which is still held at Lyndhurst, appears to have had a very remote origin, and to have been as necessary for the government and protection of the scattered agricultural population, who formed the large community entitled to forest-rights, as the old Folkmotes were to other people not connected with forests. The food payments, in respect of which so many claims were partly based in 1670, were made in oats and eggs, half a measure of oats and five eggs (or five eggs and a half, however that was paid) being a common return for a messuage and a few acres of land. Some of the large estates fringing the forest paid many bushels of oats, and more than a hundred eggs. Some claims were made to common-rights for money payments only, and some without any payments at all. The claims for a reasonable amount of firewood, as a right belonging to certain ancient messuages, is substantiated at the present day, in many cases, by a careful preservation of the old hearth and chimney-stack of the ancient

dwelling, wherever it has been necessary to build a new house. This appears to be a distinct example of the survival of the ancient sacred nature of the hearth described by Mr. G. L. Gomme in *Folk-Lore Relics*, as also appears to be the case in the old tenure (now quite obsolete), and locally called "keyhold tenure," by which, if a squatter on a common or part of the forest could build a house (or hut generally made of turf and wood) in one night, without observation, and get his fire lighted before the morning, he could not be disturbed. Examples can be mentioned of cottage dwellings in Hampshire originally acquired in this way. Another old forest claim, which is still allowed in some parts, is the right to dig marl for spreading over the land. In some places along the forest border marl is also used for making the dob or mud cottages, which are still fairly numerous at such places as Sowley, Durns Town, and similar hamlets, although bricks and slates are fast diminishing their number. The old native of these parts speaks with much decision of the superior warmth in winter, and coolness in summer, of the mud houses over "them thin brick houses," and states that it is best to make the walls of the mud houses about twenty inches thick, as they will then dry throughout; but if made thicker are apt to crack and split longitudinally.

T. W. SHORE.



London Homes of Dr. Johnson.

By C. A. WARD.

(Concluded.)

1. B. Boswell's *Life of Johnson*. Murray, 1835, 10 vols.
6. A. S. A. Allibone's *Dictionary*, 1859, 3 vols.
7. M. A. Murphy's *Life and Works of Johnson*, 1824, 12 vols.
3. R. S. Redgrave's *Dictionary of Artists*, 1878.



WE find a letter from Dr. Johnson to the Rev. Dr. Leland, dated October 17, 1765, from Johnson's Court, Fleet Street (1. B., ii. 288). It was here that he became acquainted with the Thrales (7. M., i. 98). It was Arthur Murphy who introduced them to each other. Johnson accepted an invitation to dinner at Thrale's:

"And was so much pleased with his reception, both by Mr. and Mrs. Thrale, and they so much pleased with him, that his invitations to their home were more and more frequent, till at last he became one of the

family, and an apartment was appropriated to him, both in their house at Southwark and in their villa at Streatham" (1. B., ii. 296).

Boswell found him in this Court when he came back to town. He says (1. B., ii. 307):

"I returned to London in February, and found Dr. Johnson in a good house in Johnson's Court, Fleet Street, in which he had accommodated Miss Williams with an apartment on the ground-floor, while Mr. Levett occupied his post in the garret: his faithful Francis was still attending on him."

It was in February, 1767, he had his celebrated interview with the King in the splendid library at the Queen's House* (1. B., iii. 19), and a most interesting and memorable conversation it is; but it is too long to repeat here. He wrote nothing for the public in the year 1768 but the Prologue to Goldsmith's comedy of *The Good-natured Man* (1. B., iii. 35), which he thought to be the best comedy that had appeared since the *Provoked Husband* by Colley Cibber, and that no character so good as that of Croaker had been exhibited on the stage. Boswell said it was taken from the *Suspicious* of *Rambler* No. 59, and he replied that Goldsmith had owned as much to him.

It was here that Boswell saw him on the morning after the supper to which Boswell had invited him at the Crown and Anchor in the Strand (1. B., iii. 58). He expressed himself highly satisfied with his colloquial prowess on the previous evening, and said, "Well, we had a good talk." Boswell's answer was characteristic, very, of the way in which Johnson had conducted it. "Yes, sir, you tossed and gored several persons." He was commonly thought a bear, but, said Goldy of him, "no man alive has a more tender heart. *He has nothing of the bear but his skin.*" It might be added that his hug was full of love, though to experience it would in many prove

* (Queen's House, *i.e.*, Buckingham House. 7 M., i. 101.) "It was here that the King paid him that splendid compliment when asking him if he was going to write any more. He replied that he thought he had written enough. 'And I should think so too,' replied the King, 'if you had not written so well.'"

This courtly wit is more like Versailles than anything to be expected from "Farmer George." Johnson himself condescended to repeat this compliment to General Paoli. He told him (1. B., iii. 81) he talked of language as if he had never done else but study it, to which the General replied: "It is too high a compliment." "I should have thought so, sir, if I had not heard you talk." The Doctor in this drops below his sovereign, with whom he would not "bandy words."

the death of affection. When Dr. Shebbeare was pensioned, they said of him and Johnson that the King had pensioned a *she-bear* and a *he-bear*.

In 1769 he was appointed Professor of Ancient Literature to the Royal Academy, though what on earth may be the use of that functionary to the body in question might puzzle a conjurer to divine.

In 1771 Strahan, the printer, set himself earnestly to work to get Johnson into Parliament. Strahan himself already had a seat in the House; and when Burke remarked that if he had come early into Parliament, Johnson would have been the greatest speaker that ever was there (1. B., iii. 157), Johnson ejaculated, "I should like to try my hand now." Johnson, however, told Lord Stowell that he had tried to speak at the Society of Arts, but "had found that he could not get on." My own opinion is that he would have become a very remarkable speaker as soon as he had grown familiar with the sound of his own voice. Yet a man of sixty-two could never attain the perfect mastery and flow of oratorical delivery. Bacon, in his celebrated sentence, rules that writing maketh an *exact* man; and Johnson had been too long accustomed to the concinnity of composition, and the sinewy terseness of vigorous conversation divested by his ever active wit of every superfluous word, to have excelled in the flummery, superfluities, and repetitions that Fox and Burke and Sheridan revel in, like dolphins in sunshine; whilst he possessed neither passion nor imagination enough to rise into the ether of that firmament of eloquence, in which the great Pitt hovers at ease. Chatham is the only perfect orator that England has produced. The rest are like Mirabeau, powerful talkers only. Fox said cleverly of a fine speech, that was praised for reading well, "Then it was not a good speech." That is true of eloquence of the lower platform, which is full of falsity and of the hollowness of convention. But the fragments of *true* speech on record *do* read well. Reporting is the death of eloquence, a fetter that stops the winged word from effective flight whilst it professes to set it upon record for ever.

In 1776 we find him removing to No. 8, Bolt Court (1. B., vi. 52). He was here when in June Sir Joshua undertook to carry to Johnson the "Round Robin" drawn out

by Burke and signed by the friends of Goldsmith, pleading for an English rendering of Goldsmith's epitaph. Johnson received him kindly, and said that as to the sense, he would alter it in any manner they pleased; "but would never consent to disgrace the walls of Westminster Abbey with an English inscription" (1. B., vi. 209). Johnson's idea being that the Latin was the universal language, whereas in reality it is less Catholic than Roman Catholic.

It is whilst he was here that the booksellers treated with him for his *Lives of the English Poets* (1. B., vi. 273): and Boswell very naturally regrets that it "was not an undertaking directed by him, but that he was to furnish a preface and life to any poet the booksellers pleased. I asked if he would do this to any dunce's works, if they should ask him? 'Yes, sir, and say he was a dunce,' was the reply." It is, with all its faults, perhaps Johnson's most astonishing and interesting performance, although it must be conceded that the selection is so defective as to be ridiculous. Chaucer and Spenser are forgotten, Cowley being the first who is named; whilst the far more beautiful poets, such as Lovelace, Crashaw, Daniel, Herrick, etc., are passed over. Perhaps for Johnson's reputation this is as well, for his critical judgment was not of a kind that would have done justice to the delicacy and eloquence of their manner. This may fairly be inferred from his placing Waller first amongst those who wrote in English with simplicity and eloquence, which is about as true as the similar tradition that Malherbe was the first who did so in French.

It was here he composed that sermon that Dr. Dodd preached to his fellow-convicts in Newgate. It was in this year, 1777, that Johnson confessed that if there were no duties to be performed, and no future life, he would spend all his "in driving briskly in a post-chaise with a pretty woman;" but she must be a woman that could understand him, and add a little as he went on to provide. This seems to have been a settled notion of his, for Mrs. Piozzi says that he loved a coach because the company was shut in with him *there*, and could not escape as out of a room (1. B., ix. 100), so that, as he put it on another occasion, he could fold his legs and have his talk out. He must, at times, have had some

of Burke's "dinner-bell" in him, that on sounding scattered his listeners. He constantly said something of this kind, and always considered that a drive in a coach was the most delicious moment of existence. Curiously enough, Boswell's attention was first drawn to Dr. Johnson by Sir David Dalrymple (Lord Hailes), in a post-chaise conversation (4. B., ii.).

Boswell met him in Fleet Street, March 20, 1781, walking in his strange way, if walking it can be called, of which it is said that "when he walked the streets, what with the constant roll of his head, and the concomitant motion of his body, he appeared to make his way by that motion independent of his feet." Langton one day (1. B., viii. 44) saw him with a convulsive start jerk a load off a porter's back, and walk forward at a brisk rate quite unconscious of the fact. The man was furious, but, taking the measure of Johnson's huge figure, seemed to decide that it was best to pick up his burden and pocket the affront.

He died on December 13, 1784. John Hoole has left us the best account of that sad scene, from which we are sorry to find that James Boswell permitted himself to be absent. Johnson asked Hawkins, a few days before his death, where he would be buried. "Doubtless in Westminster Abbey," was the prompt answer, and a flush of satisfaction was visible. He was so; but a ridiculous monument of a semi-nude Hercules was set up to him in St. Paul's. Whilst Goldsmith, who lies buried in the Temple, is absurdly honoured with a cenotaph in the Abbey. Still it was enough to again link their names together in death as in life, and to verify that citation of "Forsitan et nostrum nomen miscbitur istis."

My sheaf of selections is now ready for the tie-band, and has grown to larger bulk than I intended it should do. It will, however, appear to many that less space could hardly be allotted to appease the *manes* of one who, when alive, seemed to be Fleet Street incarnate. I have now only gathered the salient points that connect him most forcibly with the various spots in and about Fleet Street, where he lodged and lived; and have left wholly untouched the tavern-resorts in which he so delighted, and in which so many of his conversational triumphs took place.

Campaldino.

BY REV. E. M. O'HARA LEE, B.A.



EW historians of that noble city which gave the immortal author of the *Divina Commedia* to Italy and the world, have been able to present us with a more graphic picture of Florence at the close of the thirteenth and dawn of the fourteenth century, than Dino Compagni in his *Cronaca Fiorentina*. His is the testimony of an eye-witness. "His short record of the facts which fell under his observation has more the character of history," says Mr. T. Adolphus Trollope, "than any other of the chronicles of that period."

Of the author of the *Cronaca Fiorentina* we have no further information than that he gives us in the pages of his work. The exact year of his birth is involved in obscurity; but that it was somewhere after the close of the first half of the thirteenth century, we may safely gather from what he tells us of himself in connection with events shortly preceding the battle of Campaldino: That, in 1282, to hinder the ills with which the insolent Guelph nobles were then afflicting the republic by their open contempt for the conditions of peace, six citizens of the people agreed to act in concert, "amongst whom was I, Dino Compagni, who on account of my youth knew not of the penalties of the law; but only of purity of intention, and of the real causes of the alteration in the state of the city."

In 1289 he was one of the six Priors, and Ensign of Justice (*gonfaloniere di giustezia*) in 1293, in which office he detected the conspiracy against *Giano della Bella*, and worked as far as he could towards its suppression. He from time to time filled various other important public offices, and towards the close of his life, when after terrible struggles Florence at length found some quiet under the supremacy of the Guelphs, he undertook the task of handing on to posterity a careful record of the events full of danger and without prosperous issue (*i pericolosi avvenimenti non prosperevoli*) which befell Florence from 1280 to 1312.

Though Dino Compagni's chronicle embraces only a period of thirty years, nevertheless, had it given us no more than the

record of a contemporary of the great fight of Campaldino it would have had no small interest for the student of history and antiquity; for Campaldino is memorable not merely for the almost total annihilation of the Ghibellines of Arezzo; but further for the way in which it is associated with the history of the greatest Florentine. Its story is interwoven with that of the life of Dante. In a letter quoted by Leonardo Arentino, the poet says: "In the battle of Campaldino the Ghibelline party was almost wholly slaughtered and destroyed, and there I found myself a boy in arms, and there I had great fear, and in the end great joy through the various chances of that fight."

And in the fifth canto of the *Purgatory* the poet meets with one of the victims of the fight—Bonconte, the son of Guido da Montefeltro—who is made to tell the story of that fatal evening of the 11th of June, 1289.

Bonconte da Montefeltro was wounded on the field of Campaldino, and no more was known or heard of him. The poet supplies what is wanting in the story of the warrior's fate:

From Campaldino's field what force or chance
Drew thee, that ne'er thy sepulture was known?
"Oh," answered he, "at Casentino's foot
A stream there courseth, named Archiano, sprung
In Apennine above the Hermit's seat.
E'en where its name is cancel'd, there came I,
Pierced in the heart, fleeing away on foot,
And bloodying the plain. Here sight and speech
Fail'd me, and finishing with Mary's name
I fell, and tenantless my flesh remain'd."

* * * * *
* * * * * "My stiffen'd frame
Laid at his mouth the fell Archiano found,
And dash'd it into Arno, from my breast
Loos'ning the cross, that of myself I made,
When overcome with pain. He hurl'd me on
Along the banks and bottom of his course;
Then in his muddy spoils encircling wrapt."

This is fiction; but the description, in the same canto, of the war of the elements with which the day of battle closed, is given with all the vividness of one who writes of what he had himself witnessed. Our chronicler traces the fight of Campaldino to the aggressive spirit manifested by the Guelphs of Arezzo during the period when that city was under the joint rule of both Guelphs and Ghibellines. The Guelphs of Arezzo had been instigated by the Guelph party of Florence to seek to obtain the Signory. This led to the expulsion of the Guelphs from Arezzo, and to their

flight to Florence, "from which issued the third war of the Florentines in Tuscany, which took place in 1289."

"The standards were raised by the Florentines," says the quaint old chronicler, "on the day appointed for entering the enemy's territory, and the Florentines marched by way of Casentino over wretched roads, where, had the enemy come upon them, they must have met with a terrible reverse; but God willed otherwise, and they arrived safely at Babbiena, at a place called Campaldino, where the enemy had encamped, and there they halted and drew up in battle array. The captains of the army put the *feritori* (attackers, literally 'wounders') to the front, holding their shields with their red lilies on a white ground (the arms of the Florentine republic) before them. Then the Bishop (of the Aretines, Guglielmo degli Ubertini), who was short-sighted, asked: 'What walls are those?' And he was told: 'They are the shields of the enemy.'

"Messer Barone de' Mangiadori da San Miniato, an honest knight, and experienced in war, having rallied the men, harangued them thus: 'Sirs, the battles of the Tuscans were wont to be brought to a successful issue by means of a determined attack; they used not to last long, and few perished whose lives were worth preserving. Now the mode is changed, and we vanquish by standing firm; wherefore I exhort you to keep to your ground, and to leave the enemy to begin the fight.' And so they prepared to do. The Aretines attacked their foes so vigorously, and with such fury, that the army of the Florentines was forced to fall back. The fight was fierce and resolute. New knights were there and then made on both sides. Messer Corso Donati, with a brigade of the Pistolesi, attacked the enemy in flank; the arrows fell in showers. The Aretines had not a few of them, and were struck in the flank, where they were thrown into confusion; the heavens were darkened with the clouds of dust. The infantry of the Aretines placed themselves, knife in hand, under the bellies of the horses and disembowelled them, and some of these *feritori* were thrust so effectually into the midst of the enemy that many deaths ensued on either side. Not a few on that day who had been credited with great valour proved

themselves of little worth, whilst many, of whom nothing had been said, gained great renown."

Such is the record of a contemporary of the great battle of Campaldino, at which Dante—then in his twenty-fourth year—was present in the first rank of the Florentine cavalry, under the command of Messer Barone da Mangiadori.


The issue of the fight was the complete rout of the Ghibellines of Arezzo, of whom one thousand seven hundred were left dead on the field. Amongst the Aretine slain was the warlike Bishop, Guglielmo degli Ubertini, "who," says Compagni, "was better acquainted with the duties of a soldier than with those of a churchman. The Aretines were routed," concludes our chronicler, "not through cowardice and lack of valour, but through the superiority of the Florentines in point of number. The Florentine warriors, who were well accustomed to a rout, cut them down as they fled from the field, and the Florentine peasantry showed no mercy."



Charted.

BY R. W. DIXON.

(Concluded.)

N the early times Thaxted appears to have been a small village. In the time of the Confessor one mill sufficed to grind the corn of the inhabitants, and there were but ten hives of bees; there was wood for 1,000 swine, and there were 120 acres of meadow. Always four horses and thirty-six beasts (for ploughing), 128 swine, and 200 sheep. Then it was worth thirty pounds (annual rent). In the time of the Conqueror there were two mills, and fifteen hives of bees. Some of the woodland appears to have been cleared, as then there was wood for about 800 swine. There were the same number of horses and beasts, but the number of sheep has increased to 330, and the annual value of rent from £30 to £50, "as say the French and the English." Richard has given to a certain Englishman (Garner by name) the estate on rent for £60, "but every year there fails him at the least £10." The town further in-

creased, and in the time of Edward III. there were four or more mills.

In the time of Henry III. the cutlers were settled here, and the trade had become so considerable that privileges were accorded to the town, though it had not yet magistrates of its own. Thus at an assize held at Chelmsford in 1255, the jury for Dunmow Hundred returned that the inhabitants of Thaxted refused to pay ward-pence, and the Earl of Gloucester, Richard de Clare (father of that Gilbert who had married the King's niece in this same year), would not permit the King's bailiffs to enter in and distrain for them. This would show that the place had certain immunities, and that the King's officers had no right to enter. It is probable that the Earl in thus marrying his son to the King's niece had obliged the King. As her portion was not more than 500 marks, and the match therefore would be much to the advantage of the lady, he obtained of the King a grant of privileges for his town of Thaxted.

In the registers of Tilty Abbey it appears that this abbey "being to be put into possession of some rents of Thaxted," an order was obtained from Gilbert de Clare (who had succeeded his father Richard in 1262) for his sergeants and other bailiffs of the place to give their assistance for the recovery of the same. From this it also appears that the King's bailiffs had no right to enter within Thaxted, for that it was governed by the sergeants and officers of the Lord of Thaxted, or at least was under the protection of Gilbert de Clare, Earl of Gloucester.

In a release, made about the latter end of Edward I., it appears that the town was governed by a reeve or steward of the manor. The release is from John, son of William, who is called Prepositus de Taxtede. In the seventh year of Edward III. we find it spoken of as a borough. In the reign of Philip and Mary mention is made of its having been an ancient borough, "and hath had in it, beyond the memory of man, a mayor and other officers, ministers, etc., and hath been endowed with diverse liberties, franchises, privileges, and jurisdictions, and so hath been used and accounted time out of mind." This would lead us to suppose that from Richard I.'s time at least, if not before, it had been a borough with various rights and

privileges. But it was in the reign of Edward III. that the town arrived at the summit of its prosperity. The cutlers were then formed into a company or mercantile guild, which was, after the Normans came in, a constant attendant on boroughs. A warden was at the head, and the cutlers in that capacity compounded with the lady of the manor for their works. Some idea may be gained of the extent of the trade from the number of branches of it; thus there were blacksmiths, grinders, carvers, hafters, gold-beaters, sheathers, furbishers, cutlers, and others. There is a hamlet now, about a mile from the town, called "Cutlers' Green;" remains of forges have been occasionally found there, and the tradition is that there were houses along the road, which leads from the town to this green; also in many places along here quantities of bits of bone have been turned up, the remains of the hafters in making the bone handles. On this road, and very near the town, are a few cottages and some farm-buildings, which still go by the name of "The Borough." Remains of forges have been seen in other parts, all of which things tend to confirm what indeed there is very little doubt of—the former trade and prosperity of the place. In the time of Henry VII. the trade began to fail, probably from the want of fuel, and before the end of the succeeding reign it was gone, and the inhabitants reduced very considerably; yet at the time of the dissolution of chantries, etc., it appears from a certificate relating to one at Thaxted "that this towne was then a great and populous towne, and a markett and thoroughfare towne, having in yt by estimation about the number of 800 houseling people," *i.e.*, householders.

In the 2nd and 3rd of Philip and Mary a new charter was obtained, it would seem with the hope of doing so much for the place that the trade of the cutlers might revive. The engraving is of the seal of the borough of Thaxted, and is in the entry preserved in the College of Arms, called "The Common Seal of the Towne of Thaxted, incorporated by the name of Maior, Bailiffs, and Commonality by Kinge Philip and Queen Mary, and confirmed by Queen Elizabeth, with increase of Liberties by King James."

The charter speaks of the borough having come to great ruin and decay by reason of the great poverty and necessity in the same, and in order that it may the better sustain the charges, burdens, etc., it was constituted an whole and only borough of itself, by the name of the mayor, bailiffs, and commonality of Thaxted; none but free men to trade in the same; the inhabitants to be free throughout England from prestation (purveyance money), custom, pontage, pyrage, and mortgage; the market-day to be on Friday; two fairs to be held, one on the Sunday after Ascension Day, the other on the Feast of St. Laurence. During these fairs is to be held a court of pypholder for rapid justice; *i.e.*, a court of *pieds poudrés*, or dusty feet, for administering rapid justice in fairs, markets, etc., where people came with their feet dusty.



A court of record was also established, in which pleas personal may be heard when the sum extends not to £10. The corporation was entitled to all tolls, pyrage, fallage, and pontage, with all other free liberties, customs, fines, etc., growing from the said fairs and markets, paying yearly to the Crown 20s. Further, the said mayor and bailiffs had power to grant a grammar school, to make orders concerning the same, and to purchase and receive lands for its support. This charter was confirmed by Elizabeth, but failed to restore the prosperity of the town. Want of fuel caused the cutlers to leave, and therefore in the 25th Elizabeth, 1583, clothiers and fustian-weavers were introduced, it is said by the assistance of Serjeant Bendlow, who was the first recorder under the charter of Philip and Mary. They remained some

fifty years, and then left. A part of the town still retains the name of "Weaverhead," it being probably the place they occupied.

Another charter was granted by James I. in 1618, extending the liberties of the town, and giving the corporation jurisdiction in pleas which amounted to £40. It appoints a recorder to assist the mayor, and these with other appointed justices are to hold certain general sessions, and no county magistrate to interfere. The Court of Sessions had power to inquire into petty treasons, murders, homicides, felonies, witchcrafts, enchantments, distractions, magical transgressions, forestallings, regratings, *i.e.*, purchasing provisions and selling them in the same market, and extortions.

If we may trust tradition, Thaxted did not escape in the times of the civil wars. The church was desecrated, horses were stabled therein, and the glorious windows were broken. The vicar was removed, and the sequestrators appointed by Parliament interfered to hinder the nominee of the patron from officiating. This the inhabitants resented, and sequestrators met with severe treatment at the hands of some women in the church, as they were attempting to hinder the rightful vicar from proceeding with the service. The mayor was present, but took no part; rather by his silence encouraging. The Puritans at last prevailed, and a vicar from that party was appointed in the place of the nominee of the patron. There is an entry in the register showing that he was appointed registrar under the Registration Act passed in the time of Cromwell.

The town languished and came to decay in the reign of Charles II., then further declined, and in the reign of James II. a *quo warranto* was sent to the mayor and corporation, and they having no funds to defend their place and honours, gave up their charter, and Thaxted was reduced to insignificance, retaining no relic of its former prosperity saving its church and quaint guildhall. There is still the shadow of a market on Fridays, and the two fairs are still held, which do little good; and if Eluric the Saxon could arise from his grave after nearly 900 years' rest therein, he would find the town different indeed, but not much more prosperous.

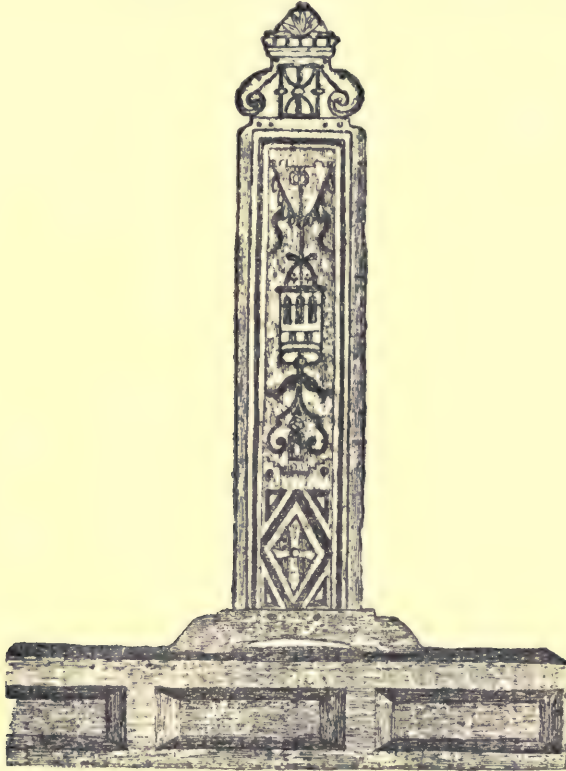
The engraving inserted here is from a sketch

—taken in the church—of the end of one of the benches, which originally belonged to the Jacobæan Chapel at Easton Lodge, and was brought to Thaxted Church when Lord Maynard removed the old chapel.

From the old records we learn that in the forty-sixth year of Edward III. the rent of land was 6d. an acre, and in the thirty-fourth year of that King the wages of a carpenter were 4d. a day. They are much in the same proportion now, for if we multiply both pay-

window is said to be one of the finest in Essex. The other remains of the abbey are merely two bits of walls, against one of which the cloisters appear to have been built; they stand alone by themselves in a pleasant meadow. The walk to Tilty is along the meandering brook—the baby river Chelmer, which, in common with its sister river Blackwater, has its rise in the vicinity of Thaxted.

On the hill on the left of the brook is a clump of fir-trees surrounding the grave of



ments by ten they approximate to the present value of each.

It may interest, if it does not comfort, landlords to know that in the time of the Conqueror, "Richard's" Thaxted tenant, the Saxon "Garner," was behind in his rent to the extent of £10 a year out of a rental of £60.

There are delightfully rural walks around Thaxted. Tilty Abbey, which is about three miles from Thaxted, has been alluded to more than once in this paper. Only part of the church is preserved, of which the east

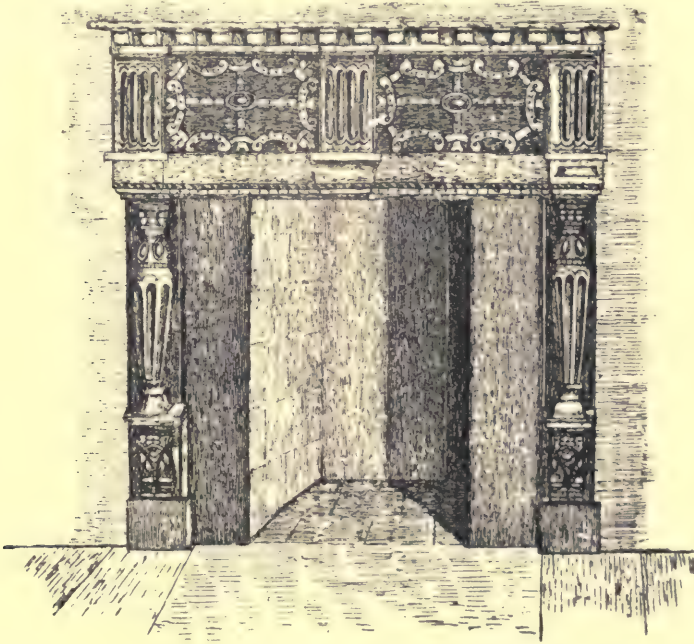
the whilom owner of the land, who ordered his burial in this lonely place. The landscape view is very pretty, the brook and pastures, the swelling hills with field and wood, the bend in the valley to the left with Tilty Abbey Church and mill, and on the right the beautiful tower and spire of Thaxted, with here and there a windmill or farm homestead dotted about.

There is an exceedingly pleasant walk to Horeham Hall across the fields and along by the woods. The old Hall stands on high

ground in open park-like pastures, backed by pleasant woods, and the grounds are agreeably undulating. The views of the towers and stacks of ornamental chimneys of Horeham Hall embosomed in trees are very picturesque. The wing formed by the chapel has been pulled down, and parts of the moats filled up. Formerly there was a double moat with drawbridge; these have completely disappeared. The fine hall which separates the kitchens and bedrooms above them from the rooms and tower on its other end, has a very handsome oriel window, and is still warmed by the immense open hearth with its huge pile

short?) was ordered by Elizabeth to receive the Spanish Ambassador; but the latter complained grievously, and thought he was disparaged by the shortness of the name. He imagined that a man bearing a monosyllabic name could never, in the great alphabet of civil life, have performed anything great or honourable; but when he found that honest John Cuts displayed a hospitality which had nothing monosyllabic in it, he groaned only at the utterance of the name of his host."

In the meadows by Horeham Hall the pyramid orchis grew abundantly, and the



of wood and faggot. In the room at the top of the tower was shown Queen Elizabeth's slipper, evidently a myth; it looked much more like one of Oliver Cromwell's. That Queen's side-saddle used to be shown—a much more authentic relic. Queen Elizabeth passed some time here during her sister's reign, and more than once paid a visit to Sir John Cutte who built Horeham Hall, where he resided. He stood high in the royal favour, and it must have been of him that the following anecdote is quoted by Disraeli from Fuller: "An opulent citizen of the name of John Cuts (what name can be more unluckily

hedgerows were gay with wild flowers, *e.g.*, the pink-petalled, yellow-stamened, bitter centaury, the beautiful yellow-wort, blue chicory, lilac scabious, purple tufted vetch, rest-harrow, and the delicately-scented convolvulus arvensis.

There is another field-walk to the manor-house of Broad Oak, a venerable moated place. The ancient brickwork is beautifully tinted by its covering of yellow and gray lichens. The big mullioned windows and fine stacks of curious chimneys are very interesting. The accompanying sketch is of an oak chimney-piece in one of the bedrooms,

and is a beautiful bit of old carving, nearly black with age. Some of the stairs are of solid blocks of oak, and carry us back to those plentiful forest times yielding fodder for swine and fuel for the forges of the cutlers. This old manor-house stands in a very lonely situation.

The Saxon tower of Little Bardfield Church, a distance of three miles in the opposite direction from Thaxted, is a venerable object, rendered the more interesting from its environment of ancient trees and pleasant pastoral surroundings. This ancient church-tower amply repays the antiquarian for making a visit to Little Bardfield, and his pleasure will be enhanced by the views obtained from high ground between it and the spire-crowned borough behind him.



English Religious Drama, and its Stage Arrangements.

(Concluded.)



FOR scenery in our sense of the word was entirely unknown to the mediæval stage. Judging from an engraving given by Mr. Sharp of a pageant-vehicle at Coventry during the time of representation, it would appear that the stage was open at the back and sides, so that from every point the spectators could see what was going on, though those stationed in the rear could have obtained only a very imperfect view. With such arrangements, scenery was of course a matter of impossibility; and the want thereof had to some extent to be supplied by stage-properties.

Each company was bound to provide whatever was necessary for the proper presentation of that portion of the dramatic cycle which was assigned to it; and the various guilds vied with one another in making the adjuncts to their performances as costly and handsome as possible. When the mystery-play was first removed from the church to the open street, the stage-setting was but little more ambitious than it had been when the choir remained the scene of action; but in the long period during which the religious drama continued popular in England, additions and improvements of various simple kinds were being constantly made. How far

these additions and improvements had gone by the year 1564, may be gathered from the following extract taken from the *Gentleman's Magazine* for February, 1784 (vol. liv., p. 103):

A note of the particulars of the properties of the stage-play played at Lincoln in the month of July, a° 6, regine Elizabethæ, in the time of the mayoralty of Richard Carter; which play was then played in Broadgate in the said city, and it was the story of *Old Tobit* in the Old Testament.

Lying at Mr. Norton's house, in tenure of William Smart:

- First. Hell mouth with a nether chap.
- Item. A prison with a covering.
- Item. Sarah's chambre.

Remaining in St. Swithin's Church:

- Item. A great idol, with a club.
- Item. A tomb, with a covering.
- Item. The cyty of Jerusalem, with towers and pinacles.
- Item. The cyty of Raiges, with towers and pinacles.
- Item. The cyty of Nineveh.
- Item. The king's palace of Nineveh.
- Item. Old Tobe's house.
- Item. The Israelite's house, and the neighbour's house.
- Item. The king's palace at Laches.
- Item. A firmament, with a fiery cloud, and a double cloud, in custody of Thomas Fulbeck, Alderman.

Several of these items, it must be confessed, are not a little puzzling; it is by no means clear, for instance, what the "cyty of Jerusalem, with towers and pinacles," could have been like. Moreover, the "firmament, with a fiery cloud," would seem to have belonged to some form of incipient scenery. But we have, unfortunately, no means of throwing much light upon the above list, and must, therefore, limit our attention to the first-mentioned of the properties—"Hell mouth"—concerning which we have indeed ample information.*

During the Middle Ages, let it be remembered, Heaven and Hell were no merely vague conceptions, floating upon the far-off horizon of consciousness, and having but little influence upon present purposes and actions. Those were the days when men really believed; now, as Mr. Spencer has put

* Perhaps the nearest approach to scenery of which we have any definite notice, is in connection with the play of the *Flood* in the Chester series. After the ark has been built and everything is in readiness, we have this stage direction: "Then Noy shall goe into the arke with all his familye, his wife excepte; the arke must be borded rounde about, and upon the bordes all the beastes and fowles here after rehearsed must be painted, that these wordes may agree with the pictures."—*De Deluvio Noe*, ed. by J. H. Markham for Roxburgh Club.

it, they only "believe that they believe." It is impossible in this sceptical age to realize the all-absorbing faith which then prevailed in Satan and Hell—things which, it is true, still occupy no small space in our creeds, but from which all the tangibility, all the harsh, sharply-defined reality, have passed away for ever. It was this faith in what we call the supernatural which supplied a bond of sympathy between the spectators and the events of a mystery-play, which now a days would be wholly wanting. To those for whom *Deus, Filius, Spiritus, Diabolus*, have passed into mere abstractions, any attempt to represent these characters in concrete, tangible forms would only be at once ludicrous and irreverent; while, at the same time, the absence of a purely human element would make the play tedious and uninteresting in the extreme. Men enjoy in fiction that which to some extent touches their own lives; and in its ultimate analysis, humanity is the only thing that can be actually realized and believed in. Even in the most dogmatic of the mystery-plays, the human element persistently forced itself to the front; and the constant result of dramatic progress was to bring it into stronger and stronger relief. But in these mediæval plays there was room for another element besides the human. With that only, a play would have been incomplete. While all classes believed in God and the Devil, in Heaven and Hell, with the same unquestioning faith as that with which they believed in themselves and the world around them; when anthropomorphism had full play; when there had as yet been no talk of a "stream of tendency," or of the "something not ourselves which makes for righteousness;" when men made no generalizations, reached no abstractions, wandered through no by-paths of speculation—the presentation of the Deity, dressed as a man, speaking as a man, acting as a man, caused no shock and aroused no sense of incongruity. The incongruity would have been felt if the supernatural figures had not been there, and had not so spoken and acted. Heaven and Hell were the vast complements of this world; without them human destiny would have been meaningless, and human existence incomplete; their influence everywhere interpenetrated the lives of common men. Above all, in that twilight of terror, was Hell real and tan-

gible and vivid; and hence its importance in these old mystery-plays, which represent so faithfully the spiritual condition of the time. In France, Hell was actually presented to the spectators; and though in England, as we have seen, this was not the case, the nether regions were not, therefore, any the more left out of account. The audience was always reminded of their existence by the most universal and important of the properties—"Hell Mouth."

In its original form, this was nothing more than a hole or chasm leading from the stage to the lower apartment; but in course of time it was so embellished and elaborated, that by the period of which I am more particularly speaking it had grown into a grotesque and enormous head, through the jaws of which entrance and egress could be obtained to and from the room below. It was constructed of cloth (probably of canvas), and was generally painted; for we find among the Coventry entries several which refer to the "paynting" of "hell hede;" one such entry including a payment made for "cloth for hyt." Indeed both care and money were willingly expended to add to the artistic perfection of this important piece of furniture. From various references we learn that the jaws were frequently made to open and shut by machinery; and that the devils from time to time passed in and out "to delight and instruct the spectators." Nor was this all. To add to the realism of the scene, a fire was sometimes lighted inside the head; so that when the jaws opened, the audience might be further edified by the smoke and flames which could be seen within. Thus much may be gathered from entries such as those in the accounts of the Drapers' Company at Coventry, where we read:

It^m payd for keepyng of fyre at hell mothe . . . iiii*d*. In an old French play, or fragment, to which the name *Adam* has been given, there are directions that when the devil has carried off a soul, a loud noise shall be made with kettles and pans, and a great smoke shall be produced to add further to the general effect. How much such arrangements as these speak to us of the religious terrorism of the Middle Ages! In an account given of the performance of *Le Mystère de la Passion de Jésus Christ* at Veximel in 1437, it is pleasantly remarked that the "mouth of Hell was

very well done, for it opened and shut when the devils required to enter and come out, and had two large eyes of steel." It may be remarked in passing that this conception of the entrance to the lower regions as an enormous pair of jaws, whimsical as it may seem, was very general in the Middle Ages. The old illuminators constantly made use of it in their designs.

Other and relatively less important properties seem to have been pretty generally provided. I may mention a team of horses or oxen required in one of the Townley plays to draw a plough; furniture for the interior of a house in another play of the same series, and especially a bed and cradle for a woman and her child; a throne for Pilate; gallows; an apple-tree for Eden; a pillar to which Jesus was bound when scourged; a beam for the self-destruction of Judas (a chaplain of Metrange, while playing this "heavy" part, was once nearly hanged in good earnest); and a cross for the Crucifixion. These are articles selected almost at random, principally from the accounts furnished by Mr. Sharp; but they are sufficient to show the general taste in stage-decoration. It is quite certain that the different companies, urged on by rivalry with one another, were careful to provide all the appliances within their power. With some of the articles mentioned, indeed, they seem to have gone to lengths of quite unnecessary expense. The pillar just referred to was gilded; and decoration by painting or gilding became so popular, that after a time the cross itself was often, if not always, embellished in one or other way.*

Before completing this hasty summary of the stage-properties employed in those old days, I may mention a curious *sine quâ non* of Pilate. That character seems to have been almost invariably provided with a club and

* Love of colour, without reference to its propriety, remained a distinguishing trait of the English stage long after the secularization of the drama. In Henslowe's *Diary*, for instance, where there are no expenses entered for scenery, and but few for properties, there is mention of much money having been laid out in gorgeous silks, satins, velvets, and other materials of personal adornment. The contrast between the sums spent in this way and those devoted to the purchase of the plays themselves is remarkable, for, as Mr. Collier has pointed out in the introduction to his edition of the *Diary* published for the Shakespeare Society, Henslowe did not give as much for the five acts of *Woman Killed with Kindness* as for the gown of the heroine.

balls. The head of the former was made of leather stuffed with wool, and was fixed upon a staff of wood. The balls were also made of leather, and were filled with wool, or some other soft substance. There are several entries concerning these balls in the Coventry accounts; at one time no fewer than sixteen being mentioned together. It is impossible now to conjecture to what use these balls can have been put. One astute German critic has, indeed, thrown out the pregnant suggestion that in all probability they were employed for cricket; but somehow, to an English reader, less apt to evolve solutions from the depth of inner consciousness, the idea of Pilate playing cricket with a leathern club and sixteen soft balls does not seem to furnish a very satisfactory explanation.

Of the machinery and mechanical contrivances in vogue, we know but little. We have already seen that "Hell Mouth" was made to open and shut, and here, doubtless, we have the germ of stage-mechanism; but in this direction probably very little was done. There is an entry among the Coventry accounts for "starch to make a storm:" the starch, presumably, being used to simulate hail. Simple contrivances of this kind would naturally suggest themselves as time went on; and among the later institutions we actually meet with a "yerethquake." Unfortunately, our knowledge of these matters is very scanty; for, though various contrivances are mentioned in the accounts of the trade-companies taking part, it is not easy, at this distance of time, and in the absence of more definite information than we possess, to make sure that we interpret the entries rightly;* while the stage-directions themselves give us no clue whatever to the way in which the arrangements were carried out. But upon the whole, it is not likely that theatrical mechanism made any noteworthy progress until permanent

* The simplicity of the mechanical contrivances in use may be, perhaps, illustrated by a reference to the early secular drama. From Robert Greene's *Alphonsus*, we learn that arrangements were made for gods and goddesses to descend from heaven upon the stage. "Let Venus be let down from the top of the stage," runs the direction; but what follows shows us the difficulty with which these stage-effects were sometimes fraught, for the play concludes with the quaint words, "Exit Venus. Or, if you can conveniently, let a chair come down from the top of the stage and draw her up." See Collier's *History of Dramatic Poetry* vol. iii., pp. 161, 162.

theatres were established towards the close of the sixteenth century. A description of the stage-system then introduced does not, however, fall within the purpose of the present paper, which has aimed only at getting together some of the scattered references to the manner of performance adopted during the continuance of the religious drama in England.

WILLIAM HENRY HUDSON, F.R. HIST. S.



Some Architectural Notes on Rouen Cathedral.

THE nave of this church, which is especially interesting, is a magnificent example of early thirteenth-century work; but it has been so much altered by the changes introduced about the end of the same century and early in the following one, that it requires very careful study to trace out accurately the several alterations, especially as there appears to have been a strong influence at work among the later builders to make their alterations harmonize with the original work.

We may take it for certain that the Romanesque choir and transepts were left standing, when just about the year 1200 the older nave was destroyed and the present magnificent structure was begun.

The tower of St. Romain (north-west) is said to be a remnant of the earlier church. Possibly this may be the case as to the lower stages, as far as the *core* of the masonry is concerned; but at present there is nothing to be seen which points to details earlier than the beginning of the thirteenth century, though the massiveness of its design and the slight *batter* observable at its base make the earlier date very probable, in which case it follows that the earlier nave was of the same length as the present one.

On first entering, the eye is especially struck by the great length of the nave, which is enhanced by the close grouping of the piers, there being eleven bays up to the lantern-crossing, exclusive of the space between the west towers, which nearly equals two additional ones. These piers are very bold and massive, with rectangular plinths whose diameter from east to west is nearly equal to the intervening arch-spaces.

The triforium consists of a similar arcade to that below, but of about half the height. This is now open to the aisles, but, as will presently be shown, this was not the original arrangement.

The original clerestory has only an elevation of a few feet remaining, it being cut off by a low segmental arch on which rises the present clerestory—a beautiful work of the early fourteenth century. There still remains enough of the original design to complete it in the imagination. Below the low sill of the clerestory windows we can see a low arcaded gallery, through the centre of which in each bay there rises the lower part of a circular shaft which formed the inner plane of tracery of the clerestory, and which must have been very similar to that of the nave of Bayeux Cathedral—two lights with a pierced trefoil or quatrefoil in the head. All the upper part has been destroyed to make way for the present clerestory, which springs from a higher level above the segmental arch, that was turned over what was left of the original work.

In consequence of these alterations, we find the very unusual arrangement of *four* stories instead of the customary *three*. As this is a quite unique feature, it will be as well to specify these stories in order. They are: 1st, the main arcade; 2nd, the original triforium (now opening into the side aisles); 3rd, the original clerestory (now practically the triforium or blind story); and 4th, the clerestory of the fourteenth century.

There is reason for believing that the side aisles were originally vaulted at the level of the main arcade (the usual arrangement), although all traces have disappeared; but it is very doubtful if the central vault was ever contemplated, let alone attempted.

By the middle of the thirteenth century the nave must have presented the appearance of a very fine structure, with details answering pretty nearly to what in England we should call *late Transition*—the side aisles vaulted and the nave probably covered with a flat wooden ceiling.

These works were hardly completed when, about 1275, the rebuilding of the choir and transepts was taken in hand.

In the interval between the rebuilding of the nave and the later work, a great change had come over the architectural spirit of the country, and the passion for great height and

the attenuation of internal points of support (which to us Englishmen are such marked points of difference between our own and French buildings in general) seized upon the clergy of the cathedral. Accordingly in rebuilding the choir and transepts the main arcade was carried up to the level of the nave triforium, and the massive clustered piers of the nave were represented by an arcade resting on very light, lofty, and wide-spaced circular columns—the bane of French fourteenth-century work. Upon this was placed a triforium and clerestory of fair proportions in themselves, but dwarfed by their position above a main arcade of such elevation.

These works being completed, it would appear that the builders returned to the nave for the purpose of bringing it into harmony with the new work.

Accordingly they made away with the vaults over the side aisles, and replaced them by others at a higher level (above the triforium); and at the same time, to provide extra chapel accommodation, the outer walls were removed to the outside of the buttresses (which were themselves extended some 6 feet), and lofty windows inserted running up to the new aisle vaults.

The destruction of the older clerestory and the replacing it with one at a higher level in the fourteenth century, has been mentioned above; but as this entailed a quantity of work at lower levels of extremely interesting character, it must be considered somewhat at length.

If we examine the plinths of the main arcade of the nave, we find that they are all *rectangular*; but on the face of the piers towards the central aisle there is a *segmental* projection, which, on close examination, proves to be not an integral part of the original plinth. This segmental plinth carries the bases of the group of triple vaulting shafts which, without a break or collar, rise to the spring of the vault of the central aisle. On examining the base mouldings we shall find that though there is great similarity between these last and those on either side of them, there is still a difference, which really is the clue to the unravelling of the changes effected. The original bases on either side are *angular*, with a small leaf (? ivy) resting upon the projecting angle of

the base, just as we constantly find it in our English Transitional work; while the bases of the vaulting shafts are *circular* (what in England we should call pure Early English). Again, if we carry our eyes up these vaulting shafts to the capitals of the main arcade, we shall see that a band of shallow foliage of distinctly later date than the adjoining capitals encircles them, and at the spring of the vault (which is distinctly early fourteenth century, and coeval with the new clerestory), though the capitals are of early *form*, yet their grouping corresponds exactly with those in the aisles, which must be of later date, as will be mentioned below. These vaulting shafts of the central aisle, rising as they do without a break (for the band of foliage mentioned above is hardly noticeable) to such a height, form one of the grandest features in the building, and although quite different in section and detail, remind one of those in the naves of York and Winchester Cathedrals in their dignified simplicity.

On entering the side aisles a great departure from the original design reveals itself. The early thirteenth-century vault has disappeared, and the present one, of some hundred years later date, rises to a level with that of the choir aisles.

In order to obtain access to the triforium arcades, after the destruction of the older vault, a triple vaulting shaft has been attached to the piers of the main arcade facing the aisles, the capitals of which are evidently of later date, and are corbelled out so as to carry a quantity of light detached shafts, which in turn support a small gallery that is carried round the back of the triforium piers.

This is quite a unique architectural feature, and running as it does from end to end of each aisle, is one of the most exquisite "tit-bits" that the Middle Ages have produced. The triple vaulting shafts are carried through this gallery up to the spring of the vault, which is distinctly of fourteenth-century character.

On the outer sides of the aisles the old windows have been replaced by openings (as stated above) extending from buttress to buttress, and rising to the height of the aisle vaults, the vaulting being carried on triple shafts springing from base mouldings similar to the later works in the main arcade opposite.

In order to give sufficient internal space for side-chapels, as well as to resist the additional thrust of a stone vault at a level some 15 feet higher than originally intended, the depth of the buttresses has been increased about 6 feet, as may be seen in the two Eastern Chapels, north and south, where the extended buttresses are not of equal thickness; and also on the exterior of the south aisle, the original caps of the buttresses may be seen behind the present ones, and covered by a later flying buttress.

In all these alterations (with the exception of the partial destruction of the original clerestory), the work has been carried out so much in harmony with the original design, such an adherence to old forms and mouldings has been displayed, that to the casual observer the work might all seem to be of the same date.

In fact, the solution now attempted is the result of several days' concentrated study of the building, and was not arrived at without the destruction of many theories which seemed satisfactory to begin with, but which would not hold water all round.

From those on the spot, in answer to anxious inquiries for a solution of these difficulties, the parrot-cry was always the same, "C'est tout du treizième siècle." Any further inquiries to them seemed absolutely foolish.

We cannot think that English antiquaries will accept such superficial dicta, and we can only add that if after reading these notes the student is tempted to see with his own eyes what is here but feebly described, he will find a mine of wealth in the nave of Rouen Cathedral.

REGINALD A. CAYLEY.



The Land of Tin.

BY HENRY B. WHEATLEY, F.S.A.

(Continued.)

CORNWALL is the land of romance. Here has been the home of the giant and the fairy, and also the scene of the great actions of King Arthur and his noble knights. Arthurian localities have been a great trouble and stumb-

ling-block to many writers, because the old romancers knew, or at least cared, little about geography, and they think nothing of stepping from Cornwall to the Orkneys. Few if any traditions are to be gleaned of Arthur even in the neighbourhood of Tintadgel* and Camelford which are almost the only defined Arthurian localities. South of Tintadgel, near St. Columb, is the eminence of Castle an Dinas, or the earth-fort, crowned by an elliptical doubly entrenched camp of six acres, which tradition affirms to have been the hunting-seat of Arthur, who, according to the legend, chased the wild deer on the Tregon moors.

The King is supposed to be still haunting the spots where he once dwelt, in the form of a Cornish chough with its

Talons and beak all red with blood ;

and therefore it is considered that bad luck will attend the man who kills a chough.

Broceliande is by some supposed to be in Brittany, and by others in Cornwall :

Mervelous Merling is wasted away
With a wicked woman woe might shee be,
For shee hath closed him in a craige
On Cornwel coast.

At Mousehole there is a rock called Merlin's Rock, and there is one of Merlin's prophecies which relates to it :

There shall stand on the stone of Merlyn
Those who shall burn Paul, Penzance, and Newlyn.

The prophecy is supposed to have been accomplished when the Spaniards landed at Mousehole on the 23rd of July, 1595.

In the western part of Cornwall, all marks of any peculiar kind found on the rocks are referred either to the giants or to the devil ; but in the eastern part such markings are usually attributed to King Arthur.

The giants are everywhere ; the huge rocks were their seats, and the great stones their playthings, and also the missiles which they hurled with constant inaccuracy at each other. Here is the giant's chair, and pulpit, and cave, and there the mark of his foot. When, however, the country was thoroughly Christianized, the devil often ousted the giant, and we find therefore the devil's frying-pan and the devil's jump. The fairies are a

* This spelling is adopted in order to show the pronunciation, as one unlearned in the speech of the place would naturally pronounce Tintadgel with the g hard.

numerous body, and are divided into many quite distinct sets. There are the small people, who are supposed by some to be the ancient Druids, that are getting gradually smaller and smaller, until at last they will turn into ants; then there are the Spriggans, who are found in the neighbourhood of cromlechs, cairns, etc., piskies, the Cornish for pixey; buccas or knockers, who are mine sprites, and are supposed to be the souls of the poor Jews, who in olden times worked the tin mines of Cornwall; and lastly, there are the brownies or household sprites.

The philologist can study the remains of the ancient language in the old proverbs, in the names of places, and in the names of persons, all of which open up a broad field of inquiry. The proverb says:

By Tre, Pol, and Pen,
You may know the Cornish men.

These words are descriptive names of places, and we thus see that most of the names of persons in Cornwall are derived from the names of places; but it would be a mistake to suppose that all true Cornish surnames begin with one of these syllables.

The Cornish language bore greater affinity to the Breton or Armorican dialect of Brittany than to the Welsh, and was a link of union between them. It remained in common use until modern times. Andrew Borde, writing in the reign of Henry VIII., says: "In Cornwall is two speeches; the one is naughty English and the other is Cornish speech, and there be many men and women the which cannot speak one word of English, but all Cornish." Newlyn and Mousehole, two fishing villages near Penzance, were the last strongholds of the ancient language; but by the middle of the last century it had become obsolete for conversation. Dolly Pentreath (or Jeffery, which was her married name) has gained much notoriety as the last person who could speak Cornish, and according to Daines Barrington she talked it fluently; but her claim to be the last speaker has been disputed. She was buried in the churchyard of Paul, and Prince Lucien Bonaparte placed a granite obelisk over her grave. As English has been of late adoption in Cornwall, the people speak a purer language, with less of a dialect than they do in the adjoining county of Devon.

The difference is perceptible immediately on crossing the border.

The original use of the word "town" as an enclosure still remains in Cornwall; thus the town-place is the farmyard, and a village or collection of houses, however small, around a church is called a church-town. Thus the whole parish of Sennen is spoken of as Sennen, but the village itself is the church-town. It is requisite to bear this in mind in travelling; for you may be in a parish, and yet some miles from the village you seek.

Cornwall has special claims of interest to hold out to the geologist. Here he can study geological changes on a large scale, and see with his eyes the effect of winds, sea, and storms on this slip of land. Time has done its work on the headlands and points of the coast; all unenduring material has been washed away, and only the solid remains, such as the hard quartzose and trapean rocks of Trevoise Head, the greenstone and trapean rocks of Pentire Point near Padstow, the hard slates of St. Agnes Head, the compact sandstone and hard slates of Godrevery Head, the greenstone of St. Ives Point, the greenstone and hardened schistose rocks of Gurnard's Head, the granite of the Land's End, and the serpentine, diallage and hornblende rocks of the Lizard headlands. The sea has encroached upon the land in many places, more especially in Mount's Bay. A part of the *Western Green*, now a bare sandy beach, was described in the reign of Charles II. as thirty-six acres of pasture-land, and in the last century tithe was received for land now situated under the cliff at Penzance.

It is also known that a submarine forest exists beneath Mount's Bay, and this is probably connected with the tradition that St. Michael's Mount was once situated in the midst of a wood.

There is still another feature of Cornwall, and that the principal one, which is of interest both to the geologist and to the practical man—viz. the mining operations of the county. Cornwall has been for centuries the chief tin-producing district of the world; it is essentially the "land of tin." Lumps of smelted tin have been found, which have been believed to be of great antiquity, but nothing upon which historical evidence could be founded is forthcoming. One gentleman

"thought" he could decipher on a lump of tin the initials "S.P.Q.R.," but no one would corroborate his conjecture. Working for copper is but of late introduction. No notice at all was taken of copper until the latter end of the fifteenth century, and no mine was exclusively worked for it until the year 1700. As a general rule, tin is found in granite and lead in slate, copper near the junction of these two formations, but copper and tin are often found in the same lodes.

Certain districts are covered with mines, and the country round cannot be said to be improved by their presence; but we must remember that we are in a land of mines and miners. Many persons do not like to leave the county without descending one of the mines, although there is nothing to see there. The mining operations that are interesting to observe are performed above, and not in the bowels of the earth. If, however, you decide to descend, you will have to change your own clothes for a flannel shirt and drawers, canvas trousers and jacket, a white night-cap and a round hat composed of a hard substance, in which a candle is stuck with clay. When you are in the mine there are two things you must be careful not to do—not to whistle, for it is "uncanny," and not to scrape the rungs of the ladder. As you pass certain parts of the rock in your descent and ask where you are, you will be told that this is only "country," which translated means that there is no ore there.

A fat man once went down a mine, and as his weight assisted him, he found it easy to descend. The captain who was with him begged him to return, but he would go on. When, however, he did try to go back he found it a different matter: and the miners had to carry him up, which would naturally be a difficult operation, as the space is not usually superabundant. The temperature of the various mines is very different, and some are of great heat, the men working in a sort of vapour-bath. As mining is one of the chief causes of the prosperity of Cornwall, so the fisheries are another, and a favourite toast is "Tin and fish." The sean and drift fisheries of the county now employ about thirteen hundred boats and about four thousand men, which represent a capital of between £240,000 and £250,000. The

pilchards cured and exported amount to about sixteen thousand hogsheads, at prices from 64s. to 72s. per hogshead. Now as each hogshead contains about two thousand to three thousand fish, we see what prodigious numbers are caught. In the autumn of 1871 the enormous number of forty-six thousand hogsheads were caught in Cornwall.

The pilchard fishery employs large numbers of persons, and great is the excitement when a shoal of fish is caught, which is usually in August. As the proverb has it:

When the corn is in the shock
Then the fish is on the rock.

The pilchard is a fish caught only on the coasts of Cornwall, but here the preparation for its capture is carried out upon a scale of great magnitude. Immense shoals of fish advance towards the shore under the guidance of the pilchard king; the numbers are so great that they colour the sea as far as the eye can reach, and frequently impede the passage of vessels. They are caught in a large net called a sean, and when the season for capture has arrived, and the gathering of sea-birds gives warning of the approach of the pilchards, look-out men or huers are stationed on the cliffs, who on descrying the fish cry out "*Heva, heva, heva!*" Then all is excitement, and the boats shoot off from shore. The huers point out the direction by signals, and the great net is let down. When all is made secure, the fish are removed by a smaller net into the boats and brought to land, when the work of the women commences. The pilchards are carried to fish-cellars to be cured, and there they remain in bulk for six weeks. Much of the oil runs off, and the fish are carefully washed and packed in hogsheads. The greater part of the annual produce is shipped to Italy and Spain, whence arises the toast of the fisherman, "Long life to the Pope, and death to thousands."

The people hold a superstition that it is unlucky to eat fish from the head downwards, because it is sure to turn the heads of the fish away from the coasts.

The beauty and variety of the coast scenery is perhaps unequalled, but it has not always been so much admired as it deserved to be. Gilpin went as far as Bodmin in search of the picturesque, but returned, not having

found what he sought. Our ancestors' views of the beautiful differed greatly from ours, but we must remember that they had not the railway or good roads to take them easily over uninteresting places, and they did not care for the paths across the moorlands, which were said to have been first traced by angels' feet and then trodden by pilgrims.

Cultivation has now become general, and agriculture finds its place in toasts by the side of fish, tin, and copper. The potatoes and other vegetables produced in Cornwall are excellent, and are conveyed over the West Cornwall line in large numbers, besides the shipments at Penzance and Hayle.

The interior of the country is wild in parts and beautiful in others, but the real charm is the coast scenery of the north, the south, and the west. The cliffs have a rugged grandeur of their own, and contrast forcibly with the fertile beauty of the cliffs of Devonshire. No part of the county can compete with the romantic charms of Lynton and its valley of rocks, and valleys of the Lyn; but there is sufficient beauty for the lover of sea and cliff to revel in the richness of the feast that is before him. The gray and black tints of Cornwall and the red earths of Devonshire are both infinitely more picturesque than the chalk of other parts of the English coast. A Cornishman told us that he could never understand what was meant by the white cliffs of England until he went to Dover, for he had never before seen any cliffs that were white. It is delightful for the traveller to sit upon the cliffs and listen to

The murmuring surge

That on the unnumber'd idle pebbles chafes,

conjuring up the while to his imagination tales of giants and fairies, and of the great deeds of Arthur and his noble knights, and later still of the black actions of the smugglers and wreckers, for we seem here to be in a land of wonders; and although superstitions are gradually dying out, they linger longer in the corners of the world than elsewhere.

(To be continued.)



Stanford Churchwardens' Accounts (1552-1602).

BY WALTER HAINES.



THE following extracts are taken from the original Account Book of the churchwardens of Stanford-in-the-Vale, Berkshire. The accounts are preceded by an inventory of the church goods taken in 1553, a list of the articles renewed in the reign of Queen Mary by Dorothy Fettyplace Voys, and a list of the moneys owed to the church by various of the parishioners. The inventory has been already printed in the appendix to *A Berkshire Village, a Sketch of the History and Antiquities of Stanford*, by the Rev. L. G. Maine, published in 1866.

THE FFYFTE PARTE OF THIS BOOKE.

Here following ys the ordre of the geuing of the looffs to make holy bred w^t v^r of where hyt begynith & endythe what the hool valure ys in what porsyons h^t ys deuyded & to whome ye porsions be dew and though h^t be written in the fyvet parte of ye dyvision of ye boke before in the begyning w^t thes wordds (how monay shall be payed towards the chargs of the Comunion) *ye shall understonde y^t in the tyme of Scysme when this Realme was deuyded from ye Catholic Church ye wiche was in the yer of our Lord God 1547 in ye second yer of Kyng Edward ye syxt all godly ceremonies & good usys were taken owt of ye Church w^t in this Realme & then the monay y^t was bestoyd one the holy bredde was Turned to ye use of fyndyng brayd & wyne for ye Comunion & then the olde order beyng brought unto his prystyne state before this boke was wrytten cawsyd me to wryte w^t this terme (The ordre of the geuying of The looffs to make holy bredde).*

Inprimis the geuing of the holy lofe takyth his begynnynge at a pece of Grownde caulyd Ganders at the wrytting here of in the Tenure of Thomas collens. The whiche pece of ground cauled ganders ys a cottage & when that grownde caulyd ganders doth begyn then doo all the cottags in the Towne

* The passage between asterisks is crossed out in the original by a later hand. The word "Scysme" is almost obliterated.

geue in ordre wth the other groundds & howsses Rownde abowte untyll y^t come to the sayd ground cauld ganders agayne & theyre levyth. And at the second goyng abowte the Towne yt begyneth at Richard Snodnams howse the yonger wyche howse ys next to the vicarage one the northe syde & then dothe all yardlands halffe yardlands cotsettulls* & meeses geue untyll h^t hathe gone Rownde a gayne & be com to ganders. And theyre & then begyneth the Thyrd tyme & so Rownde a bowte the Toune a gayne So y^t cotags geue but at eury seconde tyme goyng abowte. There be sum howsses in the parishe yt hathe notte geuen the holy loofe at any tyme y^t ever eny of the parishe at this wrytting knew of & they be theys The parsonage The vicarage The ferme cauled the manor howse a cottage belonging to the vicarage a smythes forge one the Greene & the church howse cauled the Gylde hawll. Here after followyth the ordre of geuyng of the whole Townesheepe as well cottages as others wth the names of Them yt helde suche grownds and howssis at the wryttinge here of wth an addyson one theyr hedds who hathe a cottage to awyde varyans when theyr Tyme to geue for the holy Loofe shall come.†

Thus endythe geuyng of the breade to make holy bredde of Through the whole Towne bothe wher yt begyneth & endyth

The wholl valure of The cargs cumyth to iij*l* ob and yt ys Thus divided. The offer to the curats hand Too peny worth of bread with a halfe peny candull or a halfe peny for the candull putte in to a Taper & browght uppe to the preste at the highe alt^r. of the Too peny-worthe of bredde they Resyrve a halfe peny lofe wholl for to be delyvered to The next that shal geve the holy loofe for a knowledge to prepare agaynst the sooneday folloyng. And thus I make an ende of this matter.

THE SYXT PARTE OF THIS BOOKE.

The syxt & laste parte of the dyvysyon as ht apperythe in the begyning of this booke ys concerning ye accounts of the church

* *Cotsettulls* = cotsethlands.

† The list of inhabitants contains the following :

John Cox for his howse
John Hawkyns the yonger for the myll
Richard Hawkyns for a wyck close
Henry Snodnam for Slutfolde Thyse

wardens of Stanforde. for the yers yt yer werre Church Reves or Church wardens w^t a declaration what y^{el} Receuyde in monay in plaet in Juells ornaments & other stufte belongyng to the church of Stanford for ye yers y^t y^{el} weer in offes & what chargs or expencs thei wer at in & abowt the sayd church or eny thing or things ther to appertayning whylest y^{el} wer in offes. & also an note or Remembrans what Remayned at ye ende of eury yers Cownte over & above all charges. yet h^t ys to bee Remembred y^t ther ys not nor shall be expressede in their accountnts eny thing but ye monay y^t the Receue at ther entrans y^e tyme y^t y^e ecersysse ther offyes y^e monay y^t y^e lay forthe towching thir officis & the monay y^t Remayneth over & above all chargs at ye tyme y^{el} departe ther officis. And as towching plaat Juells ornaments & other stufte belongyng to y^e said church y^t ys Contayned in an Inventory Indented betwyxt y^e parysheoners & the church wardens wher of the one parte Remayneth w^t y^e parisheoners & the other parte of y^e said Inventori wythe y^e church wardens the wiche shall yerly be browghtt fforth & Redde openly before the wholl paryshe and evrything therin contayned seen to y^e intent y^t nothing ther of be imbeselyd stolne or loste, but y^t h^t may sayffely wholly Justely and all to gayther be delueryd to evry church warden y^t shall succede other in offic & Roume of church wardenshippe.

1552. The accountnts of Robert Berell alias Gentull and Rycharde Rawlens church wardens of Stanford in ye yere of our lorde god 1552. wher in ys declaryd ther Resayts expencs & what dyd remayne at ther departing yer offys

Inprimis the Receuyd of ther predicessor
John Coxe ye xvi day of June a^o 1551
the wiche was then church warden
iij*l*. vs. ix*d*. ob.

Itm. y^e receuyd of Elizabeth berrell & Jone holway ye gatherers for ye fount viijs. ob.
And for the encrays of ye founte stocke of them y^t haue monay in ther handds of ye sayd stocke iijs. vj*d*.
soo ye totall sum ys xijs. vi*d*. ob.
It. for smoke farthings ijs.
It. of Robert Costard alias yngram of hautford for y^e hire of viij shepe y^t belongythe to y^e Church ijs. viij*d*.

It. of John wodwarde for y^e Church acre xij*d*.
 It. for hay belongyng to y^e Churche viij*s*.
 Expens : Inprimis at abyndon at ij chappiter
 days at ye arche dyacons visitacion xix*d*.
 It. for wrytting ij bylls of our answer the
 sayd visytacion iiij*d*.
 It. in expens at Abyndon, wanting and
 Readng gooyng before the kyngs Com-
 yssioners abowt our Churche goodes
 vis. vij*d*. ob.
 It. for a sytacion for John Cox to cawle him
 before ye officyal because he wolde not
 make a Juste accounte when he was
 churche warden vij*d*.
 It. at mychellmas Chappiter for smoke farth-
 ings the ijs. vij*d*. the payde to moche by
 vij*d*. ob. for the dew for Stanford ys. ijs. ob.
 & goze ys vij*d*. ob.
 It. payde for a booke of comon prayer in
 englysshe in the tyme of sysme vs. vid.
 It. for this boke wherin ys written the churche
 accountts xx*d*.
 It. in expens to oxford to bye ye forsaid
 books xiv*d*.
 It. for mendyng a bell wheyll w^t mayt &
 drynk x*d*.
 It. for naylls for ye bells wheylls v*d*.
 It. for the shootyng of a bell Rope v*d*.
 It. for a mat for ye parisheoners to knell on
 at ye tyme of Comunyon be fore ye alt^r
 vid.
 It. for a locke to hang of ye churche cheeste
 v*d*.
 It. to James Symmons for mendyng ye bere
 vij*d*.
 It. for his borde ij days whylest he was about
 hit xij.
 It. for naylls for ye same beer xij*d*.
 It. for Tymbr^r for ye same beer xij*d*.
 It. for wasshing the Churche lynnyn vij*d*.

Thes Accounts of Robert Berell alias
 Gentull and Richard Rawlens was fynessed
 & ended the viij day of Aprill a^o dnⁱ 1553.
 and the brougth to ther Account above all
 chargs iij*d*. xijs. v*d*. ob Then was Robert
 Gentull dysmyste hys offys. And unto
 Richard Rawlens was chosyn John Hawkyns
 of the mylne & hade delyuered unto them
 y^e day & yere afore sayd the forsaid thre
 pounnds thrytteyn shillings fyve pens halfe
 peni before Sir John ffawkener vicar & the
 other of the onestyst of the paryshe.

(To be continued.)

The Antiquary's Note-Book.

Pre-historic Man in Ventnor.—In the digging, at the bottom of High Street, Ventnor, for the foundation of new houses where the quondam Crown Inn stood, there have lately been turned up some relics which deserve especial notice. These are bones and antlers of the wild deer. When, before the Christian era, the Isle of Wight, like the other British Isles, was overrun with primitive timber, and the primeval forests were inhabited by aboriginal animals such as the wild boar, wild bull, and wild deer—at such early historic age the deer would be the natural prey and natural food of the wigwam-dwellers here, whether they were *Celts* or *Jutes*, so the finding now of the remains of wild deer would, in itself, call for no remark. But the discovery in the High Street is something more remarkable than a relic in its natural unchipped state—something that carries our thoughts beyond and behind the dawn of history. It is the frontal limb of an antler which supported the external branches, *minus* the branches, and it has unmistakable evidence of having been in possession of man in his uncivilized condition before the bronze or iron ages. The apex of this arm is worn down to a flat point like the blunt end of a modern “pick.” The tool used for sharpening and polishing was apparently a sharp-edged flint. There are, besides, flint marks upon it at other places. What it was intended for and used for is matter of conjecture. A weapon it was certainly—a powerful weapon—either for war, which is most likely, or for digging the ground. This is not the first evidence of the existence of pre-historic man in the Undercliff, for both Mr. Mark Norman and the late Mr. Hodder Westropp disinterred pre-historic relics in this locality.—C. NICHOLSON.

A Whistling Language.—At the meeting the other day of the Berlin Anthropological Society, Lieut. Quedenfeldt lectured on the whistle-language used on the Gomera Island. During some months' stay in the Canary Archipelago the lecturer was able to learn the nature of this language, which is a sort of pendent to the drum-language of

Camaroon. There are no fixed whistles or signals. The Gomero can carry on any conversation by means of whistling, and be understood by the person with whom he is conversing a mile off. The whistling is quite articulate, and is a kind of translation of common speech into whistling, each syllable having its peculiar tone, so that even foreign words can be whistled. The vowels *e, i, y* are more loudly whistled than *a, o, and u*; and if a consonant is at the end of a word, for example, "Juan," the *a* is whistled in a rising tone. The Gomero either uses his fingers or his lips when whistling. The practice is only common on the Gomera Island, and is not found in the other six islands of the Archipelago. The reason may be the peculiar geological construction of the island, which is traversed by many deep ravines and gullies, which run out in all directions from the central plateau. They are not bridged, and can often only be crossed with great difficulty; so that people who really live very near to each other in a straight line have to make a circuit of hours when they wish to meet. Whistling has therefore become an excellent means of communication, and gradually assumed the proportions of a true substitute for speech.—*Daily News*.

Merchants' Marks.—Great respect was paid to merchants' marks in the fourteenth, fifteenth, and sixteenth centuries. A proof of their importance is shown when we find them placed on house-fronts, as well as in painted glass windows, and upon tombstones and monumental brasses throughout England. A trader was accustomed to place his mark, often like a Runic monogram, as his "sign" in his shop-front, in the same manner as the Spaniard did his monogram. The wool-stapler stamped it on his packs, the fish-curer branded it at the end of his casks. If a new house was built, the owner often placed his mark between his initials above the doorway, or over the fireplace of the hall. If a gift was made to a church, the donor frequently had his mark emblazoned on the windows, besides the armorial bearings of a nobleman or knight; and on his tomb his friends had his sign chiselled, to keep his memory alive and identify him. The difficulty is to ascertain whether such marks were exclusively commercial, or whether at

times they indicated the bearer's rank. If the latter, were they substitutes for armorial bearings, or could they, without incongruity, be placed with these heraldic signs on the same memorial? It would naturally be thought that if the rank in society and importance in the commercial world of the merchant, could thus be indicated, the marks so commonly used by the old printers, and the similar symbols of many other traders, all equally exclusive, would also be valuable testimony to the position or worth of their respective bearers. It appears, however, that merchants or burgesses were the only laymen represented on monuments, excepting the military. These records are chiefly found in borough towns and parochial churches of large commercial counties where the woollen manufactures flourished. It may be inferred that the custom in France gave a similar preference to the mercantile class, from the fact that the "printers' mark" of Thielman Kerver, of Paris, was omitted in the window given by him in 1525 to the church of St. Bennett. There his initials only are given on an escutcheon supported by unicorns, although the same initials are associated with his "printers' mark" when his books were printed. These merchants' marks are found at an early period, along with heraldic bearings, in religious houses, as we learn from *Pierce Ploughman's Creed*, where the following description is given of a richly decorated window in a Dominican convent:

Wide windows ywrought, ywritten full thick,
Shining with shapen shields to shewen about,
With marks of merchants ymeddled between,
Mo than twenty and two twice numbered;
There is none herald that hath half swiche a roll.

Ellis, in his *Early English Poets*, seems to consider these marks as ensigns of rank borne by worthies who had no actual coats of arms. "Skin marks" was a term apparently synonymous with merchants' marks, also borne in unison with armorial bearings, but more often as distinct insignia. The prosperous merchants and burgesses of old, having a sense of the importance which their accumulated wealth and rank in society entitled them to, were no doubt desirous of transmitting to posterity along with their names the special devices which they had chosen in association therewith, and they may have preferred such

simple memorials of their career in life to the half-mystical, although more picturesque, blazonry of the herald's art.



Antiquarian News.

On Dec. 13 the members of the Johnson Club, which was founded on Dec. 13, 1884, in honour of the memory of Dr. Samuel Johnson, had their annual dinner in that noted City hostelry, the Old Cheshire Cheese, Wine Office Court. The occasion was the anniversary of the doctor's death, which the club think they cannot commemorate better than by dining well and heartily, as probably stern old Samuel would have wished. They also pay a compliment to the conservative instincts of the doctor by abjuring the flaring innovation of gas illumination, and eat their dinners solemnly by the light of wax candles. The gloom made apparent by the antiquated lights scarcely served to show the portrait of Dr. Johnson, which was posed on the mantel-shelf, and the frame of which bore the somewhat strange device, "The glory of a nation are its authors." The Prior of the club, Mr. O'Connor Power, M.P., occupied the chair, and among those present, hosts and guests, were Sir James Linton, President of the Royal Institute of Water-Colour Painters; Dr. Hunter, M.P.; Sir John Thurston, Governor of Fiji; M. Gennadius, Minister for Greece; Mr. Seymour Lucas, A.R.A.; Mr. J. E. Christie, artist; Mr. Havard Thomas, artist; Mr. W. E. Briggs, late M.P. for Blackburn; Mr. Birkbeck Hill, the latest editor of Boswell's immortal biography, and a numerous gathering of the literary and artistic workers of which the club is mainly composed. The Prior proposed "The Memory of Dr. Johnson," and made the customary speech on assuming his new office. In the course of his remarks Mr. O'Connor Power said he greatly admired the views of the philosopher, and a thousand times more did he admire the character of the man—and character was as far above philosophy as example was above precept. In a thousand soul-searching difficulties Johnson preserved a noble mind. In his immortal letter to Lord Chesterfield, he extinguished the literary patron, and paved the way for the creation of the literary public, which to-day enjoyed the inheritance of his great learning and high example. The man who rejected the patronage of the great when living, could dispense with the homage of the world now that he was dead.

Professor Samuel Pierpont Langley, LL.D., has been elected secretary of the Smithsonian Institution, in succession to the late Professor Spencer F. Baird.

The "ducking-stool," in which scolds used to be ducked in the River Stour at Canterbury, is to be handed over, with other curiosities, to the Corporation of that city, and will be placed in a local museum.

The *Kölnische Zeitung* recently reported that "two discoveries of importance for the topography of ancient Rome in the earlier imperial times have just been made. During the works now in progress on the left bank of the Tiber, parallel to Via Giulia, behind the church of St. Biagio della Pagnotta, a tufa slab was brought to light. It is one of the series of slabs, 5 feet 3 inches by 2 feet 6 inches, with which the Romans marked the line of the shore, and was distant 40 feet from the present bank of the Tiber. As it was found with the inscription downwards, the workmen did not take care of it, and broke it to pieces. Fortunately, it has been possible to collect the inscription, which is as follows:—'Paullus Fabius Persicus | C. Eggius Marullus | L. Sergius Paullus | C. Obellius Ru . . . | L. Scribonius | curatores riparum et alvei Tiberis ex auctoritate Ti. Claudii Caesaris Aug. Germanici Principis S. C. ripam cippis positus terminaverunt a Trigario ad pontem Agrippae.' In the first place, it enumerates four hitherto unknown senators to whom was entrusted the care of the banks and the bed of the Tiber; it also shows that the collegium appointed under Tiberius, in the year 15 A.D., for superintending riparian works (to which, under the presidency of a Consul, four senators belonged, whose tenancy of office was for one year), was still in existence under Claudius. Paulus Fabius Persicus is the Consul for the year 34. The stone, at present the only proof of riparian works under Claudius, exactly defines the sketch of shore from Trigarium to the Agrippa Bridge. There are various records in existence regarding the Trigarium, situated in the ninth region, and which was apparently a racecourse. The slab now found proves that the Trigarium was situated here on the Tiber, at the western boundary of the ninth region. The statement in the inscription, 'Ad pontem Agrippae,' is a novel topographical determination. We receive the first intimation of this bridge, which connected the fourth and fourteenth regions. The place where the inscription has been found is almost midway between two bridges. The upper, 'Ponte Sisto,' appears sometimes as 'pons Aurelius,' sometimes as 'pons Antoninus,' and also as 'pons Janicularis,' and was probably built by Aurelius Antoninus Caracalla. Later it was restored by Valentinian and Valens, and towards the side of the Champ de Mars adorned with a triumphal arch. The other bridge was first called 'pons Neronianus,' and, later, 'Triumphalis,' and traces of it are still left (near S. Spirito). The stone containing the inscription was distant from the latter 1,508 feet; from the former, 2,165 feet (in the line of the river).

As the existence of a third bridge between the two mentioned was not known, it was assumed that one of the latter bore Agrippa's name; but a new discovery settled all disputes. The unknown bridge was found. During some works at the river-bank antique masonry was observed, 525 feet below the Ponte Sisto, opposite the present Vicolo del Polverone. It was the abutment of a bridge, consisting of large tufa-blocks, and bound together by iron clamps imbedded in lead. Afterwards a pier, 22 feet wide, and still three courses of masonry high, was discovered in the river-bed, consisting, like the abutment on the bank, of blocks 4 feet high, the clamps of which measure up to 1 foot 4 inches. This is the solid and handsome construction of the Augustan age. In these remains the Agrippa bridge may be recognised, and as Caracalla constructed a bridge only 525 feet higher up, the former must have been unfit for use during Caracalla's reign, or it did no longer meet the requirements of his time."

The Castle of Chillon, so well known to all visitors to Lake Lemman, is to be thoroughly restored by the Swiss Government, as it is intended to convert it into a national museum. It may be hoped that the projected "restoration" will not destroy the peculiar characteristics of the romantic ruins which Byron has immortalized.

On December 17, Messrs. Sotheby, Wilkinson, and Hodge sold at their rooms, Wellington Street, London, the extensive library of the late John Hirst, J.P., of Ladcastle, Dobcross. The best prices were as follows: Octavo—Latin Bible, MS., on vellum, thirteenth century, £15; Harleian Society's Publications, a set, 22 vols., £15 10s. Quarto—Latin Bible, MS., on vellum, by an English Scribe, fourteenth century, £10 5s.; Bowdich's Fresh Water Fishes of Great Britain, plates in gold, silver, and colours, with MS. descriptions, imperial quarto, 1828, £41; Latin Bible MS., on vellum, by an English Scribe, fourteenth century, £25 10s.; Byble in Englissh, by Myles Coverdale, black-letter, imperfect, first English Bible that was printed, £72.

The following letter, signed W. H. Jones, and dated January 7, appeared in the *Standard* newspaper: "Thousands, nay millions probably, of persons have passed round the east end of St. Paul's Cathedral, and have never noticed that, in a flamboyant ornamentation under the centre window, Sir Christopher Wren has left his initials thus, 'OWC, the points of the two C's looking north and south. These initials were shown to me many years ago. I subsequently pointed them out, on the top of an omnibus, to a passenger sitting by the driver, whereupon the driver exclaimed, 'Well, I have driven round this corner thousands and thousands of times, and I have never seen that until now.'" It is difficult to make out the

initials, owing to their being begrimed with smoke, but there is a narrow wall next to the cathedral on which the iron rails rest, from which they can be seen to the best advantage; but the traffic round the corner is so great that I would recommend anyone wishing to see them to do so with an opera-glass from the opposite pavement.

The *Berliner Philologische Wochenschrift* (December 10) reports the accidental discovery, in the island of Cos, of some sculptured remains, which point plainly to the site of the once famous temple of Æsculapius. An altar has been found, and a marble snake, the sacred attribute of the medicine god. It will be remembered that Strabo (book xiv., c. ii., *et seq.*) gives an account of this temple well calculated to excite archaeological curiosity. It was, indeed, as we know from many sources, only third in importance to those of Epidaurus and Athens. Strabo says: "In the suburb [of Cos] is the celebrated Æsclepieion full of votive offerings, among which is the painting of Antigonus, by Apelles. It used also to contain the 'Aphrodite rising from the Sea' (Anadyomene), but that is now removed to Rome." He goes on to say that Hippocrates learned much of his medical lore by studying the inscriptions engraved in the temple recording cures wrought there. It is true the two chief works of art mentioned by Strabo are pictures which must in any case long ago have perished; but then, who knows how many of the "votive offerings" and the medical inscriptions are yet below ground? The excavation of the Asclepieion at Athens recently yielded a rich harvest, but there is much as to the details of the cult and ritual of Æsculapius still to learn. It is not reported yet whether the site is to be systematically excavated.—*The Builder*.

At the recent sale of the Stourhead Library, a large-paper copy of Sir R. C. Hoare's *Modern History of Wilts*, containing sets of portraits, maps, views, etc. (proofs and India proofs), many in three states of the plates, the coats of arms emblazoned, additionally illustrated with most of the beautiful water-colour and sepia drawings by Turner, Buckler, and others—fine and rare engravings—comprising portraits, mostly mezzotints, views, etc., sold for £200. *Hungerfordiana* by the same author, illustrated with beautiful water-colour drawings by Buckler, fetched £58. We are glad that these unique and interesting works have not passed out of the county, but go to enrich the already valuable collection of Wiltshire books possessed by Alec Mackay, Esq., of Holt Manor.

During the erection of the new Bishop's Palace at Lincoln, a subterranean chamber has been discovered beneath the wall dividing the old palace from the vicar's court, towards the southern extremity. The floor of the chamber is 27 feet 6 inches below the

ground-level. The whole of the interior of the chamber was of well-wrought ashlar masonry. When discovered, the chamber was dry and clean; it is a mystery. A passage, 4 feet in width, leading eastwards, was traced a little way towards the vicar's court. It is difficult to conjecture what the purpose of this chamber can have been.

A silver spoon of Charles II.'s time has been sold at Birmingham for £13, or at the rate of 138s. the ounce.

A big fossil turtle has been discovered at Serrat, near Perpignan, and, according to the report sent in to the Paris Academy of Sciences, the presence of the animal in earth of middle pliocene formation shows that the temperature was very warm in France before the glacial period. The turtle is about 3½ feet in length, and will be forwarded to the museum of the Academy.

Some interesting discoveries have recently been made in the excavations at Pompeii. Many silver vessels and three books were found in the Regio VIII., isola 2A, casa 23, under conditions which lead to the conclusion that the owner of those valuables, a lady named Dicidadia Margaris, had packed them at the moment of the catastrophe in a cloth, in order to save something more than mere naked life, but that she perished in the attempt. Her name we learn from the books, important documents, and title-deeds which she would not leave behind. These are the usual wood tablets, 8 inches by 5 inches, coated with wax, and several of them are fastened together in book form. For the first few days after their discovery they were perfectly legible, except in a few places where damp had destroyed the wood; after that time, probably because the wood began to dry, the layers of wax peeled partly off, splitting up into small portions. The contracts are all between the owner mentioned and a Poppæa Note, a liberated slave of Priscus, and from the names of the Consuls referred to in two of them the year (61 A.D.) may be fixed. In one of them Dicidadia buys of Poppæa two young slaves, Simplicius and Petrinus; another also has reference to the sale of slaves; the third contract mentions a sum of 1,450 sesterces, which Poppæa Note undertakes to pay to Dicidadia Margaris in case the slaves should not turn out profitable. The silver plate of Dicidadia formed a set for four persons, but as it was gathered up in haste, it is incomplete. It comprises four goblets with four trays, four cups with handles, four smaller cups, four others, four cups with feet, a cup without a handle, a filter, a small bottle with perforated bottom, a spoon, and a small scoop. The total weight of the articles is 3943·70 grammes (not quite 127 ounces troy). There was also recently found a silver statuette of Jupiter on a bronze pedestal,

as well as a large bronze dish with raised edge and inlaid with a finely chiselled silver plate, and, finally, three pair of ear-pendants. The excavations at Pompeii have yielded abundance recently also in other ways. Numerous surgical instruments (mostly of bronze) have been found, which appear to have been kept in a wooden box; also a small pair of apothecary's scales and a set of weights, equivalent to 14, 17·5, 21, 24·9, and 35·8 grammes respectively. Among various domestic utensils found may be mentioned as noteworthy a beautiful stew-pan of bronze, the silver inlay of which represents a head in raised work, and a bronze lamp, still containing the wick; finally various glass vessels, terra cottas, gold rings, and ear-pendants. Among the finds of coin are a sesterce of Vespasian with Fortuna on the reverse and the inscription "Fortunæ reduci;" and a dupendium of Nero with the temple of Janus and the inscription, "Pace per ubiq. parta Janum clusit."

The library of Mr. J. Wyllie Guild, Glasgow, is to be brought to the hammer on an early day. The collection is one of the finest in Scotland. It contains books and relics bearing upon the life of Mary Queen of Scots.

A military and patriotic ceremony took place recently at Nancy on the review-ground. A mere rag, which is all that remains of the old flag of the 10th Hussars, dating from the First Empire, was presented by the General to that regiment for its mess-room. The civic authorities and a great crowd were present, and much enthusiasm was shown. Colonel Devitre delivered a speech, in which he alluded to the many campaigns and battles in which the glorious rag was born on to victory. In the name of the soldiers under him he vowed that they would be as forward to uphold the honour of the relic as any of its former custodians.

It appears from the *Classical Review* that something like systematic excavations under English auspices will be undertaken in Cyprus. The tentative exploration of the site of ancient Marion (Poli-tis Chrysokhou) resulted in the discovery of two unique vases—the Œdipous lekythos and the Pasiades alabastos, which have now passed into the keeping of the British Museum. At the last meeting of the Hellenic Society it was decided to appeal to the public for subscriptions. The Oxford and Cambridge travelling studentships are to be turned to account in connection with the work. The sanguine *Review* hopes that the Government will make a special grant.

Hot sulphur-springs have been discovered in Algeria, and the excavators, after having dug deeper into the soil around, found an ancient mill in a good state of preservation. Spades, picks, and shovels are still used with vigour, for the labourers have been told by the local wisecracks that they may drag to light the

rather legendary treasure which is supposed to have been buried in the neighbourhood of the spot by Scipio Africanus.

The parish church of Elstow—John Bunyan's birth-place—has just been enriched by a stained-glass window representing Faith, Hope, and Charity, and special services were held in connection with the opening. There were already four stained-glass windows in this church, including two illustrating the "Pilgrim's Progress" and the "Holy War," the latter having been presented to the parish on September 20, 1885. The new window—a small one completing the east-end series—forms the Jubilee Memorial for Elstow; and the opening services were attended by large numbers of visitors from Bedford.

There is at last a movement in Belgium for the preservation of ancient monuments. The Belgian Academy of Archæology has distributed to its members for criticism the sketch of a proposed law to be put into the hands of an eminent member of the Legislature.

The Scottish National Portrait Gallery was, on December 1, opened to the public, after its usual November re-arrangement and addition of works recently acquired. The walls of the small temporary gallery seem now more fully crowded than they have been since its first opening; and indeed a good many changes have been necessary in order to make room for fresh acquisitions—changes which have necessitated a certain departure from that arrangement of the portraits in chronological sequence which was at first strictly adhered to. The fresh works received on gift are fairly numerous, and bear witness in a satisfactory way to the public interest which is being taken in the young institution, which is largely, we may almost say exclusively, dependent upon donations for its extension. In the matter of gifts, an admirable example to the general public is being afforded by various individual members of the Board of Manufactures, who are the trustees of the gallery. From the Lord Justice-General comes a portrait of his lordship's father, the Rev. Dr. John Inglis, for many years the well-known leader of the "Moderates" of the Church of Scotland, whose name is familiar to readers of Carlyle's *Autobiography*, *Peter's Letters*, and the Scottish memoirs of the end of the last century and the earlier years of this. It is the work of an unknown painter, executed in a vigorous and effective, if not particularly refined or delicate, manner. Mr. J. Maxtone Graham, of Cultoquhey, has presented an excellent little bust of Dugald Stewart, one of a series of effective heads executed in a similar scale and manner by Samuel Joseph, R.S.A. Another of the series, a bust of Mackenzie, "The Man of Feeling," is in the possession of the Royal Scottish Academy.

Mr. J. R. Findlay is the donor of an excellent little medallion of the eighth Earl of Lauderdale, well known for his Republican sympathies, and for his publications on financial subjects. It is the work of John Henning, H.R.S.A., a pupil of Tassie, and the gallery also includes a pencil study by the sculptor, executed in preparation for the medallion. Of Thomas Thomson, the eminent legal antiquary, editor of the great folio reprint of the *Acts of the Parliaments of Scotland*, and of innumerable Bannatyne Club quartos, there is a life-sized portrait, by Robert Scott Lauder, R.S.A., who was son-in-law to Thomson's brother, the well-known painter-minister of Duddingston. The picture is a little dry in its flesh-tints, and a trifle hard in its expression of the attenuated features; as a work of art it does not equal the cabinet-sized portrait of Thomson, in the possession of Mr. Lockhart Thomson; but, as it renders the features on a larger scale, and with more searching and circumstantial detail, it is even better adapted than the smaller picture for the purposes of the present gallery. It is the gift of Mr. George Seton, advocate. Another welcome donation is a water-colour of William Dyce, R.A., one of the most cultured and learned of our Scottish artists. It was done in Venice in 1832 by David Scott, R.S.A., and represents Dyce seated sketching in a gondola. It is presented by Mr. W. B. Scott, the painter's surviving brother, who on a previous occasion bestowed on the gallery portraits of Allan Ramsay and John Burnet, the engraver. The other works acquired by gift include medallions of George IV. and Flaxman from Mr. W. Calder Marshall, R.A., and an original photograph of Skirving's portrait of Robert Burns from Mr. W. G. Patterson. The most interesting of the new loans is a portrait, from his own hand, of Peter (or Patrick, for he seems to have been known under both names) Taylor, the friend of Burns, and the painter of his portrait (engraved by Horsburgh), which was a few months ago acquired, on a long loan, for the Gallery from its owner in Camperdown. Some new and curious particulars of Taylor's life have been embodied in the catalogue. The two principal portraits which have been acquired by purchase are a half-length of Alexander, fourth Duke of Gordon, father of the celebrated "Last Duke," and husband of the beautiful Jane Maxwell, painted by John Moir; and a charming portrait of Mrs. Henry Siddons, the actress, so well—and so favourably—known to old Edinburgh playgoers, the work of John Wood, a portrait and subject painter of some considerable celebrity in the earlier days of the century.

Chipchase Chapel is the only chapel attached to any of the great baronial residences of North Tyneside now remaining. The ruinous chancel of the

chapel of Houghton Castle still exists in the park, and recently the foundations of one of the four ancient chapels in the old parish of Chollerton—that at Colwell—have been disclosed by careful excavations undertaken by Mr. R. C. Hedley, of Cheviot. The original chapel at Chipchase was built by Odonel de Umfraville, Lord of Prudhoe, before A.D. 1172. It stood nearer to the castle than the present sacred edifice, which was erected by Mr. John Reed about 1732. Divine service in Chipchase Castle Chapel has been continued, through the pious care of successive lords of the manor, for over 700 years.

The Rev. P. W. Phipps, rector of Chalfont St. Giles, Bucks, has received a letter from Sir Henry Ponsonby, informing him that her Majesty the Queen will be happy to give £20 towards the fund for the purchase and preservation of the cottage in which Milton finished *Paradise Lost* and began *Paradise Regained*, and saying that he will be glad to hear further when progress has been made. The committee cannot but hope that the interest thus shown by her Majesty will lead to their receiving further support for the right preservation of so valuable an historical object.

An important discovery has just been made at Suzo, about six miles from Castelforte, which points to the conclusion that the Romans were acquainted with the use of mineral springs for medicinal purposes. The erection of new mineral baths is contemplated by Signor Giuseppe Duratorre in that spot, and during the work of excavation the remains of what prove to be old Roman mineral baths have been met with. The buildings are situate about 250 feet from the right of the river Garigliano, which was formerly crossed there by a bridge, the remnants of a pier of which may still be seen in the river, and cover an area 187 feet by 131 feet. A road paved with basaltic lava separates the two principal groups of buildings. To the left of this road, and leaning against the mountain side, is the bath for hot mineral springs. The atrium is entered, as in classic dwelling-houses, through a portal adorned with columns, its floor being laid in black and white mosaic, and its roof probably formerly supported by four columns. Between these columns is the impluvium, a square marble basin, round which are seats, which leads to the supposition that it was used for bathing purposes. In the middle of the impluvium a hollow marble column supported a smaller basin of alabaster, into which the water rose through the column, flowing over its edges into the large basin. The further wall of the atrium opens into a large hall; through its side walls corridors lead into chambers to the right and left, the use of which for bathing is indicated by the whole arrangement of water basins and a network of water conduits, some of which are placed in the walls. On the other side of the main road, with a view towards the river, two buildings are located, in front of which a row of columns with walled parapet probably inclosed a garden extending along the river bank. Between the two buildings, containing rooms of various sizes, all of which give into outer corridors surrounding them, a colonnade provided with seats has been erected. It is concluded that this group of buildings formed a hospitium or inn for the bathing guests—that is to say, a hostelry for those

staying for their cure. The purpose of the whole establishment is also shown by the statuary found in a more or less damaged condition in the atrium. They include an Æsculapius, several female wall statues, and a statuette of a nymph, the upper part of the body nude, the lower draped. The marble of the statuary has been much injured by the mineral water, and its probable merit cannot therefore be easily estimated.

A free public library is being established at Rochester, as the city's chief permanent memorial of the Queen's Jubilee.

Messrs. Christie, Manson and Woods will begin to sell, on Monday, February 13, the first portion of the library of the Earl of Aylesford. The collection is notable for its specimens of the printing of Caxton, Wynkyn de Worde, Julian Notary, and Peter Treveris, and for its rare and early versions of the Scriptures. There are also a valuable set of county histories, many books of prints and works on the fine arts, heraldry, genealogy, and history, and a collection of the early dramatists, including the first four folio editions of Shakespeare.

A lock of Robespierre's hair has just come into the hands of the keepers of the Musée Carnavalet in Paris, and will in future be exhibited in that place by the side of the portrait of the Terrorist painted in 1783 by Boilly. Robespierre in that picture (the *Daily Telegraph* correspondent says) is represented as a young man with finely-chiselled features, blue eyes, carnation lips, and light chestnut hair, and looking totally unlike the "sea-green and aceto-virulent" person suggested by Carlyle's pen-portrait. The lock of hair is of the same colour as that in Boilly's picture. It was enclosed in a locket or medallion, on which were engraved the word "égalité," the date of the "9th Thermidor," and the martyr's palms. The souvenir belonged to Robespierre's sister Charlotte, who, on the death of the Terrorist, was sheltered by one of his adherents, the Citizen Mathon. Charlotte Robespierre, in May, 1834, died in a garret in the Rue de la Fontaine, and left the relic to Mathon's daughter, from whom it passed into the possession of a '48 man named Gabiot, whose son has handed it over to the Carnavalet. M. Gabiot also had a letter from Mdlle. Mathon, relating to her futile efforts to save Charlotte Robespierre's grave from the obliteration which usually overtakes the tombs of the poor. The Terrorist's sister had an historic funeral on her death, and Republicans spouted sonorously over her remains. Nevertheless, she was soon forgotten by her pretended friends.

A magnificent stained-glass window, in memory of Milton, with an inscription by the American poet Whittier, will shortly be placed in St. Margaret's, Westminster, having been presented for the purpose by Mr. G. W. Childs, of Philadelphia.

A meeting of the Chester Archæological Society was held on January 16, when a paper was read by Mr. E. P. Loftus Brock "On the Discoveries of Roman Remains, and the Age of the City Walls." Mr. Loftus Brock's views accord with those of Mr. Roach Smith (*ante*, p. 41). A report of the meeting will appear in a future number.

Meetings of Antiquarian Societies.

British Archæological Association.—Dec. 7.—Mr. Earle Way described further discoveries of Roman remains at Southwark, during the progress of the work for New Mint Street. These include evidences of the existence of buildings of various kinds, the water-supply to them having been by terra-cotta pipes, several of which, about an inch in bore and 25 inches long, were found. Considerable quantities of Roman pottery have been discovered at a level about 12 or 14 feet below the present surface. Not the least curious of the finds was that of a dog's skull, with some of the teeth purposely broken, possibly to prevent certain kinds of game from being destroyed. It was found on part of the site of the palace of the Duke of Suffolk.—Mr. R. Howlitt exhibited an ancient MS. of the early part of the fifteenth century, curious for a record by which it is apparent that 160 of its pages were written between Feb. 4, 1402, and April 22. The parchment has been that of a still more ancient MS., pumicestoned to an even surface. From a word or two that can be detected the earlier MS. was one on Canon Law.—A paper was then read on a Roman bronze sword, found at Bossington, Hants, by the Rev. Canon Collier, F.S.A.—read in the author's absence by Mr. Loftus Brock, F.S.A.—Mr. Romilly Allen, F.S.A. (Scotland), described the remarkable cross at Ruthwell, N.B., which has recently been set up within the church, in a very praiseworthy manner, by the Rev. M. McFarlane, aided by a Government grant.—A paper was then read by the Chairman on the work of the Association during the past session, and the proceedings were brought to a close by another paper on "Relics of Mary Queen of Scots," prepared by Mr. H. Syer Cuming, F.S.A. (Scotland).

January 4.—Mr. Cecil Brent, F.S.A., in the chair.—A curious example of Scierg ware of sixteenth-century date was exhibited by Mr. Loftus Brock, F.S.A., who described the little-known production of this manufactory, which from the banks of the Rhine sent many consignments to England, as is attested by specimens in broken condition sometimes found in excavations in London.—A fine collection of photographs of pre-Norman crosses and other monuments was exhibited by Mr. Romilly Allen, F.S.A. (Scot.). These represented examples at Castle Demot Kells, Monasterboice, and many other Irish examples; St. Maddows, near Perth, and several others in Scotland, with representative examples in England. These fine works are covered with scroll-work and interlaced patterns of great beauty, and are all exposed to the action of the elements, as they have been for many centuries. A paper was then read by Mr. Allen on the necessity for the formation of a Museum of Christian Archæology, and for other steps to be taken for the preservation of early Christian works. After referring to the cause of the destruction of ancient monuments, such as the changes of race, conquest, change of religion, and such like, the various divisions of our Christian antiquities were enumerated. They are of special interest, and yet there is no special gallery; the London museums have hardly any

examples of the remarkable specimens of Celtic crosses and other works which form so distinctive a feature of our national antiquities. Dr. John Stuart estimates that there are over 200 inscribed stones and 400 crosses still extant, but of these there are casts of but four at South Kensington. No effort appears to be made to increase the collection, or to avert destruction by material causes and wanton injury to the originals. Reference was made to the care taken of manuscripts, but here was a series of monuments, the like of which does not exist in any other country, exhibiting a school of design different from any later works, which is all but wholly uncared for.—In the discussion which followed Mr. de Gray Birch, F.S.A., instanced the well-known figure at Croyland Bridge, of later date than the examples under review, which is used as a mark for stone-throwing by the local schoolboys. Mr. Birch referred to the valuable collection of pre-Norman stones carefully preserved at Durham, as an example of the ease with which similar work could be acquired, and Mr. Grover, F.S.A., indicated the rapidity of decay in some similar monuments.

Anthropological Institute.—Nov. 22.—Prof. Flower, V.P., in the chair.—Canon I. Taylor read a paper "On the Primitive Seat of the Aryans." In this paper the author discussed recent theories as to the region in which the Aryan race originated, and favoured the new hypothesis that Northern Europe rather than Central Asia was the home of the undivided Aryan race. According to this hypothesis the whole of Northern Europe from the Rhine to the Vistula is to be conceived as occupied by a Finnic race, whose southern and western members gradually developed ethnic and linguistic peculiarities of that higher type which we associate with the Aryan name. The Baltic Finns are survivals of this race. The Celts, owing to their remoteness, diverged at an early time from the Eastern type, while the Lithuanians and the Hindus preserved many archaic features both of grammar and vocabulary. The Slaves must be regarded mainly as Ugrians, and the South Europeans as Iberians, who acquired an Aryan speech from Aryan conquerors. The time of the separation of the Aryan from the Finnic stock must be placed at the least five thousand or six thousand years ago. Of the metals the undivided race possibly knew gold and copper, but its tools were mainly of stone or horn. They sheltered themselves in rude huts, they knew how to kindle fire, they could count up to ten, and family relations and marriage were recognised. They were acquainted with the sea, they used salt, and they caught salmon; but it is doubtful whether they were acquainted with the rudiments of agriculture, though they gathered herbs for food and collected honey. They possessed domesticated animals, probably oxen and swine, and perhaps reindeer, but the sheep seems to have been unknown. If this hypothesis be established, a world of light is thrown upon many difficulties as to the primitive significances of many Aryan roots and the nature of the primitive Aryan grammar. We are furnished, in fact, with a new and powerful instrument of philological investigation. Comparative Aryan philology must henceforth take account of the Finnic languages as affording the oldest materials which are available for comparison.

Shropshire Archæological and Natural History Society.—Nov. 17.—Annual meeting.—The Rev. T. Auden in the chair.—In proposing that the report and statement of accounts be passed, the Chairman said he could think of only one reason why he had been requested to preside, and that was because he was one of the working members of the Archæological Council. Archæology claimed attention from the fact that it was at once one of the very oldest and one of the very newest of sciences. It was as old as the creation of man as to the subject it dealt with, and at the same time it was very young. It was not a little remarkable that, with the slight exception he believed of the Society of Antiquaries, not one of the English antiquarian societies dated further back than the middle portion of the present century. It was curious how entirely the study of antiquities was ignored during that, in some respects, very important period in English history—the seventeenth and eighteenth centuries. He looked, for instance, the other day through an index of the *Spectator*, and was unable to find throughout the whole of that publication any single allusion to anything like antiquarian pursuits, or any interest shown in antiquities. If they came down to the eighteenth century some of them would remember how Cowper in one of his poems spoke of

Letting down buckets into empty wells,
And growing old in drawing nothing up.

Those words were used in allusion to scientific pursuits, to such subjects as that Society was devoted to the investigation of. They might also remember an amusing poem of Burns's, on "The Late Captain Grose's Peregrinations through Scotland, collecting the Antiquities of that Kingdom." It was in that poem that the well-known lines occurred :

A chiel's amang you takin' notes,
And, faith, he'll prent it.

The poet speaks of the wonderful collection the old gentleman had got together, including "a broomstick of the Witch of Endor," old armour which would supply the people of the Lothians with nails for a whole twelvemonth, and a number of "parrich pats, and auld saut buckets." The only praise he gave to the antiquary was that occasionally, under the influence of good old port, he melted and became a very genial fellow. He (the Chairman) thought it was worth while to notice the way in which it was reserved for the nineteenth century, the age of telegraphs, the age of express trains, the age of bustle, the age with a tendency to go ahead in every direction, to push forward into and almost to discount the future—that it was reserved for that age as well to teach true reverence and regard for the things of the past. It was when they came to history that they saw the true value of archæology. It was impossible, he thought, to be a true historian or to take a really intelligent interest in history without some archæological feeling. It was his happiness last year to spend some time in Normandy. Now he had often read in his youth about the circumstances of the birth of William the Conqueror, by Arlette, a maiden of Falaise. Among the places he visited in Normandy was Falaise, where stood the grand old keep, firm as ever, and there stood the window from which Robert le Diable looked down on the fountain, still in existence, where the women of the place still wash their clothes,

just as Arlette was washing clothes there when the Prince first saw her and fell in love with her. He only mentioned this circumstance because it was then, and not till then, when he studied the matter from an archæological standpoint, that he was able to realize the influences which had surrounded William the Conqueror as a child, the circumstances and character of his father and mother, and all that went to make him the man he was, and had so deep and enduring an effect upon the history of England. He need say nothing about archæology in regard to the interpretation of the Bible. They knew the importance of the discoveries which had been made in Egypt and Palestine, and which threw a flood of light upon Biblical research. But he should like to come a little nearer home. In their annual excursion during the past summer they visited Ellesmere, and there they saw something which more than interested them—an historic canoe which had been found in an excavation near one of the meres. It gave them very much to think about, that canoe in which our forefathers of remote ages paddled about in the meres and marshes of the neighbourhood. The year before, they went to Uriconium, and studied the remains of Roman civilization which they had unearthed at Wroxeter. Upon the same occasion they went to Wenlock, and studied the remains of a later period, the Middle Ages, with their wonderful monastic institutions, which in their day served a great purpose, though they were quite unsuited to modern times. It seemed to him to be impossible not to recognise the benefit derived from archæology as regarded mental cultivation; but more than that, it deserved to be studied because of its great practical utility. This was very manifest in the matter of church restoration. It had fallen to his lot to assist in the restoration of two churches. He believed he did the second better than the first, and if—which heaven forbid—he ever had to restore another he thought he should do it better still, because he should do it with more strict observance of the true principles of archæology, and the conservation and preservation of everything of interest as regards old times. He should like to say a word in reference to the town of Shrewsbury. The attractions of Shrewsbury would always centre to a very great extent in the old houses there. By caring for the innumerable relics of olden times which existed in Shrewsbury they would be really benefiting the town in a very material way. The flood of tourists going westward to Wales and returning was increasing every year, and it became those of them who resided in Shrewsbury, as practical men, to look at their town from an archæological standpoint, if they wanted the tourists who were passing through to care to remain there a little while for the inspection of the relics they possessed. With regard to what the society had done during the past year, they were aware that now the museum had been handed over to the Corporation, the chief work of the society lay in its *Transactions*. During the past year a number of papers had been published in three parts. There was an allusion in the report to local histories, and he would only refer to the paper published in the *Transactions* on the history and the antiquities of his own parish, in order to say that whether the paper was good, bad, or indifferent, he thought it set a good example, which he trusted would

be extensively followed. Parochial histories must always form a large proportion of interesting material for Archaeological Transactions. There was also a paper on Obsolete Punishments in the County, on one of the Shrewsbury Guilds, and Mr. Drinkwater's paper on the Glovers' Company; besides papers of historical interest relating to ancient castles in the county, to Bridgnorth, Bishop's Castle, Wenlock, and Newport, etc. They had, therefore, taken a somewhat wide range of subjects, and no one could say they had not tried to be representative in the papers selected. But, as a member of the Editorial Committee, he wished to say that however excellent that Committee and its Secretary (Mr. Adnitt) might be, they could only deal with the material placed at their disposal. He would venture to urge upon those who had literary proclivities as well as antiquarian tastes, and who had sufficient leisure, to set their brains and pens to work as soon as possible, and give them a number of papers for their *Transactions*. It sometimes happened that the Editorial Committee had a certain number of pages to fill up, and had nothing quite suitable or ready for the purpose. A great deal yet remained to be done with regard to the archæology of that county. There was one great work yet to be accomplished, and they would be only too thankful if it made its appearance in the pages of their *Transactions*—a continuation of Eyton's *History of Shropshire*. That history was only brought down to the year 1300, and therefore failed to take account of the most interesting historical remains and associations in the county. There was, for instance, Battlefield, which had a most interesting history, and was associated to some extent with his (the Chairman's) own parish; for the title was transferred from his parish of St. Julian's to the foundation of Battlefield, and so got lost. He would ask their young archæologists to bear in mind the importance of continuing to a later period the history which Eyton had so well begun. He thought there was no county in England which ought to have a more flourishing archæological society than Shropshire, for taking it all through he did not know of any county which was richer in antiquarian interest of almost all periods.—Mr. Southam said he should like to call attention to the desirableness of depositing, so far as practicable, old historical records and old engravings and drawings of any value and interest, in the Reference Library, so that they might be collected in one place and properly taken care of. He was told that there were in the strong-room at the Shire Hall, a lot of most interesting town and county records, and he thought that society might very well consider if some arrangement might not be made for putting them in order and providing facilities for access to them. He was glad to say they had recently succeeded, partly through Mr. Phillips, in securing possession of a very valuable old book, which would be a most interesting addition to their Reference Library.—The Chairman said the book referred to by Mr. Southam was an edition of Archdeacon Owen's "Little Book," a history of Shrewsbury, interleaved, and extended into three large folio volumes by means of a great number of fine original drawings. It was a most interesting book, and they were very much indebted to Mr. Caswell, whose private property it was, for obtaining possession of it, as well

as for a very handsome subscription.—The following resolution was passed: "That this meeting is of opinion that it is highly desirable that the ancient records of the borough and county, now in the Guildhall, should be arranged by some competent and careful person or persons, so as to be ready for the inspection of her Majesty's Historical Commissioners at an early date."

Newcastle Society of Antiquaries.—Dec. 1.—Rev. Dr. Bruce presiding.—The Chairman read "Notes on Newly-discovered Inscribed and Sculptured Stones of the Roman Period." He said that during the autumn two Roman stones, previously unknown to them, and belonging to the mural district, had been found. One of these was a figure of Diana, found near Crowhall, which was to the south of both wall and vallum, and to the south of Crindledykes. The other stone to which he had to call the attention of the society was one that was built into a wall of the farmhouse at Magna Cærvoran. It was a centurial stone, 3 feet long. The first stone was found on the estate of the Earl of Strathmore, and Mr. Bolam, his lordship's agent, had undertaken to mention to the Earl the desirability of its being deposited in the Black Gate Museum. The second stone was at present a fixture in the building, and eventually might be removed to the museum at Chesters, Mr. Clayton being the proprietor of Cærvoran. Many of the sculptured stones found at Hunnun, Halton Chesters, and other portions of the estate of Sir Edward Blackett, had hitherto been reserved at Maften Hall. As Maften was at some distance from the railway and the wall, students of Roman antiquities were seldom able to examine these treasures; and he had to announce that Sir Edward Blackett, in view of this fact, had handed them over to the Society of Antiquaries, and they were now in the Black Gate Museum.—It was agreed to tender the best thanks of the society to Sir Edward Blackett for his present.—The Rev. Dr. Bruce stated that some mummy wheat had been got, and was going to be sown, and should it grow they would have the opportunity of seeing it.—*The "Burr."*—Dr. Embleton read a paper on "Certain Peculiarities of the Dialect in Newcastle and Northumberland." The principal subjects dealt with were the pronunciation of the letter "R," called the "burr" or "borr," and the pronunciation of the letter "C." Like every other language and dialect it had suffered, and was still suffering, from the wear and tear of time and the advance of civilization, and had been notably modified in the last half century owing to the extension of railway communication and consequent influx of other dialects, and to the spread of voluntary and compulsory education. Notwithstanding that, however, the old dialect in its two forms, Novocastrian and Northumbrian, the difference between which was somewhat difficult to describe, would die hard. The "borr" was hardly quite so rough as it was sixty years ago, and some of the uncouth words had disappeared. Gateshead, on the south side of the dividing Tyne, was strongly imbued with the Newcastle dialect; but one could not go so far south as Chester-le-Street without finding it blended with the materially different dialect of Durham. Westward, beyond Blaydon, the Novocastrian dialect gradually blended with the Northumbrian variety, and this extended up the South Tyne as

far as Haltwhistle. It was heard up the North Tyne; it was heard as far as Kielder, 55 miles from Newcastle. Northward the Northumbrian dialect stretched for 60 miles, to Berwick, where it was strong and tinged with Scotch, and along the Border westward it mingled with the lowland Scotch which here and there predominated. The Novocastran dialect was audible in various parts of the Continent of Europe and of Asia, Africa, and America, especially where there were steamboats, on which the words of command were given in it, as "Torn a heed," "Ease 'er," "Stop 'er," and these had been generally adopted in the parts where steamers plied. Discussing the question what or whence is the origin of the Newcastle "borr," he said that it was not a Celtic peculiarity left by the Britons. It must have been brought to us by immigrants from the east side of the North Sea. They might safely assert that at the beginning of the eleventh century there was no "borr" in England. It was about half a century after that time that the non-borring old Norse began to suffer alteration in Norway, Sweden, and Denmark, but not in Iceland, and they were told that among the Danes the alteration was the greatest. It did not seem to be an extravagant supposition that during the long period of lingual translation the old Icelandic trill gave place to the burr in Denmark and then in Norway, and that it was introduced to Tyneside and Northumberland by immigrants from one or other of these countries, who infected the Anglian natives. The Northumbrian "borr," therefore, might not be older than the twelfth or thirteenth century. As to the Northumbrian letter "O," it corresponded to the Danish "O" with an oblique line through it, this addition implying that the "O" must be pronounced, as the Danish grammar instructs us, like the French *eu ferme*, as in the words *peu, deux, heureux, bonheur*, etc. It was exactly thus that "O" was pronounced in Newcastle. To the Danish invaders they owed, no doubt, this peculiarity also.—The Rev. G. Rome Hall read a paper written by his son, Mr. G. Rome Hall, M.B., Plymouth, in reference to prehistoric cup-marked stones, after which Dr. Hodgkin read "Notes on a Hippo-Sandal found in Westmoreland," by Mrs. Ware, of Kirkby Lonsdale.—The Secretary announced that since the last meeting of the society the Countess of Scarborough had presented the banner of the Lumleys, in silk, for the large hall of the Castle; and the thanks of the society were unanimously voted to her for the handsome gift.

Penzance Natural History and Antiquarian Society.—Annual meeting, Nov. 11.—In his address the President, Mr. George B. Millett, first applied his observations to the acquisition of useful and pleasant knowledge, instancing heraldry as one of the despised intellectual pursuits, and natural history as one whose beautiful and instructive study saves it from reproach. Archæology and history are mixed up with antiquarian research. West Cornwall is peculiarly rich in opportunities for the study of both natural history and antiquities. Postage-stamps, china, coins, old plate, ivories, crystals, jewels, mosaics, intaglios, engravings, book-plates, broadsides and sheet ballads, old and rare books, as the harmless hobbies of collectors, were glanced at.—Mr. G. F. Tregelles read the yearly report. Botany has still a wide field in East Cornwall, while in the west many branches of

zoology are yet untouched. Antiquarians have not been idle, as shown by the Rev. S. Rundle's *Cornubiana*, and several excursion afternoons have been very interesting, not to forget the annual trip and the hospitalities of Porthleven. There are now eighty-eight members. Mr. E. D. Marquand's retirement, in consequence of removal, and his five years' honorary secretaryship, were mentioned with regret for the one and thankfulness for the other.—Mr. T. Henry Cornish (in the absence of Mr. John Symons, M.R.C.S., and Mr. Baily, his co-curators) read the curators' report. Mr. Cornish brought up to a recent date the subject of the concrete used in the building of St. Buryan Church, and the discoveries made at the Sanctuary on the adjacent estate, starting the new theory that Bosleven was the abode of St. Levan, and as such, looked to and guarded with high veneration. The kind assistance of Lieut. Paynter and Mr. Warren, the present tenant of Bosleven, was cordially acknowledged.—Mr. Cornish withdrew, for a time, his paper and new theory on the inscribed stone at Bleu Bridge, Gulval. He was elected president (for the second time), and Mr. George Millet was cordially thanked for his services. Mr. G. F. Tregelles was re-elected secretary; Messrs. John Symons, W. Baily, and T. Henry Cornish, curators; and Major Ross and Mr. G. W. Paynter were added to the council, which previously consisted of the Rev. S. Rundle and Messrs. F. Holman, R. Pearce Couch, W. S. Bennett, and Uren.

Society of Antiquaries of Scotland.—Nov. 30.—Annual general meeting, Professor Duns, DD., in the chair. The office-bearers for the ensuing year were elected as follows: The Marquis of Lothian, president; Norman Macpherson, LL.D., Sheriff of Dumfries and Galloway, the Earl of Stair, and Robert Herdman, R.S.A., vice-presidents; Mr. J. R. Findlay and R. W. Cochran-Patrick, LL.D., secretaries; Mr. W. Forbes and Thos. Dickson, LL.D., foreign secretaries; Joseph Anderson, LL.D., assistant secretary; Gilbert Goudie, treasurer; R. Carfrae and John J. Reid, B.A., curators; Adam B. Richardson, curator of coins; John Taylor Brown, librarian. The members of the council in addition to the office-bearers are: Sir Noel Paton, Mr. Francis Abbott, Sir Arthur Mitchell, Dr. David Christison, Sir Herbert Maxwell, Professor Masson, Mr. Thomas G. Law, Sir W. Fettes Douglas, and Professor Sir W. Turner. The Secretary stated that the number of members added during the past year had been 43, and that, deducting the losses by deaths and resignations, there had been a gain of 17, the total number of fellows being now 689. The Treasurer's statement showed that the funds were in a satisfactory condition. The annual report of the museum showed that it had been visited by 67,261 persons during the year, and had received 156 donations, while the donations to the library amounted to 697 volumes. During the year 2,089 objects of antiquity had been purchased for the museum, and 64 volumes for the library. It was agreed that the afternoon meetings be held in future at 4 p.m.

Huguenot Society of London.—Nov. 9.—Opening of third session. Sir Henry W. Peek, Bart., in the chair. Several new members were elected, and the total numbers are about two hundred and sixty. The transactions are issued two or three times a year.

The objects are being steadily carried on by some active workers, who are collecting the genealogies, history of the settlements, and local annals of the refugees in Great Britain and Ireland. The investigation of church registers leads to a great amount of information, and we know that in many of the City churches several foreign names are found, and it is hoped that all who possess access to such documents, will think of the Huguenot Society, and communicate their researches to the secretary, Mr. R. S. Faber, M.A., 10, Oppidans Road, N.W. We read in old times of the Dutch and French Church in London annually congratulating each new Lord Mayor, and presenting him with two silver cups, a custom which was continued till 1712. We also know that the City of London gave a warm welcome to the refugees after each great flight from France, and that the Lord Mayor was always associated with those of the Relief Committee dispensed by the Royal Bounty Fund to the poor and distressed refugees. When the numbers of foreign Protestants had so much increased in London, it was found needful to take a list of those in each ward, and the Lord Mayor, in 1612, was required to call before him the ministers of the French and Dutch congregations, to direct them to make such list. The Guildhall Library records contain several allusions to this order, besides other matters of interest, and to the amounts subscribed for the relief, etc.

Cambridge Antiquarian Society.—Nov. 21.—Prof. A. Macalister, M.D. (President), in the chair. A collection of 250 impressions of mediæval seals, referring to Cambridge and the neighbourhood, was offered to the Society by Professor C. C. Babington, and was gratefully accepted. A communication from Dr. J. E. Pearson was read, in which he compared the various land-measures known as the *acre* in different parts of the British Islands and of Normandy.—With reference to the names of the Seven Angels on a Gnostic signet, exhibited at the last meeting, Dr. Raven communicated a suggestion that the number 365 may be found in the successive initial letters.—Mr. Bowes made some remarks upon the Cambridge University Press (1701-1707) with special reference to the relations between John Owen and Dr. Bentley.—In Hearne's *Diaries*, vol. ii., ed. C. E. Doble, occur two entries referring to John Owen: (1) "Friday, July 25, 1707 . . . There is lately published Modena's History of y^e present Jews translated from y^e Italian by Mr. [S]imon Ockley, Author of y^e *Introductio ad Linguas orientales*, who has added some Notes of his own to this Translation. There is a Dedication prefixed to it to Elias Abenaker of Lond. Gent. written by John Owen (whose name is subscribed) the undertaker I think, in which he has reflected upon Dr. Bentley, tho' Bentley's name is not added." (2) "Nov. 21, 1707. Hearne to Barnes . . . Suspects the rumour of an Ath. Cantabrigiensis to refer to a paper which Owen designed to print on purpose to abuse Dr. Bentley. . . ." Of the book referred to in the first of the above extracts there is a copy in the library of Trinity College, Cambridge, the fly-leaf of which has a note by Porson: "N.B. This book was written by Simon Ockley, and published with his name in the title-page, and subjoined to a dedication, which he inscribes to Dr. Henry James, Divinity Professor in the University of Cambridge. I know nothing of

Mr. John Owen. See a copy of the genuine edition in the Inst. Lib." [London Institution.] This copy has not the name of the translator *printed* on the title-page, but it has been written in by Porson. There is, however, a copy in the Bodleian Library of the same date with the translator's name and the dedication to Dr. Henry James; and this is evidently that described by Porson as the genuine edition. A second copy in the Bodleian, dated 1711, is evidently the same book with a new title-page. The dedication alluded to by Hearne is as follows: "To Elias Abenaker of London, Gent. Worthy Sir, Leo Modena, now arriv'd in England, desires your Protection; you know his Character too well, for me to say anything to you concerning him, or his Abilities, for a Performance of this Nature; tho' his profound Judgment, his universal Knowledge and approved Sincerity, were universally known to the Learned World, not being confined to those of his own Persuasion only. Be pleased, Sir, favourably to accept of him from my Hands, as a small Acknowledgment of the many great undeserved and continued Favours, you have so generously bestowed upon me. I am so full of, and overwhelm'd with, the Sense of them that I am not able to express myself; and want Words to tell the World how much I am your Debtor, how often you have rescued me and my whole Family from the Jaws of Destruction; what noble Assistances you have supplied me with, to raise my Fortune in the World, and put my Affairs into a prosperous and flourishing Condition, had not a Person of an high Character, and a pretending Encourager of Arts and Sciences, and Printing in particular, (by the Encouragement of whose specious Promises I was induced to leave Oxford) been as Sedulous and Industrious to ruine and destroy me, by such Injustice and Cruelties, which if I should particularize, would gain Credit with few but those of the University of Cambridge, where the Fact is notoriously known. Good Sir, I am under such Obligations unto you, that whenever it shall please God to enable me to make you a Pecuniary Satisfaction, I shall account the greatest part of my Debt still unpaid; for I am sure great Sums of Gratitude are justly due upon such Occasions; which I shall always be paying to you, and studying for Opportunities, to declare how many and unmerited the Kindnesses you have, and are pleased daily to confer on, Honoured Sir, Your most Obligated, and most Humble Servant, John Owen." Owen's dedication is interesting, as showing the circumstances under which he became connected with the University Press. There is no reference to Owen in any printed letter of Bentley's, but he is referred to by some of Bentley's foreign correspondents; once by Rheland, and twice by Kuster, from which it appears that Owen was in Holland in 1706, and that he was commissioned to bring a packet from Rheland to Bentley. From the minute-book of the curators of the Press I find that these books were printed, or at least arranged for with Owen, at this period: "1701, Oct. 4. *Gataker on a Tract of Galen*; 1704, Sept. 6. *Cæsar's Commentaries*, 4to.; 1705, May 1. *Sallust*, 4to.; 1706, Dec. 18. *Minucius Felix*, ed. Davies." From subsequent entries in the minute-book it appears that nearly all these books became the property of the University, from Owen having failed to pay for the printing; and whatever ground he

may have had for charging Bentley with harsh treatment, there is every appearance of his having been treated with consideration by the University, many of the books having been printed for him on credit after his failure respecting Suidas. With regard to Hearne's allusion to an *Athene Cantabrigiensis*, I have never seen or heard of the prospectus.—Baron A. von Hügel (Curator of the Museum of Local and General Archæology) exhibited a canoe from the Solomon Islands, and a large series of stone-headed weapons, hafted stone implements, celts, etc., selected from the ethnological and antiquarian collections of the Museum. Three varieties of the paddles used by the Solomon Islanders, two with narrow leaf-shaped blades, and one with a broad rounded blade, were shown in connection with this canoe, and compared with other forms from New Britain, D'Entrecasteaux Islands, Fiji, Mangaia and from the Gulf of Benin (Africa). The weapons included spears from the Admiralty Islands and Northern Australia, stone-headed clubs from the Fly River (New Guinea) and from New Britain, and battle-axes from New Caledonia, New Zealand, etc. Twenty-seven hafted stone implements were also exhibited. These the Curator had arranged near an ethnological map of Oceania, so as to show the range of the three very distinct forms of celt, which he described as being found in the Pacific Islands. Of these, one, the eastern of the two Polynesian types, is quite peculiar to Oceania, and it is even there restricted to comparatively few groups of islands. Of the other two—the plain flat-sided (*Polynesian*) and the round-sided (*Melanesian*) forms—varieties are to be met in every quarter of the globe, and those two types are as clearly defined in collections of prehistoric celts as in those of modern times. The Curator is convinced that in the islands of the Pacific Ocean, anyhow, there is a very distinct connection between the people and the form of celt that they manufactured.—This point gains materially in interest, when we consider that the same stone and the same means for shaping it have had to be employed by both races, and that the use for which the implements were destined was identical; moreover that though the islands of each archipelago have in time succeeded in giving their celts some touch, however slight, of individuality, yet the rule as to the grinding of the sides has never been transgressed. The various methods of hafting stone blades was then considered, but specimens from Australia and the Pacific Islands only were available in illustration of this most interesting part of the subject. The series of stone implements, both ancient and modern, on view included specimens from Cambridgeshire, Denmark, Greenland, the United States, California, Mexico, Guatemala, Easter Island, Tahiti, the Hervey Islands, New Zealand, the Friendly, Navigator and Fiji Islands, New Caledonia, the Solomon Islands, New Britain, New Guinea and Australia.

Cambridge University Association of Brass Collectors.—Oct. 21.—Mr. T. L. Murray in the chair. It was resolved that pamphlets containing the Transactions of the Association, and other matters of interest connected with monumental brasses, should be published two or three times every term. It was also resolved that a record should be kept of all publications, articles in magazines, or papers printed

in the transactions of Archæological Societies, which may be written on the subject of Monumental Brasses.—Rubblings of the fine brasses at Wiston and Buxstead in Sussex were exhibited and explained by Mr. J. B. Allen.—The illustrations in the work on Foreign Brasses by the Rev. W. F. Creeny, M.A., F.S.A., President of the Association, were exhibited by Mr. H. W. Macklin.

Nov. 18.—Mr. G. J. Bayley in the chair. A paper was read by Mr. J. H. Bloom, on the churches of Narburgh and Southacre in Norfolk, with special reference to the monumental brasses which they contain.—The first number of the "Transactions" of the Association has been published, containing a paper on Ecclesiastical Vestments read by Mr. T. L. Murray at the previous meeting, and various other matters connected with the association.

Dec. 1.—Mr. T. L. Murray in the chair. An interesting paper on Mediæval Armour, by Lieut.-Col. Bramble, of the Clifton Antiquarian Club, was read before the meeting by the Hon. Sec., and illustrated by a series of rubblings from military brasses belonging to the different periods. The principal of these were the rubblings of the beautiful brasses at Trumpington, Cambridgeshire; Pebmarsh, Essex; Westley Waterless, Cambridgeshire; and Felbrigg, Norfolk, which furnish good examples of the four earliest styles of armour exhibited on monumental brasses.



Reviews.

The Forest of Essex: its History, Laws, Administration and Ancient Customs, and the Wild Deer which lived in it. By WILLIAM RICHARD FISHER. (London: Butterworth, 1887.) 4to., pp. viii, 448.

We do not yet know how much history lies hidden in the recesses of our forests, and although some few books have been devoted to special forests, they are so inadequate, that practically it might be said that the special history of forests has yet to be done. The book before us is practically a first instalment of that good work; and it is an altogether admirable piece of historical research. The author has been thoroughly conscientious in going to original authorities, and he has a sufficient knowledge of the various influences which forest history has upon the history of the nation.

An interesting chapter is devoted to the general history of the forest which, from the beginning of the fourteenth century, was known as the forest of Waltham, and in modern times as Epping Forest, and it formed a large part of the county. This portion of the book might have been considerably enlarged by a consideration of the importance of the forest in early historic times and its influences in directing the course of English conquest and settlement; but in keeping clear of this subject the author has certainly avoided a most difficult question, which, though it has been placed upon fairly satisfactory grounds by various authorities, requires the most careful handling, and with knowledge.

The chapter on "Forest Laws and Courts" is perhaps the most important in the book, and we recommend all who are interested in the early economical condition of the people to consult it. It tells how a large portion of the government of the county was carried on, and illustrates in a remarkable manner how long archaic custom held sway in introducing the later custom of political times. We are so used to look upon the advanced political institutions as an index of the condition of the country that it is a wholesome lesson to read of the doings of the Swainmote Court and its quaint methods and procedure. This volume will afford ample material for the future historian of forest law and its bearing upon the origin of English legal custom. Who were the people driven into the forests? The Celtic conquered race or the Saxon conquerors, who might prefer their old life to the influences of the towns and new settlements which were created in England? Terminology and parallel institutions in Germany would perhaps decide the question effectually enough in favour of the Saxon occupation of forests; and if this be so, the historian would do well to consider the bearing of this upon the general question of English history. This will explain how important a book Mr. Fisher has produced, and when it is noted that he has chapters on the various forest officers, an important element in all local jurisdictions, and on the wild deer which once roamed the underwood of the forests, it will be gathered that there is not much wanting in this work to make it as complete as possible. There is an excellent index, and the book is printed and bound very handsomely.

Commons and Common Fields; or, the History and Policy of the Laws relating to Commons and Enclosures in England, being the Yorke Prize Essay of the University of Cambridge for the year 1886, By THOMAS EDWARD SCRUTTON. (Cambridge: University Press, 1887.) 8vo., pp. viii, 180.

This book was needed. The almost startling revelations which the works of Sir Henry Maine disclosed relative to the early economical history of Western Europe have been met by the nearly equally startling ingenuity of Mr. Seebohm, who, taking up the economical theory, dealt with its history in a manner which destroyed half the value of the theory according to some views. Mr. Scrutton deals with the facts as he finds them, and points out that the seeming antagonistic accounts of the two great authorities are but different phases of the same phenomena, phases which differ sometimes in the matter of date, sometimes in the matter of locality. Mr. Seebohm suggests that everywhere in England the village community was in serfdom under a lord, the result of Roman influence upon German institutions; Mr. Scrutton gives undoubted evidence of the existence of the free village community in the Danish districts of England. Mr. Seebohm always works back to the Roman period: Mr. Scrutton does not get much beyond the Norman Conquest. Thus, though Mr. Seebohm's evidence cannot be disputed as to facts, it may be questioned as to results.

Leaving the theories as to the origin of the common-field system, Mr. Scrutton passes on to its history in later ages, and here he does a distinct service to the

student. Scattered throughout the tracts, poems, treatises and other publications of the sixteenth, seventeenth and eighteenth centuries are innumerable passages which one after the other produce a vivid picture of the peasant-life of the period. It shows how much literature can do to illustrate history, and perhaps more than any other subject the domestic manners, customs, and surroundings of the people are reflected in contemporary literature. Mr. Scrutton has been a diligent as well as a discriminating investigator. How very singularly identical some of the complaints of the sixteenth century are with those of the present day, may be gathered by one quotation for which we must find room:

These raging rents must be looked upon
And brought unto the old accustomed rent,
As they were let out 40 years ago;
Then shall be plenty and most men content.
Though great possessioners lost not assent.
Yes, better it were their rents to bring under,
Than thousand thousand to perish for hunger.

The fact is, in these diatribes against the new order of things we have the sign of the great struggles between the new commercialism and the old communism, and this is one great feature of the subject which Mr. Scrutton's book brings out. While one can understand the prevalence of the old ideas, it is impossible to regret that they have passed away. The sharp antagonism was between the peasantry who acted, without knowing or caring about the progress of the nation, and those who were producing this progress, and Mr. Scrutton explains clearly the position. There are many important historical and economical questions dealt with in this work, and they are dealt with adequately.



Correspondence.

WESTMORELAND HOROLOGY.

For the past five or six weeks a number of notices and inquiries regarding Old Westmoreland clocks and their makers have appeared in the *Kendal Mercury* and *Westmoreland Gazette*, both published at Kendal.

William Newby, of Entry Lane, Kendal, who lived about 1770, has elicited the greatest interest. He kept fifteen hands, and the Winster joiner made his oak cases. A choice specimen of his art has been in the family of Udale, of Weasdale, Ravenstonedale, for the last three or four generations. In addition to his own are engraved on its dial the names Joseph and Alice Udal. It has repeating action, exhibits phases of moon, has minute and seconds hands, shows day of month, etc.; is an eight-day clock, winding with key.

A more primitive specimen, which belonged to my grandfather, John Hewetson, of Street, Ravenstonedale, works only an hour hand, having the quarters indicated by divisions between hours. There is a perforation in the face for day of month, as disk behind revolves.

The maker's name, "Powley, Asby," on face. Requires winding daily by chain.

Possibly some of the readers of your able magazine could forward information to above papers, also might have their queries answered.

THOS. HEWETSON.

The Lane, Weasdale,
Ravenstonedale, Westmoreland.

U. DIAPOMPH.

A white Delf jar has the above inscription on tablet. On upper edge of tablet is a peacock with couple of wands at each corner, and a half-length saint in middle. Below is a winged cherub's head, with two floral swags to the ends. Between and at ends of swags are tassels.

Size—7 inches high, 6 inches diameter; body slightly tapering, and base sharply narrowing, which is rather larger than mouth.

Query—the meaning and use of above.

THOS. HEWETSON.

The Lane, Weasdale,
Ravenstonedale, Westmoreland.

BLUE STONE OF TYNE BRIDGE.

Your "Antiquarian News" (*ante*, p. 34) says that the old blue stone, which stood for so many generations on the Tyne Bridge, has been handed over to the Newcastle Society of Antiquaries. There is, or was, another blue stone upon Croft Bridge, marking the boundary between the counties of York and Durham (Geo. Taylor, "Life of Robert Surtees"—Surtees Society, p. 252, n.). If this old mere-stone yet exists I trust it is taken care of. It is mentioned in the *Rector's Warning*, a ballad by Robert Surtees, which describes how Dickin the Riever, having slain the Rector of Wyclyff, fled to take sanctuary at Durham:

He twirl'd at the pin—"Hollo within!
I've ridden miles thirty and three;
One priest I have slain for little gain,
And a harried man I think I be."

He twirl'd till he waken brother John—
"O ho," the friar cried;
We set light by these mad pranks on the Tees,
So they keep on the southern side.

"But had'st thou done so on Darneton Warde,
At the blue stone of the brigg,
By'r Lady, thou had'st far'd as hard
As Dallaval did for his pigge."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A STRAY MEMORIAL BRASS.

[*Ante*, p. 39.]

In reply, Castle Wright is a farmhouse about twelve miles south-west of Masterley, in the county of Montgomery, within three-quarters of a mile of *Caerdin*, an ancient fortification, and in the parish of Mainstone. I cannot explain the name Castle Wright, but there is probably some connection with the ancient *castrum*, or *Caerwell* would account for the first part of the name.

In Gregory's *Shropshire Gazetteer* I find: "CASTLE

WRIGHT. A township in the parish of Mainstone, and in the Mainstone division of the hundred of Clun." The farmhouse is about half a mile due east of Offar Dyke, in a mountainous region. I have never visited the place, but have frequently been in the neighbourhood.

Of Sylvaine I can find no trace in the ordnance map of that district, but I do not despair of finding it, and if I am successful, will send you the result.

C. H. D.

St. George's Vicarage, Shrewsbury.
January 4, 1888.

THE NORMAN FONT IN HARROW CHURCH.

[*Ante*, xvi., p. 220.]

With reference to your notice of this font in the *Antiquary* of November, I may state that it was through my instrumentality that it was restored, in 1846, to near its original position in Harrow Church, after having been in the Vicarage garden for a period of forty-three years. I happened to come across Hone's *Table Book* (1827), in which, to my great surprise, I found a woodcut of the old Norman font in the garden of the Vicarage, for many years occupied by Mrs. Leith as a dame's house connected with Harrow School. On examination, I saw that it was evidently used to catch water for garden purposes. It was in fair preservation, notwithstanding its long exposure. I then drew the attention of the churchwardens to the matter, and persuaded them to restore it. A new rim and plinth were added. Other pieces of Purbeck marble, which matched the font and its pedestal, were found in the churchyard, and utilised for the defective portions. It was evidently the work of Archbishop Lanfranc's time, little apparently now remaining save the western doorway and this font.

WILLIAM WINCKLEY, F.S.A.

Flambards, Harrow-on-the-Hill.
November 28, 1887.

CHAPELS IN MANOR-HOUSES.

I should be much obliged if any of your readers would enlighten me on the following points:

1. Was it the invariable rule for private chapels in manor-houses to be placed east and west?

2. Did manor-houses which, with their manors, belonged to an abbey, usually, or always, possess chapels?

3. Was it usual for such chapels to contain fire-places?

4. Pointed windows are rarely found without transoms in domestic architecture of the fourteenth century; but can the fact of the chief (and in the case I am alluding to, only) pointed window in a large room of a manor-house being without transoms, be in any way taken as evidence that such a room was used for ecclesiastical purposes?

H. SWAINSON COWPER.

Oldfields, Essex Park, Acton, W.,
December 7, 1887.

ANCIENT AUCTIONS.

I wonder whether any of your learned antiquarian students can inform us as to the custom of selling by auction in the dark ages, and through the later times of the middle ages down to the more civilized society of the sixteenth century. This mode of realizing all sorts of property no doubt is as ancient as the Egyptians; but I am not aware that any hieroglyphic records of selling by auction have been discovered, or whether Mr. Long, the eminent painter, had any direct records to guide him in his capital picture of "The Babylonian Marriage Market," in which he represented an auctioneer "putting up" the beauties of such varied charms to win the bids of future husbands or lords and masters. That this was the favourite mode of disposing of slaves is, however, well known. There is something suggestive of the barbaric in the custom, and, of course, it is known to have been adopted for the disposal of booty on the field of battle, with the rude process of sticking a spear in the ground to which the spoils were brought, and round which the buyers assembled. This was the sale, "*sub hasta*," of the Greeks and Romans. But the plan became adopted evidently in civil life for its practical utility, and was regulated by appointed officers in a systematic way. Thus we read of the "magister auctionis," who presided and "addixit" or adjudged the purchase to the highest bidder. Also that there was a sort of crier or herald—"præco"—whose office it was to call out the bids any one of the audience made at the place of sale. He was something more than this though, for it seems he was expected to be a funny man, and to amuse the company with his remarks upon the objects put up and the offers made. We can see how this "præco" would gradually assume importance, and become in time a personage of influence in the success of a sale, so that he would grow into something very like our modern auctioneer, of whom, in fact, he was the prototype. To this "præco" was entrusted the advertising of the sale beforehand by going round crying out the notice, precisely as was the custom in recent times, as many of us have witnessed in our country towns where the bellman, in his Corporation livery, "cried" the notice of the sale. He had to see that the notice was posted on a "tabula"—notice-board; and there is the phrase "*adesse ad tabulam*"—to attend an auction.

Juvenal alludes to these auctions (Sat. vii. 10) :

(Et vendas potius) commissu quod auctio vendit
Stantibus, Cœnophorum, tripodes, armaria, cistas.

And again :

Quale decus rerum si conjugis auctio fiat
Balteus, et Manicæ, et Cristæ crurisque sinistri
Dimidium tegmen !
. . . . Tu felix Ocreas vendente puella.

Juvenal is satirizing the fashion that had come in of women taking part in gladiatorial performances in the arena : "A pretty state of things if an auction should be held of your wife's properties—her belt, gauntlets, plumes, and the guard that half covers her left leg . . . You will be a lucky chap when the young woman sells her greaves," meaning when she gives up these gladiatorial combats for those of an amatory character.

Cicero refers, in his speech "pro Roscio," to the sale by auction of an "aulepsa," which seems to have been some kind of cooking vessel or hot-water dish, perhaps of silver, for which the biddings were so high that, as the "præco" called out the sums, the

passers-by stopped in wonder, thinking that some valuable farm was being sold.

It is curious that since the ancient days of the "auctio," the custom commonly followed on the Continent, in Holland, in France, and, I believe, in Germany and Italy, has been one of selling by a *decrease* instead of an *increase* in the biddings. And this is, to some extent, the mode kept up at the present time in sales of works of art, when a price is named by a "commissaire priseur," who is an expert valuer, which may be advanced upon, it is true; but, as his mark is probably the highest estimate, it is generally met by a bid of a lower sum, which may or may not be advanced upon.

So far as I have been able to trace early sales by auction in London, they seem to have been confined to book-sales, the first of which was Dr. Seaman's library in October, 1676. The title-page of the catalogue being in Latin, with a woodcut of the Tower Gate—"Cura Gulielmi Cooper Bibliopole ad insigne Gruis in Cœmeterio Paulino Pelicani in vico vulgariter dicto, 'Little Britain.'" This sale took place at the house of the deceased doctor in Warwick Court, Warwick Lane, beginning at 9 till 12, and again from 2 p.m. till 5. "The Florence Homer," of 1488, sold for 9s.; Bacon's "Advancement of Learning," 1605, for 1s.; Martin Luther's "Enarrationes in Genesim," 2 vols., Witteberg, 1550, for 8s. 6d. There were book sales in 1886 "at the Auction House in Ave Maria Lane."

It has always hitherto been stated that the famous collection of pictures formed by Charles I. was sold by auction under the order of Parliament in 1649; but I have the authority of the Public Record Office that there is no entry of any auction. From research in other sources I have not found any account of such a sale by auction, or, indeed, of any sale of pictures by auction at that date in England. On the contrary, there is unquestionable record of King Charles's pictures being simply appraised, and then placed in the hands of persons such as "the King's Glazier," and "the King's Embroiderer," to be sold to satisfy claims of creditors. As we know too well, the finest pictures were bought by Don Alonzo Cardenas for Philip IV., and most of the rest were disposed of in the same way to other foreign purchasers.

It is not till about the second quarter of the eighteenth century that we find any auction-rooms established in London; and for sales of pictures and works of art, Mr. Cock, under the Piazza, Covent Garden, was the one important auctioneer. It was here that, in 1743, Lord Oxford's collection was sold, attracting the whole fashionable art circle of that day, with Horace Walpole at the head as a buyer. G. Vertue designed and engraved an elaborate title-page to the catalogue. Langford's succeeded, where Sir Joshua Reynolds and Barry used to go to buy their old masters. The glorious George Robins, who dispersed the great Strawberry Hill collection, in 1842, followed; but he has long ago left the field, and Christies, as everybody knows, has held the palm of fine-art auctions for more than a century. It would be an interesting addition to our annals of auctions if something could be said about auctions in the olden time, as I have endeavoured to indicate.

GEORGE REDFORD.

Cricklewood, N.W., December 6, 1887.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E. C.

FOR SALE.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

Pickering's Diamond Greek Testament. Good copy; newly bound in polished morocco (by Ramage). Gilt on the rough.—Offers to 100, care of Manager.

Lord Brabourne's Letters of Jane Austen; 2 vols. in one; newly half-bound in red morocco; fully lettered; interesting to a Kentish collector.—Offers to 101, care of Manager.

Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Several old Poesy, Mourning and Curious Rings for sale.—308, care of Manager.

A Pickering's Diamond Greek Testament, in original cloth, with *front*, splendid copy, 15s.—P, care of Manager.

Poems by Rochester, Roscommon, and Dorset, Earls of, two vols. in one, illustrations, etc. (Glasgow, 1756), £2.—R., care of Manager.

Book-plates for sale or exchange.—W. E. Goulden Athenæum Library, Canterbury.

A small collection of old snuff-boxes (some curious) cheap.—9A, care of Manager.

Collection of Ancient Egyptian, Greek, and Roman Antiquities, Bronzes, Pottery, Glass, etc. List free.—Clements, Merton House, York Grove, Peckham.

Old Topographical Views and Maps, all counties. Portraits for illustrating.—R. Ellington, 15, Fitzroy Street, W.

Large Collection of Coins, Greek, Roman, English, Colonial, 17th, 18th, and 19th century tokens; cheap. All collectors should write for lists.—Clements, Merton House, York Grove, Peckham.

Surtees' History of Durham, vol. 4; boards; 30s. Raine's North Durham; large paper; boards; £4 4s. Raine's St. Cuthbert; boards; 16s. 6d. Cuiitt's Views in Wales and Yorkshire, 1816; calf; £3 5s. Bohn's Guinea Catalogue; half morocco; 10s. Hargrave's State Trials; 6 vols., imp. fol.; 1777; £2. Dagley's Death's Doings; 2 vols., 8vo; half calf; 7s. 6d. Lingard's History of England; 13 vols., 12mo; cloth; 23s.—John Slack, Durham.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

WANTED TO PURCHASE.

Maria de Clifford, novel, by Sir Egerton Brydges, about 1812-18.—Address 310, care of Manager.

Reports of old books on wrestling, quoits, and kindred subjects.—119, care of Manager.

Mackie's Castles, etc., of Mary Queen of Scots.—100A, care of Manager.

Wind Voices, by P. B. Marston.—Elliot Stock, 62, Paternoster Row, E. C.

Alice's Adventures in Wonderland, 1st edition. Alice Through the Looking Glass, 1st edition. Hunting of the Snark, 1st edition.—M., care of Manager.

Ferguson's Antiquities. Oldmixon's British Empire in America, 2 vols.; London, 1708. Memoirs of the Princess Lamballe; edited by a Lady. Woman's Duties; published by Miss E. Faithful at the Victoria Press. Ferguson's Wanderings in France and Switzerland. Grant Allen's Physiological Æsthetics.—Elliot Stock, 62, Paternoster Row, London, E. C.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E. C.

W. Bell Scott's The Poet's Harvest Home. English Psalter, 1550—1560. Life of Lyte. Child's Philothea. Frank White's Letter-Book. Instrumental Strength, by Charles Stanford. Thoughts for Students and Pastors, by Stanford. Central Truths, by Stanford. The Enthusiast, by Stanford. The Plant of Grace, by Stanford. Owen's Works, by Russell, vols. 1 and 14 (Baynes, 1826). Paxton Hood's Lamps, Pitchers, and Trumpets. Mursell's Addresses to Working Men at Birmingham. Thomson's Home Life in the Holy Land. The Willow Plant. Vagrants and Vagrancy, by Ribton Turner. Paley's Sermons. Thomas à Kempis, 2 vols., 32mo (Jones). Thomas à Kempis, 2 vols. (Vanderghucht). Martinsen's Christian Dogmatics. The Laird o' Coul's Ghost. Shakspeare, vol. 7 (Whittingham, 1818). Bibliotheca Topographica Britannica, vol. 50.—Retail Department, Elliot Stock, 62, Paternoster Row, E. C.



The Antiquary.



MARCH, 1888.

Antiquarian Memories.

By WILLIAM BRAILSFORD.*

IN the *Calendar of State Papers*, Domestic Series, time James I., there is a warrant, dated March 30, 1608, to pay the expenses of taking down the King's house at Enfield, and conveying the materials to be used in the intended buildings at Theobald's. The greater part of this structure was in consequence removed. Of the portion that remains one room on the ground-floor may be still seen in its original state. The walls are panelled in dark oak, and the ceiling is adorned with pendant devices consisting of the crown, Tudor rose, and the fleur-de-lis. The chimney-piece is a remarkably fine example of freestone work. There are four columns daintily carved over the mantel. In the centre are the arms of England and France quarterly with the garter and the royal supporters, a lion and dragon. Beneath, on a tablet, is the motto, "Sola salus servire Deo: sunt cætera fraudes." On either side, in separate compartments, are the rose and portcullis, each crowned, whilst on either hand of the motto are the letters E. and R. A number of handsome ornaments, mostly of birds and foliage, are carved above and beneath the entire structure. Over one of the entrance doors is a part of another chimney-piece. This is ornamented with heraldic shields, and the rose and portcullis with scroll work, and the following motto beneath: "Ut ros super herbam, est benevolentia regis." There are some other rooms on the upper floor whose ceilings have pendant ornaments similar to those above de-

scribed. A door with sixteenth-century hinges, and made in a fashion unknown to the workers in wood in these latter days, leads from a passage beyond direct to the palace garden, where stands one of the noblest specimens of the cedars of Lebanon to be seen in this country. This tree was planted by Dr. Robert Uvedale, to whom the palace was let in the year 1660, and who was master of the Grammar School. In 1823 the girth of this magnificent tree was nineteen inches close to the ground, but it has materially increased since that date. The branches are of great extent, and wave over against the window of the ancient room. Here Queen Elizabeth passed many of her earlier and happier days. The Manor of Enfield was settled on her, when Princess, in 1552, by her brother, Edward VI.* Weever, in his *Ancient Funeral Monuments*, speaks of five princely houses inheritable to the English Crowne, the first mentioned being Enfield.† In April, 1557, "the Princess was escorted from Hatfield Hall to Enfield Chase, by a retinue of twelve ladies, in white satin, on ambling palfries, and twenty yeoman in green on horseback, that her Grace might hunt the hart. On entering the Chase she was met by fifty archers in scarlet boots and yellow caps, armed with gilded bows, each of whom presented her with a silver-headed arrow, winged with peacock's feathers; and, by the way of closing the sport, the Princess was gratified with the privilege of cutting the throat of a buck."‡ It was from Enfield that Edward VI. was conducted to the Tower on his accession to the throne in 1546, by the Earl of Hertford. In the early part of the present century the Manor House and grounds were leased to Dr. May, who had formerly held the office of assistant to Mr. Clarke, the proprietor of the school at which Keats the poet was taught the rudiments of classical learning. Dr. May kept a very extensive school, and the fine remnant of older days, with its Elizabethan oak panels and grandly sculptured chimney-piece, was used as the dining-room of the many scholars. Being one of the number, my taste for archæology developed imperceptibly. Many traditions

* Vallance, in his tale of *Two Swannes*, says: "Enfield House yt longs unto our queene."

† See Weever, A.D. 1631, p. 703.

‡ Nichol's *Elizabeth's Progresses*.

* Being the third contribution to the Series of Reminiscences by Antiquaries.—ED.

of illustrious proceedings and state ceremonies were current as having occurred in this fine room. In the market-town adjoining there stood several houses built in the architecture of the Tudor period; one of these was declared to have been the home of the unfortunate favourite, the Earl of Essex. Near it was the market-place, a building long since destroyed. Some two or three miles further on, in the direction of Cheshunt, a residence surrounded by fine forest trees was celebrated as White Webbs. It was a very secluded property, and in it Henry Garnet, Prefect of the Jesuits, concocted the conspiracy known as the Gunpowder Plot. Here, amid much coming and going of intriguing men and women, Catesby mixed in the designs which boded evil to the fortunes of King James I. In the parish church of St. Andrew many monuments have been erected from the early part of the fifteenth century downwards. Of these, an altar tomb, having upon it the brass effigy of Joyce, Lady Tiptoft, a daughter of Lord Powis, was by much the most remarkable. It is fixed on a slab of gray marble. The lady, who died in 1446, is dressed in the rich costume of the period, her mantle being adorned on either side with heraldic devices. A triple canopy covers her head, while round the side is a Latin inscription strangely interspersed with representations of birds, fishes, and other quaint emblems. The tomb itself is arched over by a stone canopy, having a border of oak leaves on its apex, together with a helmet, etc. This is the monument of the Roos family, who were related to Lady Joyce.*

Excursions to the forest of Epping were frequently made, and either going or returning Waltham Cross and Waltham Abbey were seen. Restoration and renovation were then terms almost unknown, consequently the cross and the abbey were both untainted by sharp features of recent chiselling, and exhibited in a high degree all the appearance of antiquity. The cross was, it is true, uncomfortably placed at an angle of the road, and close to a large hostelry. The cross was the last erected by King Edward I. to the memory of Queen Eleanor, prior to the final halt at

* Philippa, the eldest daughter of Sir John and Lady Tiptoft, married Thomas, Lord Roos. The son of the latter died at Enfield and was buried in the vault under the tomb, sometime in 1508.

Charing Cross.* All that remains of Waltham Abbey is interesting, not only for its architectural features, but for its connection with royal Harold. It stands in a flat country. A tomb was formerly shown as that of the Anglo-Saxon King. It was said to have this inscription, "Hic jacet Harold infelix." No search for this memorial in the years 1825 to 1828 proved fruitful in discovery.† There is only a portion of the original tomb *in situ*. Inside are some massive columns with semi-circular arches of pure Norman work. Two of the pillars or columns resemble those in Durham Cathedral, the ornamentation consisting of indented zigzags. Of the sepulchral memorials, one merits attention in an historical sense, being that devoted to Sir Edward Denny, Knight, who had a residence in the neighbourhood. At some distance from Waltham were the ruins of the gateway to Nether Hall, a mansion demolished in the year 1773.‡ This entrance had two half-hexagon towers on each side. On and around these were many devices, such as the bear and rugged staff, griffins, roses, eagles, lions, and fleurs-de-lis. The chimneys, such as remained, were twisted in the manner peculiar to the fifteenth century. The ruin was too unsafe for even an adventurous schoolboy to climb.

Longer excursions ended at the town of St. Albans, where a large number of antiquities greeted the budding archæologist. On approaching the scattered houses there was to be seen, on the wayside, remains of the old Roman wall, over and about which all kinds of wild creepers and plants were intertwined. Before proceeding onward, the ruins of Sopwell Nunnery, or rather Sopwell House, lie half a mile from the main road. Formerly a conventual establishment, Henry VIII., at the Dissolution, granted the site to Sir Richard Lee, who built a mansion near the nunnery. This, in its turn, was pulled down, and ten circular medallions taken out of it were carried to Salisbury Hall, in the neighbouring parish of Shen-

* At the present date, 1888, the cross is undergoing some process of repair.

† Morant says that "the last account we have of it is, that it was at Waltham Mill, and seen there by Dr Uvedale, of Enfield."

‡ Nether Hall is near the meeting of the rivers Stort and Lea. The manor was formerly held of Waltham Abbey.

ley, where they were placed on the inner wall of the mansion.* Then comes the magnificent abbey, or, as it is now designated, cathedral. This building has undergone many mutations. As late as sixty years ago a part of one of the walls gave way, and the enthusiasm of the county was excited to preserve the fabric from destruction. Since that time other and further symptoms of decay have manifested themselves, and now, bit by bit, the entire structure is undergoing—what shall we call it?—renewal. So much has been said, so much has been written concerning the beauty of the many architectural details, and the grandeur and nobleness of St. Albans Abbey, that to recapitulate them here would be, indeed, a work of supererogation. Suffice it to speak of the venerable building as one of the chief ornaments of the land. Its interior is full of rare and exquisite work. Foremost of this may be cited the altar or Wallingford screen, erected by the thirty-sixth abbot; then the very elaborate and delicate designs of the chantry tomb of Abbot Ramryge, who began to rule in 1492. On this tomb is one of the finest ecclesiastical brasses yet remaining in this country. The ceilings, particularly those in the transepts, with the sacred monogram, and the Lady Chapel, with its many marked objects of interest, were all to be remembered. Youthful students took, in my time, an exceptional notice of the tomb and actual remains in a coffin or chest of Humphrey, Duke of Gloucester. There was a crucifixion painted on the wall, and a scroll, on which was written, “Blessed Lord, have mercy on mee.” In the second part of Shakespeare’s historical play of Henry VI., the Earl of Salisbury says:

I never saw but Humphrey, Duke of Gloster,
Did bear him like a noble gentleman;

and also, still discoursing to other noble lords:

And as we may cherish Duke Humphrey’s deeds,
While they do tend the profit of the land.

The first scene of the second act of this play is laid, as all will recollect, at St. Albans, and is noticeable for the entry before the King of the Mayor with his brethren, and Simpcox, an impostor, who pretends to have been

* The busts of ten Roman Emperors were on these medallions, and were to be seen as heretofore in 1884. The Hall is a kind of moated grange. There was a legend, connected with one of the hair-breadth escapes of Charles II., attaching to the locality.

blind, and to have received his sight “at St. Alban’s shrine within this half-hour.” The last scene of the third act is laid at fields near St. Albans, where Warwick, after a flourish of trumpets, proclaims:

’Twas a glorious day;
Saint Albans’ battle, won by famous York,
Shall be eternized in all age to come—
Sound drums and trumpets—and to London all:
And more such days as these to us befall.

In the park at Gorbamby the ruins of “Lord Bacon’s house” were always a point of youthful enthusiasm, and the statue of the philosopher in the little church of St. Michael’s served for many a pilgrimage for strangers who had not previously seen it.

A residence in later life at Tunbridge Wells gave pleasant opportunities for many antiquarian rambles. The Wells themselves, with the promenade between the trees on the one side, and the shops full of Tunbridge ware on the other, were at all times agreeable places of resort.* This was then known as the Pantiles; and it was the fashion for all who loved music “to take the air,” walking on the ample pavement and listening to the strains of a band which found a favourable position in an elevated alcove, and which entered upon its duties twice a day—afternoon and evening. Here Charles II. and his Queen, Catharine of Braganza, with their Court came in 1664, and gave *éclat* to the daily parade. Here, too, came the Duke and Duchess of York in 1670, with their daughters, the Princesses Mary and Anne. The latter princess visited it later on, with her son, the youthful Duke of Gloucester. The places around the Wells are all of extreme interest. The ruins of Bayham Abbey in the village of Frant are all that is left of a society of white canons, called Premonstratensians, founded by Ela de Sackville, in honour of St. Marie, in the reign of Richard I. In another direction is Witham, where the Sackville Chapel, connected with the church, contains fine monuments of the Dorset family. A tower stood near the church, the only remaining portion of the grand mansion of the Sackvilles; farther on, the ruins of Brambletye, a manor of the Audehames; but the

* This sketch refers to upwards of sixty years since, when the Calverley, Mount Ephraim and other hotels were unthought of and hardly a newly-built tenement existed.

house was built by Sir Henry Compton in the reign of James I. The house was attacked by the Puritan party in the Civil Wars, and by them demolished. All that remained to be seen when I went there was a turret and some square walls. Over one of the entrances (still left) were the arms of the Comptons impaled with the Brownes. After leaving these ruins, the day's excursion culminated at East Grinstead, where, close to the road, stood Sackville College or Alms-house, founded by Robert, the second Earl of Dorset, in the reign of James I. In the interior of this edifice were many picturesque items, and the general façade towards the king's highway formed a special and prominent feature in the landscape. In an altogether opposite direction were the ruins of the archiepiscopal Palace at Mayfield. Although St. Dunstan was credited as the builder of this edifice, no part of it appeared to be older than the fourteenth century. Three arches, which had once supported the roof of the banqueting-hall up to the end of the eighteenth century, were the principal architectural objects in my time. This noble apartment was 70 feet long and 39 feet wide. One room, then habitable, was shown as Queen Elizabeth's; and in another the sword, anvil, and hammer, and the terrible tongs of St. Dunstan, were wont to be exhibited. An iron chimney-back had the date 1663 upon it.* And somewhere round the palace was the deep well of St. Dunstan. Some armorial bearings on a door were too obliterated to be distinguished as the arms of Sir Thomas Gresham, who once possessed this house. Not far from the church, which was dedicated to St. Dunstan, was a timbered house, having upon it the year 1575. All kinds of legends were attached to the village as relating to St. Dunstan, who was evidently its tutelary saint.†

But first and foremost of all the castles or abbeys deserving to be visited was Penshurst

* I believe I am correct in stating that the ruins of Mayfield have been wholly or partially restored, and that it is now converted into a Roman Catholic nunnery.

† One tale went to the effect, that after the Saint had clutched the tempter's nose with his tongs, the devil plunged the heated nostril in a spring, and thus produced the chalybeate property of the Wells at Tunbridge.

Place, the birthplace of Sir Philip Sidney; and more than one or two excursions were made by me from the Wells. It had been a seat of the Penchester family, afterwards going to the Bohuns, Fanes, etc., ultimately given to Sir William Sidney by King Edward VI. This knight had been Chamberlain to the King before his accession, and was much respected by the young monarch. He had a son, Sir Henry, who died in 1586. The latter was the father of the great and good Philip, with whose memory every nook and corner in Penshurst Place is associated. There was, indeed, much to see in the fine remnant of mediæval history. The baronial hall of the time of Edward III. was unique in its magnificent proportions, with the original oak dining-tables and the dog-irons; then the screen at the end, supporting the minstrels' gallery, with the various parts of body-armour, helmets, pikes, and banners. In the ballroom hung two glass chandeliers which were given by Queen Elizabeth to the great Earl of Leicester. Numbers of family portraits had conspicuous positions in the different rooms. A rare and very curious painting was that of the two brothers, Sir Philip and Robert Sidney, taken when young lads, and standing arm-in-arm, in doublet, collar and trunk hose. Amid a multitude of historical faces by Holbein, Jansen, Garrard, and others, one had the greatest favour for me. It was the portrait of Mary Countess of Pembroke,* whose epitaph, written by Ben Jonson, has always seemed the perfection of elegiac verse:

Underneath this sable hearse
Lies the subject of all verse,
Sidney's sister, Pembroke's mother.
Death! ere thou hast slain another
Fair and wise, and good as she,
Time shall throw a dart at thee.

For the antiquary there were many veritable treasures carefully preserved, such as MS. and books containing the household expenses, diaries, and inventories of the former owners of this historical abode. In my time the leaders of the restoration craze

* I was, happily, destined to see this picture very long after my visit to Penshurst. It was exhibited in 1866 at the first collection of National Portraits by its noble owner, Lord de Lisle. In the catalogue it is described as half-length, close falling ruff, large cuffs, black dress.

had not penetrated into the quiet village, so that mansion and church were not modernized in any way. The church had many monuments, and there was very distinctly in my recollection a brass cross fixed on a stone in the pavement which had somehow or other strayed from Hever Church, where it really belonged to a memorial of the Boleyn family, as I ascertained by seeing the depression which had held the cross in the church at Hever. The entrance to Penshurst churchyard was underneath a brick and timber house of the time of the fifteenth century, and there used to be, and maybe is still, an inscription on the gate. The park belonging to Penshurst Place was noted for an avenue and for many stately trees. A group of these was named "Lady Gamage's Bower," called so after Barbara Gamage, Countess of Leicester. A very ancient oak-tree, perfectly hollow and capable of holding several people, was one of the attractions certain to be sought for. The poet Waller, in addressing my Lord of Leicester, says :

Not that thy trees at Penshurst groan,
Oppressed with their timely load,
And seem to make their silent moan
That their great Lord is now abroad.
They to delight his taste or eye
Would spend themselves in fruit, and die.

The Lady Dorothea, poetically named Saccharissa, was the eldest daughter of Robert Sidney, Earl of Leicester, and was therefore a descendant of Philip Sidney. It is surmised that she viewed Waller's love with scorn when he saw her at Penshurst.* Waller has one other poem entitled "At Penshurst," in which he speaks of "the lofty beeches" and "the garden of a wood."

There was another historical castle often visited from my home at "the Wells," and that was Hever, which stood in a very secluded situation and was surrounded by a moat, the water of which was supplied by the river Eden. The gateway presented a fine defensive appearance, with the customary embrasures and machicolation. The portcullis was then in a perfect state. From a large quadrangle the great hall and a long

* She was married at Penshurst in 1639 to Henry, Lord Spencer, created Earl of Sunderland. Two portraits of her were shown at the exhibition of National Portraits in 1866 from Lord de Lisle's collection, and one came from the Earl of Spencer's gallery, and another from the Earl of Bradford's.

gallery with its original oak-panels was approached. As the abode of Queen Anne Boleyn, a kind of romance was attached to this isolated spot, tradition asserting that from one of the windows the Lady Anne used to listen for the signal from the lover-king, given as he traversed the hill and came in sight of her abode. Correspondence between Henry and the ill-fated lady occurred at Hever. In one of the rooms a portrait existed of Anne which exhibited signs of careful preservation. The church had a noble memorial of Sir Thomas Boleyn—an altar-tomb having an effigy in brass inlaid upon it, representing him as first Earl of Wiltshire. He is habited in the dress of a Knight of the Garter, and the date, 1538, is inscribed with the legend reversed.* Leaving Hever, with its castle and queenly, though sorrowful, associations,† Chidingstone, about a mile on, is reached. A group of houses forming the street command notice from their possession of many old-world characteristics. A large stone on which scolds were placed, when the priests lectured them on the abuse of the tongue, was a special object in the village, whence it bore its name Chidingstone.

Many years after I left the Wells, there came a day when the Earl of Waldegrave, then owner of Horace Walpole's emporium of curiosities, called Strawberry Hill, determined to part with the whole of the property. The sale commenced on April 23, and lasted for twenty-three days afterwards.‡ Being then in the vicinity, I paid many visits to this wonderful collection. I suppose no collection, miscellaneous as it undoubtedly was, could vie with it in point of rarity and surpassing historical interest: six days' sale of books sufficient to excite a mania amongst the lovers of odd and choice volumes; the clock given to Anne Boleyn by the King, with the inscription "the most happye" on one of the bells; the watch given by the Parliament to General Fairfax after the Battle

* The effigy wears the mantle, collar, and hood of the Order.

† Ann of Cleves died at Hever, the castle having been allotted as her residence when the tyrannic king refused to live with her.

‡ The sale took place in 1842, and in 1882 the dispersion of the Duke of Hamilton's treasures brought to my notice more than one of the Strawberry Hill gems, sold at very greatly increased prices.

of Naseby; the exquisite miniatures by Oliver, Hilliard, Petitot, and other artists; the armour of Francis I.; the superb tazza and cover with the subject of the history of Samson; a Sèvres china figure of Cupid mounted on a china pedestal with the following inscription:

Qui que tu sois, voici ton maître,
Il le fut, il l'est, ou doit l'être;

the Limoges enamels, the Cellini bell, Cardinal Wolsey's hat, and countless *objets d'art*.

Looking back on the inspection I had the pleasant privilege of enjoying, the remembrance of its many curiosities stored in the most bizarre of all residences seems like a vision or a possible dream of fair things.

A few years after this memorable sale, the antiquarian world was stimulated in no common degree by the addition of a new learned body to the other societies of the Metropolis. Soon after the inauguration of the new institution, unfortunate misunderstandings arose, which were terminated by a division taking place, and the Association and the Institute each going separate ways. My friends, Mr. Albert Way and the Rev. Dr. Bowers, formed two of the leading members of the latter body, and I had the satisfaction of joining them in their early annual excursions. The then Marquis of Northampton was their President, and won the high regard of all who came in contact with him by his courteous and high-bred kindness. Many eminent men attended the meetings of the Institute who have joined the majority long since. Their names and their merits can never be forgotten. I am sadly reminded of their loss. They were recognised men of learning and cultivation in more than one of the leading arts and sciences. Only to name a few: Sir Richard Westmacott, Sir Roderick Murchison, Professor Sedgwick, Dr. Stanley, Bishop of Norwich, his son the Dean of Westminster, the Rev. Canon Rock, Dr. Buckland, Mr. Petit, Mr. Hawkins, the Rev. Mr. Hartshorne, etc.* This is a sad topic, but with it I may fittingly conclude this article, which is an endeavour to show that the pursuit of a taste for archæology may add many a charm to life.

* I may possibly have omitted naming many clever and excellent archæologists, for which a failing memory must plead for pardon.

The Discovery of Roman Sculptures at Chester.*



THE excavations in the Dean's field, on the inner face of the North Wall of Chester, have been continued. The facts at present apparent are that the greater portion of the soil in the interior face of the wall is made ground; that some stones, apparently Roman, lie at the depth of 12 feet and 15 feet, seemingly on the old surface, and not built up into the wall; also that the inner face of the dry stone wall is rough, and has always been a retaining wall, indicating that its date must be subsequent to that of the made ground behind it, and suggesting a later under-building of the Mediæval Wall. A few stones with mouldings of mediæval character continue to be found in it, beside those of Roman date. The Roman stones show additional fragments of a circular structure, probably a tomb, which appears to have had at least two stages, a podium with base, and cornice mouldings, probably 8 feet or 9 feet in diameter, and a smaller cylinder above. None of these stones are *in situ*, but they are consistent with such a structure, and being found together, are probably near their original site. The lewis and clamp-holes being on the flat surfaces of these stones, prove them not to have been voussoirs of arches. A number of rounded copings have also turned up, one being returned at an angle, and a socket on the angle suggests that it was ornamented with a vase or some similar decoration. Stones with a wide drafted border, and rusticated centre, may, with the copings, form part of the enclosure or peribolus noticed in the *Antiquary* for last December. A peculiarity of these latter stones is that they are set with the natural bed vertically, in the same way as local custom in this neighbourhood has done from a distant period. Some further inscribed stones have not yet been shown. The variation in the artistic quality of the sculpture, shown upon the monumental stones, previously partly described, is very considerable,

* For report of meeting at Chester, paper by Mr. E. P. Loftus Brock, F.S.A., and discussion, see p. 126.

and in some respects it corresponds with the decadence in style shown by the architectural remains. Many of these latter seem to have been wrought "libera manu," and without either very accurate lines or measurements, in such details as the spacing of the mutules, or accurate contour of the mouldings. So in the same way some of the architectural details of the sepulchral slabs are unequal, and out of drawing. One stone, which seems to form the base of a cippus, has a floreated base moulding which is not horizontal; and above is surmounted by debased acanthus foliage not worked vertically, nor are the lines of the pediments which surmount some of the stelæ drawn truly. One of the largest stones commemorates a Centurion of the twentieth legion, and was set up by his wife. This contains a figure of the Centurion, nearly half the size of life, on the right of the stone; and that of his wife, a much smaller figure, on the left. As a work of art it is debased and puerile in the extreme, the arms, hands, and feet disproportionately small, the attitudes stiffer and more conventional than any ordinary mediæval work, yet it retains rudely the faint tradition of classical style; and as a study of costume is most interesting. The male figure wears the short tunic of a centurion, and beneath it what appears to be the lorica or breastplate of chain or masclad mail; and the cingulum or belt, with a large circular buckle worked with a St. Andrew's Cross. Such belts and buckles completed the defensive armour below the lorica. In the right hand he holds the centurion's vitis, or rod of office. The female figure is clothed in a long robe, probably the Stola and Pallium, and holds a cup against the bosom. The faces bear indications of an attempt at portraiture, the male with short curly beard and hair; the eyes are closed, an unusual thing in classical sculpture. Notwithstanding the cross upon the fibula, this monument is not of Christian origin; the inscription begins with the customary Pagan D.M., in fact no trace of any Roman Christian monument appears among these stones, though some of them are late in style.

One most interesting feature of this stone is that it bears, on the side, figures of a mattock and hammer, and the words "Sub Ascii a. i. d." (beneath the axe she has dedicated

this). This is almost unique in England, though it has been found in Continental examples. Its meaning is not clearly understood; but these tools represent the implements for preparing the sepulchre, and it is evident that the wife who prepared this tomb was herself to rest in it. It is curious to find that another of this series of monuments bears on its edge figures of the mattock, the hammer, the chisel and the spade; the latter is heart-shaped, like a modern salt-shovel, and the shaft has no cross handle, resembling, in this, the spade still used in Irish agriculture, which is doubtless a survival. Moratori gives several inscriptions deprecating the violation of tombs by the axe. This device occurs also on a stone, bearing two figures, beneath a flattened pediment, in lower relief than the others, and much worn and broken. The inscription is to Domitian Saturnii. The figures are draped in the toga, and are very archaic in style. There is room beneath each for inscriptions, but only that on the right has been cut. A rather better wrought monument, from which the inscription is broken away, gives a figure reclining in a triclinium, the lower part draped, and with the conventional tripod table beside the couch. The right hand lifts a cup, something like a modern tumbler; a nude child, at the foot of the couch, stretches its hand towards it. Above hang two wreaths, from a semi-hexagonal canopy. These figures, though conventional, are fairly proportioned, and the drapery disposed classically; the hair and faces have been carefully wrought, but only the child's remain unbroken. (See Fig. 1, p. 96.) Another smaller stone has had a somewhat similar subject, now nearly destroyed, while upon another a nude figure, rough, but not inartistic, reclines as if sleeping, beneath a twisted tree, resembling a cypress. These subjects are common on Pagan tombs. They seldom represented death directly, but symbolized it as a repose, or as a rest of feasting for the departed shade. Several of the fragments show a much higher technical skill in their sculpture, notably the upper part of a male figure, which shows the good proportion and easy and natural pose characteristic of Greek art; the folds of the toga are simple, but naturally rendered; unhappily this fragment is much mutilated, and

the face lost. The pediment under which it stands shows a high-pitched gable, quite plain. The figures noticed in the December number, representing, in very



FIG. 1.—SCULPTURE FROM A TOMB FROM CHESTER WALLS.

Of a similar class of work is a small female low relief, a figure of Hercules (Fig. 2), a figure, in a circular headed niche. The lower harpy, and the hind quarters of a lion, are

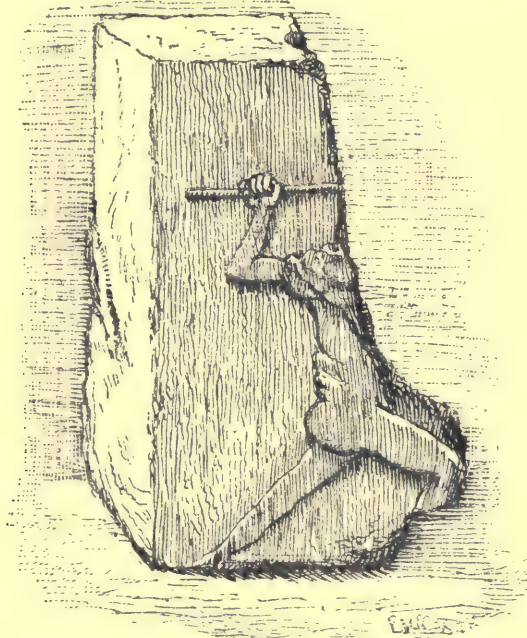


FIG. 2.—HERCULES FRAGMENT FROM A TOMB FROM CHESTER WALLS.

portion below the waist is lost; but the bust and neck are beautifully modelled, and the drapery delicately indicated. Here also the face is also fairly well outlined. A more careful examination of the male figure shows indications of the lion's skin, thrown over the right

shoulder, thus confirming the original idea that the figure represents Hercules. There are numerous other fragments too much

worked, but the effect must have been striking, from its richness and large size: probably it formed an intermediate frieze,

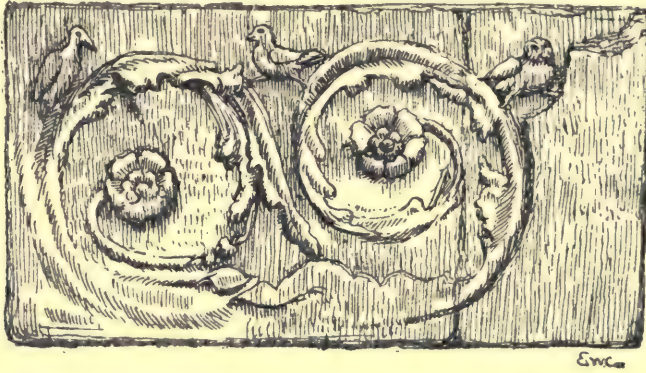


FIG. 3.—FRIEZE OF ROMAN BUILDING FROM CHESTER WALLS.

worn for any] minute description of their details.

The fragment of sculptured frieze remains to be noticed; it is covered with a spiral

between two columns, over which the entablature was broken outwards, as the pattern is not continuous at the ends. On the upper side of the scroll are three birds, an owl, a



FIG. 4.—SCULPTURED STONE FROM CHESTER WALLS.

scrollwork, branching out with a kind of acanthus leaf, and with a large rose in the centre of each of the two scrolls which make up the composition. It is rather carelessly

parrot, and a bird like a crane, which perch among the foliage. The carving is little weathered, but in places is worn down as if it had been used for a doorstep.

Historical notices are very scanty if not altogether wanting to account for these stones being built into the wall. Ralph Higden, a monk of the thirteenth century, speaks of many inscribed memorial stones that existed in his time, of which these may form a part. These may have been built into the wall when it was reconstructed by Edward I., or at much later dates. It is known that such monuments were held sacred by the Romans, and carefully maintained, and that no nation was less likely to suffer a wholesale desecration of the memorials of the dead.

The fact that the faces of most of the figures have been wantonly destroyed, and that stones otherwise in fair condition are so treated, points rather to the conclusion that those who used them as building material looked upon them as superstitious images, and purposely destroyed them. That the faces of the centurion and his wife are an exception to this destruction may be that the St. Andrew's Cross on the girdle has induced some Christian Iconoclast to spare it.

Since the stone bearing two figures (see Fig. 4, p. 97), and apparently Ecclesiastical, was spoken of in your December number, it has been exhibited in London to many of the leading archaeologists by Mr. de Gray Birch, and pronounced to be Roman, and the Ecclesiastical figure to be that of a Roman matron with a mirror. If this be so, the stole will represent the "Clavus Angusta," a scarf or border worn by Patricians, sometimes loose, sometimes forming part of a garment, from which the mediæval stole took its origin. While not disputing the judgment of those so well qualified to decide this question, it is curious that so many analogies to mediæval work exist together in this stone—the object like a chalice being carried in the left hand, the circular marks behind the head suggesting a nimbus, and that the hands are passed through an armhole in the garment resembling a cope. Also that the representation of the Clavus has nearly always been found on very late work, such as the paintings in the catacombs of Pope Calixtus which were largely restored in the eighth and ninth centuries, and but very seldom appearing at early dates, especially in sculpture.

Among the most interesting of these inscribed stones is one without sculpture, to

Marcus Aurelius Præfectus Castrorum of the twentieth legion, a Syrian who lived seventy-two years. The Præfect of the Camp was master of all the works relating to its construction and maintenance. The twentieth legion built Chester and assisted to build Hadrian's wall. Here is the tomb of one under whose care may have arisen some of those great buildings whose stones we disinter to-day, wondering at their vastness and costliness, now worn and shattered and turned for ages to baser uses.

EDWARD W. COX.



National Portraits.



THE most appropriate introduction to this subject will be a sketch of the origin and history of our National Portrait Gallery. Visitors to the Gallery will probably be acquainted with the brief outline of facts which is prefixed to Mr. Scharf's useful catalogue; but the following is a fuller account, and our American readers, at least, will not deem it superfluous.

This admirable institution, so happily termed National, sprang from the suggestion of Earl Stanhope, President of the Society of Antiquaries, in 1856. To the Prince Consort he communicated his intention of moving the House of Lords on the subject, and the Prince heartily approved of the idea. The letters which passed between them are now framed and hung in the Gallery. On March 4, the House of Lords resolved "that an humble address be presented to Her Majesty," praying that Her Majesty would take into consideration "the expediency of forming a Gallery of the Portraits of the most eminent persons in British history." On June 6, the House of Commons, or the purpose of carrying out the project, voted a grant of £2,000 for the ensuing year. And this was the origin of that collection in which Englishmen at large feel so legitimate a pride, and in which antiquaries especially take so keen an interest.

On the following December 2nd, the Board of Trustees was appointed under a Treasury Warrant, and was thus composed :

The Lord President of the Council for the time being.

The Marquess of Lansdowne.

The Earl Stanhope.

The Earl of Ellesmere.

The Lord Elcho.

The Right Hon. Sidney Herbert.

The Right Hon. B. Disraeli.

The Lord Robert Cecil.

The Right Hon. T. B. Macaulay.

Sir Francis Palgrave.

Sir Charles Eastlake, President of the Royal Academy.

William Smith, Esq.

W. H. Carpenter, Esq.

Amid all the mutations which that Board of Trustees underwent, and we believe there is not one of the original members at present a Trustee, there was no more regular attendant at the meetings of the Board than Benjamin Disraeli. His name appears in every report till his death in 1881; in 1877 the familiar name becoming "Earl of Beaconsfield." Mr. Gladstone, too, although not one of the original members, has shown devotion to the object by his long-continued service as a Trustee. He is still a member of the Board. The Earl of Ellesmere died very soon after his appointment as a Trustee, viz., on February 18, 1857, but not before he had shown his appreciation of the object of the collection by enriching it with the celebrated "Chandos" portrait of Shakespeare, formerly in the Stowe collection. Thomas Carlyle was appointed to succeed his lordship in February, 1857, and remained a Trustee till 1868. In the same year that Carlyle was appointed, Macaulay became a peer, and in December, 1859, he died. Mr. Gladstone was Macaulay's successor, so that he has been a Trustee nearly from the beginning of the collection. The present "Director, Keeper, and Secretary" was appointed by the Treasury on February 28, 1857; if not present at the birth, the collection was given into his charge in the earliest stage of infancy, and he has watched its growth for over thirty years.

When the Trustees made their first report, dated May 5, 1858, the portraits numbered 35; in their last report (June, 1887) the number had reached 417. A temporary home for the collection was provided by the Government at 29, Great George Street, Westminster, and here the pictures were hung;

but at this time the collection was too limited for exhibition. That the Trustees were anxious to bring the collection up to a point at which they could invite public inspection, is evident from the conclusion of their first report: "In each of the two preceding years a grant of £2,000 has been proposed by the Government, and voted by the House of Commons. The Trustees have by no means expended that sum in their purchases or other disbursements; but they would regret if, for that reason, a lesser sum were now to appear upon the estimates. For, as was pointed out by the Chairman in his speech, upon proposing in the House of Lords, in 1856, the foundation of this Gallery, there are years when the portraits that can be obtained by purchase are but few; while in another year, perhaps, a sale at some great country house, or a dispersion of some celebrated collection, may call for a far greater than average expense. On this ground the Trustees think it most desirable that, while refraining from purchases that seem to them of less than ordinary interest, they may be able to reserve to themselves the means of profiting by any sudden and favourable opportunity for large acquisitions. They desire, therefore, to express their hope that the liberality hitherto shown in this undertaking, both by the Administration and by Parliament, may be still continued."

On July 6, 1857, the Trustees recorded their opinion "That it would not be for the advantages of their future purchases if the exact sum paid for each portrait already acquired were at present divulged."

The Trustees had no choice but to make their purchases through skilled agents, and we can readily understand that publicity was impolitic. It was, of course, the aim of the Trustees to promote public spirit among the possessors of national portraits, and to encourage them to present their treasures to the Gallery. At the same time it was their duty to secure portraits of national importance which might come into the market; and to advertise what they were paying for pictures would have checked the flow of donations.

It happened in the spring of 1859 that a letter appeared in the *Times* concerning some purchases made by the Trustees, and in order

to reply effectively to this criticism, they departed from their course and allowed the secretary to publish the prices given. However, they did not do this without reiterating in their second report to the Treasury that it would not be advisable to divulge the prices paid for the portraits they had acquired. Mr. Scharf's letter is an excellent defence, and is interesting enough for insertion here :

"SIR,—As Secretary of the National Portrait Gallery, I ask your leave to offer some remarks in answer to the letter of 'F. N.,' inserted in your paper of yesterday.

"The charge against the Trustees is, in substance, that, at a recent sale by auction at a private house in Eaton Square, three portraits were purchased for very small sums by Mr. Graves, of Pall Mall, which portraits were afterwards bought by the Trustees for the National Portrait Gallery at exorbitant prices—namely, Lord Treasurer Winchester, 100 guineas; King James I., 250 guineas; and Mary Sidney, Countess of Pembroke, 300 guineas; while, at the same time, the authenticity of the last-named picture is called in question.

"These three portraits formed part of the late collection at Holm-Lacey, the old seat of the Scudamores, in Herefordshire. It is not possible for the Trustees, unless they would delegate their trust to a single person, to attend and decide upon purchases in all the sales that are so frequently held in private houses, both in town and country. Of such sales there is sometimes but the very shortest notice given, so as not to admit of combined deliberation previously. Sometimes, again, the title of the catalogue affords but little indication. In the very case here mentioned, the catalogue now before me of a sale at 91, Eaton Square, is headed 'Furniture,' in the largest capitals, while some thirty lines lower, after a long array of 'beautiful marqueterie writing-cabinet,' 'grand pianoforte,' 'handsome pier-glasses,' etc., we find, in much smaller type, a mention of 'thirty valuable pictures.'

"Now, sir, it often happens at sales like this that pictures are bought at a higher value than on full examination is found to belong to them. But, on the other hand, there are occasionally great bargains, when a

professional man of great experience as a picture-dealer is able to discover a value that others fail to observe, and to buy very cheap what afterwards, on close examination, and by the judgment of competent persons, turns out a great prize. More especially may this occur when, as in the last-named case before us, there has been an error as to the name; when a portrait advertised and sold as 'Anne of Denmark' is afterwards, on proofs quite satisfactory to those who examined them, identified as a much rarer and more important resemblance—that of 'Sidney's sister, Pembroke's mother.'

"When the Trustees, at their last meeting, had these portraits before them, and were once satisfied on the two points of authenticity and of historical importance, they thought that the real question for them to consider, as to prices, was not retrospective, but prospective; that is, whether the prices asked by Messrs. Graves at that time, after full examination of the pictures, exceeded the fair market value. Now on that point I can assure you that, to the best of my judgment, the prices asked, though high, were by no means exorbitant. Of this I can afford you at least one signal proof. It falls within my own personal knowledge that a gentleman of acknowledged taste and judgment was most desirous to purchase for himself this portrait of the Countess of Pembroke for the sum of 300 guineas, had the Trustees rejected it; and that he was only withheld from a previous offer by deference to the claims of a national collection. I have reason to believe that the two other portraits also would have been readily bought by other persons if not secured by the Trustees.

"All these three portraits, I may venture to assert, have superior claims to notice as works of art. The old age of Winchester, Lord Treasurer at near ninety, and the boyhood of James I., in very characteristic court attire, and with a falcon at his wrist, are delineated with much graphic skill. Of this I hope that 'F. N.' (who, I am sure, from the tone of his remarks, will not be swayed by any unfair prepossession), or any other gentleman interested in the subject, will satisfy themselves by a personal visit to the Gallery on any Wednesday or Saturday afternoon.

"There must always be difficulties and objections, as well as differences of opinion, in the progress of any such national collection; but I venture to think that had the Trustees allowed portraits of so much merit, when once offered them, to pass by, they would fairly have been open to another charge of neglect and indifference to their appointed duty.

"I have, etc.,

"GEORGE SCHARF, Jun.

The following explanatory note was sent to the Trustees by Messrs. Graves:

*Messrs. Graves to William Smith, Esq.,
Deputy Chairman.*

"6, Pall Mall, London,

"March 31, 1859.

"In justice to ourselves we think it proper to give you some explanation as to the cause of the difference between the amount paid by us at Mr. Wingfield Baker's sale for the portraits of James the First, the Lord Treasurer Winchester, and Mary, Countess of Pembroke, and that we charged the Trustees of the National Portrait Gallery.

"The moment we saw these pictures we were thoroughly aware of their historical importance, as well as of their great pecuniary value, and had fully made up our minds to give a very large sum for them. By an accident, which we are totally unable to account for, there was scarcely any competition at the sale, and they were bought by us for a comparatively trifling sum. It is a very mistaken notion, adopted by a gentleman writing to the *Times* under the signature 'F. N.,' that if an agent of the National Portrait Gallery had been present he could have secured them at a very small advance on the price we paid; on the contrary, we beg to assure you that we were prepared to give within a few pounds of the amount we received for them, and probably, had there been a vigorous competition, we might even have exceeded that sum."

It was in this year that the Gallery was first opened to the public. The temporary home which had been provided for the collection was quite unsuitable to the purposes of exhibition, the rooms being parts of a pri-

vate house. A chronological arrangement under such conditions was impossible, and the risk of damage to portraits placed in different apartments, with only one superintendent in charge, was only too manifest. A beginning was made, however, and tickets obtainable from the principal printsellers of London admitted the public on Wednesdays and Saturdays from twelve till four o'clock. This was a crucial period in the history of the collection. The position of those responsible for the national portraits was an anxious one, and it is satisfactory to find that they were gratified by the result of their first exhibition. A catalogue was prepared and sold to the visitors; the number of portraits on view was seventy.

From this time, the Trustees for several years urged upon Government the inadequacy of the space which had been provided for the collection in Great George Street. It appears somewhat strange that so influential a Board, some of the members of which were at the same time members of the Government, should have found the Lords of the Treasury so deaf to their appeals. Yet so it was, and year after year the same representations were made without avail. The uninitiated cannot but wonder how the Chancellor of the Exchequer, for instance, could sit at the meetings of the Board, join in its appeals, and yet be powerless to assist the object of his trust.

Anxious as the Trustees were to throw the collection open to the public without restriction, they hesitated to do so until a proper Gallery should have been provided. However, their hopes on this score being apparently vain, they wisely decided to do the best they could with the space at their command. In March, 1861, the system of tickets for admission was abolished, and the collection was open to the public on Wednesdays and Saturdays. In this year the question arose as to whether modes of portraiture other than painting should be admitted, and the Trustees having decided in the affirmative, a bust of Thomas Moore was added to the collection.

In the following year the number of portraits had reached 140, and the want of space became so acute that a special letter was addressed to the Treasury (dated March 20, 1862) by order of the Trustees. The secre-

tary was directed to express "in the strongest terms" how "utterly inadequate" was the space provided. What was that space? Two apartments of very moderate size, a very small back room on the same floor, and the walls of the staircase! What becomes of necessities of light and position in such circumstances? And yet, in spite of this unattractive home in which the national portraits were lodged, they were inspected by 10,907 visitors in the year 1861.

In the following year (1863) the purchasing power of the Trustees was reduced by one-half, the grant being lowered from £2,000 to £1,000. Perhaps it was thought the easiest plan to still the clamour for more space; the growth of the collection could be stopped by a stroke of the pen. But it happened there were not many pictures for sale that year, so the Trustees report cheerfully. This year, too, and ever since, the amounts paid for the portraits were published.

Every year donations were received, and purchases to a limited extent were made, and the state of congestion at 29, Great George Street became worse and worse. Nevertheless, the number of visitors constantly increased, and in 1865 the collection was opened to the public on Mondays as well as Wednesdays and Saturdays.

In 1866, there was an Exhibition of National Portraits at South Kensington, and six portraits were lent from the National Portrait Gallery. In the following year a further loan of twenty-two portraits, and in 1868 of twenty-one portraits, was furnished from the national collection.

Probably the state of congestion at No. 29, Great George Street was such that it could no longer be ignored, and the Exhibition of National Portraits at South Kensington afforded some relief while the provision of a suitable Gallery was being considered. From April, 1868, to April, 1869, the Trustees were in negotiation with the Treasury on the subject, and it seems to have been settled that a home should be found for the national portraits in Trafalgar Square. Pending this, the Trustees urged that further temporary accommodation should be provided, and in their report to the Treasury, dated April 29, 1869, they gave the following warning: "Meanwhile, without imputing any blame to

any person, it is their duty to state explicitly that they have no wall space remaining to suspend even one new picture; and that, besides the general crowding of those already in their charge, and the enforced absence of any order or classification as to dates or subjects, some of these portraits are of necessity placed in such a light that they can scarcely be seen at all, and then only to the greatest disadvantage."

This remonstrance proved effective, and during the year the collection was removed to commodious apartments at South Kensington. In their next report the Trustees stated: "It was the desire of Lord John Manners, on the part of the late Administration, to provide such apartments as soon as possible, and some overtures were in progress for that object when the late Administration retired from office. But the apartments so to be obtained were to be regarded as only a temporary accommodation; the intention of the Government, as stated by Lord John Manners, having been that the National Portrait Gallery should, as the permanent arrangement, form part of the new buildings to be erected in Trafalgar Square."

How the collection extended both in size and usefulness while at South Kensington need not be described. In June, 1885, the fire occurred in the International Exhibition building, not sixty yards from the National Portrait Gallery, destroying a large portion of the adjacent Indian Museum, and the question of the safety of the portrait collection became one of urgency. On July 16 following, a special meeting of the Trustees was held at Whitehall, convened at the suggestion of the First Commissioner of H.M. Office of Works, to consider immediate steps to be taken to secure the safety of the National Portrait collection. The result of this meeting was that the pictures were transferred to the Bethnal Green Museum, *as a loan*, for a term not exceeding two years. It was thought that within this term the collection would probably have been provided with a suitable and permanent home, but the latest intimation which had reached the Trustees when they made their report last June was an official pleasantry to the effect that the question of a new site for the Gallery "will not be lost sight of."

(To be continued.)

Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)

ETRUSCAN.

THE general form of the stone used by the Etruscans in their rings was the scarabæus, supposed to have been imitated from the Egyptian signets of that form, and to have been derived from Egypt through Phœnicia. The Etruscan scarabæus was usually so set that it revolved round its centre, and thus exposed alternately either surface to view. The earliest Etruscan scarabæi bear rude designs in drill-work of fantastic animals, gryphons, winged lions, etc. It was not until after their intercourse with the Greeks had been long established



ETRUSCAN (ADMETUS).

that they began to attempt embodying upon the field of the signets the personages and scenes derived immediately from the mythology and poetry of that people. From the number of heroic subjects found on them, it is supposed that they were symbols of valour and manly energy, and were worn only by the male sex. Ornamental rings also occur; one in the possession of the author is of gold, the bezel taking the form of a coronet, in which a piece of amber was set. Some more Etruscan rings are found made of very thin pure gold, filled up in the centre with some composition. These were mortuary, and were not made for actual use, but merely to decorate the rich man's corpse in his tomb. The most magnificent Etruscan ring known is that in the British

Museum. It is formed by two lions, whose bodies make up the shank, their heads and fore-paws supporting an elegant bezel in filigree which holds the signet stone, a small scarabæus charged with a lion regardant. The Waterton collection at South Kensington Museum contains a gold ring of Etruscan workmanship of singular beauty. According to Padre Garacci it is a betrothal or nuptial ring. In the Louvre is an Etruscan ring, the bezel of which carries a representation of Admetus, King of Phene, in a chariot drawn by a boar and a lion. The sides of the bezel bear spiral-work.

GREECE.

Rings were not worn at an early period in Greece. Pliny observes that no mention whatever of signet-rings is to be discovered amongst Homer's minute descriptions or ornamental jewels. It is supposed the fashion of wearing them was introduced from Asia. Lessing asserts that the fashion did not exist in Greece before the times of the Peloponnesian war (B.C. 431-401). It is probable that up to that time the signet was merely the engraved stone itself suspended by a string, or worn on a thread round the wrist. The earliest Greek rings were of base metal, not gold, and had the signet device cut in their faces. In Greece proper, the signet-rings of the higher class (as appears from Euripides' allusions) were made entirely of gold, and passages of Aristophanes and Xenophon clearly show that in general they were of base metal. In the age of Alexander, the perfection of workmanship attained to by the gem-engravers of that age contributed greatly to the taste for wearing signet-rings carrying gems with subjects engraved on them. Alexander permitted none but the celebrated artist Pyrgoteles to engrave his head on a signet-ring. After conquering Darius, he is reported to have sealed his first acts with that monarch's ring. It is said he used it solely for sealing his edicts addressed to the Persians; but his paternal signet he still retained for those issued to the Greeks. The device upon the latter was a lion passant with a club in the field, in allusion to Hercules, the founder of the Macedonian line. On his death-bed Alexander drew off his signet-ring and delivered it in silence to Perdicas, thus

declaring him his successor. The most celebrated ring of antiquity was that of Polycrates, the tyrant of Samos. According to Herodotus, the stone was an emerald; the engraving on it (a lyre) was by Theodorus, of Samos. It was the characteristic of the profession of a musician to wear a number of rings, Ismenias the musician being the first to introduce the fashion. Aristophanes distinguishes the musicians of his age with an epithet of his own coining:

σφραγιδ-ονυχ-αργυρο-κομηται—

“lazy, long-haired fellows, with fingers covered with rings down to the nails.” The Lacedæmonians in Pliny’s age adhered to the law of Lycurgus, and wore nothing but iron signets. Like the Egyptian ladies, the Grecian ladies displayed upon their fingers a profusion of rings, of which some were set with signets, others with jewels remarkable for their colour and brilliancy. Seal-rings were styled by the Greeks *σφραγιδες*; rings without precious stones were termed *ἀψηφοι*; and a cluster-ring *πολυψηφοις*.

ROME.

The fashion of wearing rings among the Romans dates from an early period, as the gemmed fingers of the statues of the two immediate successors of Romulus, Numa and Servius Tullius, cited by Pliny, sufficiently attest. Pliny tells us, however, that the first date in Roman history at which he could trace any general use of them was in A.U.C. 449, in the time of Cneius Flavius, the son of Annius; yet, he adds, after this date they must have come into use very rapidly, for in the second Punic war they were so abundant that Hannibal was able to send from Italy to Carthage three modii of them. The use of signet-rings was evidently derived from their neighbours, the Etruscans, who were famous for the beauty of their signet-rings and their jewellery. The Sabines, too, as we learn from Livy, were distinguished, even from the infancy of Rome, for the size and beauty of their rings. In the period of republican simplicity in Rome, an iron signet-ring (the device being cut in the solid metal) was usually worn, Pliny tells us, as a badge of martial courage, and was con-

sidered to be the right of freemen. Under the early Republic the senators alone had the privilege of wearing gold rings; a privilege not conceded to the knights before the time of Tiberius, the majority of them keeping to their ancient rings of iron so late as under Augustus. According to the new regulations of the law passed under Tiberius, no one was allowed to wear a gold ring unless both himself, father, and grandfather were free born, his property assessed at 400 sesteritia (£4,000), and himself possessing the right of sitting in the fourteen rows in the theatre allotted to the equestrian order by the Julian law. Freed-men could only obtain the right to wear a ring of *solid* gold by an express decree of the senate. As luxury increased, and a more general taste for these ornaments prevailed, each person adopted a separate subject to be engraved on his signet-ring. On that of Pompey was engraved three trophies. Julius Cæsar took Venus Victrix as his tutelary deity. Augustus at first sealed with a sphinx, afterwards with a head of Alexander the Great, and at last with his own portrait, in which he was imitated by some of his successors. Mæcenæ adopted a frog. Nero wore a ring given him by his infamous favourite, Sporus, with the rape of Proserpine for a subject. Galba adopted a dog for the family seal. Under Claudius it became the fashion to engrave the device upon the gold of the ring itself, now made solid; at first the portrait of the Emperor was engraved on it, and was only worn by such persons as had the *entrée* at court. It appears that the official seal of every person of importance was, as a rule, the likeness of himself; the Emperor Hadrian’s ring bore a likeness of himself.

Commodus took for his seal the figure of an Amazon, under which character his famous mistress, Marcia, was represented.

Sometimes, but very rarely, the ring was adorned with two gems. The Emperor Valerian mentions one of these under the name of *annulus bigemmus*. The wood-cut on next page presents a specimen of this kind of ring.

The *annulus pronubus*, which was sent as a present to a betrothed woman, as a sign of her engagement, was only of iron, a custom

which continued till Pliny's time. The passion for rings and other ornaments reached a high pitch among the Romans. In Horace's



days, to sport three rings at once on the left hand, "*cum tribus anellis*," was the mark of the finished exquisite, but the next fifty years of peace and luxury had largely multiplied the number demanded for the complete outfit of the man of fashion. Martial mentions a certain fop constantly appearing with half a dozen rings on each finger. Such heaps of rings worn at once were, it would seem, merely ornamental, and not signets. We here quote Pliny's words on rings, and on the extravagance the passion for them led to in his day: "It was the custom at first to wear rings on a single finger only—the one, namely, that is next to the little finger; and thus we see the case in the statues of Numa and Servius Tullius. In later times, it became the practice to put rings on the finger next the thumb, even in the case of the statues of the gods; and more recently, again, it has been the fashion to wear them upon the little finger as well. Among the peoples of Gallia and Britannia, the middle finger, it is said, is used for this purpose. At the present day, however, among us, this is the only finger that is excepted, all others being loaded with rings; smaller rings even being separately adapted for the smaller joints of the fingers. Some there are who heap several rings on the little finger alone; while others, again, wear but one ring on this finger, the ring that sets a seal on the signet-ring itself; this last being carefully shut up as an object of rarity, too precious to be worn in common use, and only to be taken from the cabinet (*dactyliotheca*) as from a sanctuary. And thus is the wearing of a single ring upon the little finger no more than an ostentatious advertisement that the owner has property of a more precious nature under seal at home! Some, too, make a parade of the weight of their rings, while to

others it is quite a labour to wear more than one at a time; some, in their solicitude for the safety of their gems, make the hoop of gold tinsel, and fill it with a lighter material than gold, thinking thereby to diminish the risk of a fall. Others, again, are in the habit of enclosing poisons beneath the stones of their rings, and so wear them as instruments of death. And then, besides, how many of the crimes that are stimulated by cupidity are committed through the instrumentality of rings! How happy the times—how truly innocent—in which no seal was put to anything! At the present day, on the contrary, our very food even and our drink have to be preserved from theft through the agency of the ring; and so far is it from being sufficient to have the very keys sealed, that the signet-ring is often taken from off the owner's fingers while he is overpowered with sleep, or lying on his death-bed." As an instance of one of those rings worn by some who "made a parade of the weight of their rings," we may mention the ring figured in *Montfaucon*. It is a thumb-ring of unusual magnitude, and of costly material. It bears the bust in high relief of the Empress Plotina, the consort of Trajan: she is represented with the Imperial diadem. It is supposed to have decorated the hand of some member of the Imperial family. There is one of rock-crystal, about two inches broad, in the Louvre. That these monstrous rings were actually worn appears from Martial (*xi. 7*) where he ridicules the upstart who gloried in one a full pound in weight. Mr. King mentions one now in the Fould collection, the weight of which, though intended for the little finger, was three ounces. It was set with a large Oriental onyx, not engraved. At a later period the extravagance in wearing rings became even greater. Lucian tells us that in his time a cobbler, *Micyllus*, who came suddenly into a vast fortune, went about with "full sixteen weighty rings hanging from his fingers."

The subjects engraved on rings were in endless variety; among those which are more frequently found are the Olympic divinities. Jupiter, Mercury, Bacchus, Apollo, Mars, are the more frequently chosen for subjects. The Cupids and Neptunes, Plutos and Vulcans are less frequent. Harpocrates, with his

finger on his lip, was fashionable at Rome in Pliny's day. Of the goddesses, in bust or in whole length, there are more Minervas than Dianas; more Dianas than Junos; of Venus the effigies are numerous. Heroes were also frequently chosen. Achilles dragging Hector round the walls of Troy, the return of Ulysses, the parting of Hector and Andromache, Æneas escaping from Troy, Tydeus, are favourite subjects. The sages, poets, orators, statesmen, of Greece and Italy, furnished a large supply of heads as subjects for signets. Of ancient sages the most popular was Epicurus. According to Cicero, the image of

They belong to the later times of the Empire. Paste intagli are also found in bronze setting. These rings were sometimes gilt. Small rings of bronze were worn by the Roman soldiers. Several of these rings are frequently found at Rome, and in the Roman colonies, with the number of the legion to which the soldier belonged engraved on it.

Lead rings, set with intagli, of early date and good work, are sometimes to be met with, but they are exceedingly rare. "It is evident that these leaden rings," Mr. King writes, "in their time passed for massive gold, a deception favoured by their weight



Epicurus was not only represented at Rome in paintings, but also engraved on drinking-cups and rings. Animals of all kinds also occur on rings—lions, horses, dogs, sphinxes. Among birds the eagle was a favourite seal at Rome.

Silver rings are by no means rare. They are either solid with devices cut on them, or set with intagli. From the rudeness of the workmanship, and their small size, they are supposed to belong to the Lower Empire. Bronze rings are numerous, as they were frequently worn at Rome, but the engraving on the stones set in the rings is generally rude.

and ductility, and not to be easily detected when encased in the thick envelope of gold leaf, of which they often retain the trace. Though iron rings were in frequent use, few have come down to us, iron being so extremely liable to corrode. Rings carved entirely in the solid stone, such as crystal, agate, chalcidony, or green jasper, with subjects engraved on them, occur only in the period of the Lower Empire. The other materials used for this purpose were ivory, bone, amber, jet, glass, and porcelain."

Gnostic-rings bear the representation of the god Abraxas, figured with the head of a cock with a human body, terminating in

serpents; and of the god Xnouthis, a serpent erect, with a lion's head, surrounded with seven rays. The stone on which these subjects are engraved is usually a green plasma.

Rings of a Sassanian period are made of one solid piece, and generally have engraved on the bezel the sacred bull, the symbol of the earth, couchant.

At a Byzantine period gaudy decoration in rings prevailed. Jewellery became complicated in design, and enrichment was considered before elegance. Some rings were copies of those of Greek and Roman design. In my collection is a Byzantine ring of bronze, like one from Pompeii, terminating in serpents' heads.

Even the Celts had rings. The prevailing form consisted of twisted wires of pure gold. Ireland seems to have boasted a higher civilization at an earlier period than the sister kingdoms, and her ancient art-works are remarkable for their skilled and tasteful elaboration. In the Londesborough collection are two remarkable rings found at New



IRISH.

Grange, a few miles from Drogheda, the ornamentation is of a twisted-rope pattern. Examples of bronze rings also occur in Ireland.

Curious twisted spiral rings were worn by the old Northmen, examples of which, found in graves, occur in the Royal Museum, Copenhagen. Rings plaited of gold wires have been found in the Hebrides, of an early Celtic period.

Rings of an Anglo-Saxon period are remarkable for their graceful decoration. In the Waterton collection is an interesting example. The face of this ring is an elongated oval, with a circular centre. Within this circle is the conventional figure of a dragon, surrounded by convoluted ornament. Four quaintly-formed heads of dragons occupy the triangular spaces; above and below this centre the ring is of silver.

Rings of a Merovingian period are generally rather rude in design and make.



MEROVINGIAN.

During the later Merovingian and Carolingian times the bezel is expanded into a trumpet-shape, and is sometimes filled at top with a rosette of sapphires in the rough, garnets, or garnet-pastes, or fresh-water pearls. In this period also ancient intagli mounted in massy gold rings frequently occur.

In the Middle Ages rings were extensively used, remarkable for the excellence of their workmanship, also the variety of their decoration.

At a later period rings of Italian workmanship are distinguished for their tasteful ornamentation. B. Cellini made some steel rings inlaid with gold, which were considered very beautiful, and for which he says in his memoirs "he was paid forty crowns."

Giovanni and Romalo del Tovalloccio, in the sixteenth century, were unequalled in the art of mounting precious stones in rings.

Venice particularly excelled in the art of making rings. At Naples at the present day rings are made carrying a hand, with two fingers pointed, to ward off the evil-eye.



FRENCH.



French rings of the fourteenth, fifteenth, and sixteenth centuries are highly decorative. One of the fifteenth carries the figure of St. George and the Dragon, with a border of roses and *fleurs de lis* around the saint. On one of the sixteenth century, in the Louvre, the bezel is supported by dragons' heads. All the French jewels of the sixteenth century were

executed in the Italian style. Cellini's residence in France (1540-1545) exercised a great influence over the goldsmith's art. The exquisite rings of Wociriot, a goldsmith of Lorraine, established at Lyons, where he flourished about 1560, partook equally of the Italian taste of the epoch.

Indian rings are generally very massive, and bear a peculiar ornamentation, with flower leaves of jewels. In the Loan Collection, South Kensington, was an Indian ring, belonging to her Majesty, of massive gold, the projecting centre of the hoop set with a row of cabochon gems, a cat's-eye ruby, moonstone, sapphire, carbuncle, cymophane, and faulted ruby, the surface enriched with small diamond sparks. The Zemindar invariably wears a ring with a cat's-eye. The decorative rings of the present day are generally of twisted gold wire, with some precious stone in the bezel.

From the earliest time down to the present there was a large variety of classes of rings, according to the purposes for which they were used.

Collections of these rings have been made at all periods. The ancient Roman showed his refinement by having his cabinet, containing a collection of rings.

The most celebrated modern collections are those of the late Lord Londesborough, celebrated for its value and beauty, and of Mr. Waterton, which exhibited a chronological series of rings. Mr. Soden Smith, of South Kensington Museum, and Mr. John Evans, have also valuable collections of rings.

(To be continued.)



A Glimpse at Seventeenth Century Society.



CURIOUS book appeared in 1669, giving, in the course of a lengthy attack upon the habits of the gentry, several interesting glimpses into the domestic history of the period, and our readers will doubtless be interested in some extracts which we have selected for these pages.

"The idle person," says the author, "is the only common Hackney, and having no employ of his own to work off Time and his faculties, stands ready to let out himself Post, on the easie rates of the next stirring device and lubency. A Play, a Ball, a Mistress, a Glass of Wine engage his soul as profoundly in contemplation of his dawning felicity, as the Turk's zeal is enspirited by their brutish paradise."

On the theatres a very interesting note occurs, which we do not think has been before noticed by historians of the stage: "I do not much admire to see the theatres crowded with our idle spectators; the hours here spent are a tolerable exemption from lewder diversions, and with some obtain the credit of a School-discipline, periodic Lectures, and Academic exertitions which teach as much gravity and experience, as they think can amount to necessary aphorisms to regulate their own lives by, and be diagnostic of all others. I may not envy the Dramatic Ingeniosos, the Empire they here sway over Wit, nor the models they give of the world, and the delectable variety in which they serve up the humors that are abroad. May the Stage never want a florid Laureat to chastize predominant Vices and Troublesome Follies. . . . But supposing the Stage less dangerous and nauseous than some Pulpits, and that every day brought forth a work as consummat as Father Ben's: yet I would advise them against their common frequenting Plays."

"For 'tis the man of business gives denomination and life to the world."

On *Pride* we have the following: "Is it not a splenetic divertisement to behold two Gallants as formally rigged forth, as London, Amsterdam, or Venice can equip them, attaguing each other with a full bearing up to the salute, sometimes veiling down every inch of their sails, streaming out all their loose colours and pendants, and suddenly closing with whole Broad-sides of embraces, while not a word attends the ceremony . . . and they come off, perhaps, with a furled cuff, a silken rope slack'd, or a curl unpitch'd (I mean ungumm'd, or ungreas'd). This you may call the School of Antiques, a very variation of Postures, a Tryal of agility, and such a mute comparison of empty

noddles, as we make of Bottles by oft and quick shaking them."

"I may give Pride the Title of Heir-apparent in the Masculine, to the greatest Portion of their time and care. With the other sex, let her be advanced for their Mirroure, that which flatters them even out of themselves into a kind of apotheosis."

"Do's a bespangled vest cast a greater heat and blaze on the hearth of the Breast? To what, then, serve the exquisite study and profusions lavish'd out on our dressing? some valet de chambre, Player, or Common Woman, shall suppass your bravery when you have born the patience of the nicest accoutrement." "Observe how Fashion has prevail'd against Nature to Perruque all complexions with the fairest hair." "To see a Gallant flutter and buzze with no other wings than his Taylor has imp'd on; to strut like a dancing Mr.; to speak by determined and unaccountable motions and springs, and nothing to be signified without a multi-screwing body; can I look upon him other than a fine articulate engine, a Counterfeit of Man; and we larger ingredients of some Puzzionello? and thus taken to pieces, you see the stuffing and crutches."

Intemperance.—"So low a rate has been set upon the Man, since the fairest part of his character is, that he eats and drinks well and knows good food, nothing better. "What Adepts are those admired to be who can discourse learnedly on a studied dish, can anatomize it dextrously, show you what contrary qualities meet in its temperament, give you all the criticisms and analyze the various Gustoes of meats and liquors? To have the presence of such a Verruose is the best countenance you can give your Treat and your Friends." "Wine for the most part eludes the Guards every man ought to have upon his own breast, and breaks open the locks of all his conclave and cabinet secrets. He is then like a vessel full of leaks."

"Dressing is a Woman's Art of Architecture, and the extraordinary niceness and expenses thereof the curse and disease of too much riches."

"Gaming where we find his Royalties and Mannors parceld and rent into a small pack of cards, his money ebbing and flowing with the pace it keeps to the rising and falling Dice . . . Every Ordinary has its Solon and

Lycurgus . . . and from these shall you sometimes meet our Gamesters return, with the countenances of those that had just pass'd a Tryal at Bar."

On *Swearing* it is said: "Our Gallants plead not so much the ventilation of Passion, the explosion only of some fired discontented Spirits by their cursed Oaths. They use them as the Elegancies and figures of speech as necessary as the Ornaments of their dress. They are their supplements unto all parts of discourse and Rhetoric. Oaths . . . can be as ill layd down by our Nobles as their muffs in winter, so frigid and shrivel'd would their converse be without them. They have a way to comprize much of their great minds in this kind of Laconic brevity. Thus Pages, Coachmen, and Watermen with but one round mouth'd ejaculation, and a hand towards their sword, straight know what they mean, and as Spaniels are taught readily execute their pleasure. The same again breath'd with a melting accent, smooth face, and bending body, serves in the quintessences of complements and protests of most obliging friendship and service." "This vice may more decently now also be relinquished as being the familiar of their very Lacquays, the Blazonry of the dregs of the Populace. In births, cloaths, diet, diversions, and the heightning your pleasures; in the melioration of your minds by education and converse, in your hopes, designs, and noble employments, you far outstrip all their enjoyments and attempts: but here they can Rival (I do not say) outvie you in number, volubility, and as lowd volleys of oaths and Execrations."



Haines's "Manual of Monumental Brasses."

ADDITIONS AND CORRECTIONS, 1885-6.

ESSEX.

Barking.



No. 3 has shield.

No. 4 is in South aisle (east).
Fragment, seven boys on floor.

No. 6 has shield.

Chigwell.

No. 3, four shields.

Dagenham.

Urswyk Brass: Nine daughters, five of them with steeple hats, and two with butterfly head-dress in good preservation; but the plate is quite loose, or was so last autumn. I lifted it out of the matrix in order to set it straight previous to rubbing it. It has probably vanished ere now.

Harlow.

Daughter and wife, civil costume, with four sons and five daughters. No inscription on floor in front of lectern.

Daughter and wife, civil costume, with seven sons and four daughters: "Here lyeth Thomas Aylmar gent. and Alys | his Wyfe which decessyd the xxviiij day | of August Anno dni M^ccccc^{xviiij}°."

There is a shield which is worn on a cross five roundles imp. a fesse (query charged with . . .), in chief three annulets (query in base . . .): this is all the blazon that can be made out. This shield is part of the Aylmar brass, as above.

The brasses, with the exception of the first, are all on west wall of north transept.

No. 3 has two shields.

No. 7 has three shields.

No. 10 has one shield.

No. 8 is evidently Francis Reve, of Harlow, and wife Joane, daughter of Richard Jocelyn. He ob. 1639, she 1642, and were buried here. (See Morant's *Essex*, under Harlow.)

Hornchurch.

No. 3, man and woman gone.

Inscription to "H [*sic*] OMPHRY Drywood brother of Thomas Drywood close by ob. 1 June 1595 æt 58, he spent 28 years in matrimony with Parnell his wife and had one daur. An."

Fragment, five boys.

No. 8, Pollexfen, two figures, man and woman.

A shield . . . between three plates.

A shield, quarterly: 1, per bend sin . . . and erm. or guttée, a lion ramp; 2, . . .; 3, three boars pass. in pale; 4, on a bend three fleurs de lis.

Little Ilford.

Nos. 1, 2 on north wall, aisle, in fine preservation.

No. 2 with chrysom.

A third figure of a maid with brass-plate, six English and two Latin lines. Without name or date. She has ruff round neck.

Kelvedon Hatch.

Inscr. to John Wright, 1608, north wall chancel.

No. 2 is on a ledger. In chancel in centre of inscription, which is cut in the stone, is a woman and matrices of another figure and inscription. The inscription (on the ledger) states that Francis had by John Wright, John, Philip, and Francis [*sic*] a daur. She died 2 Dec. 1653, æt. 44.

Ledger in chancel (cut in stone), Richard Luther 28 feb 1638. Brass: Luther arms (cut in stone), A. L. died A. 1627.

Brass:

Fratres in unum.

Here lies Richard and Anthonie Lvther Esq^{rs} so trvely loveing brothers that They lived neare fortie yeares ioynte Howsekeepers together at Miles with Ovt anie accompt betwixt them

Virtus post funera viuit.

Choir: In the middle of an inscription on a ledger is a brass-plate. Ann Wright daur. of Sir Edward Svliard of Flemmins Essex and wife of John Wright patron of this "CHWRCH" 1617. She had 3 sonnes and 4 daughters.

Chancel: Inscr. to Abigail "THVRKETTLE" daur. of Andrew Hawes late of London, Fishmonger and wife of Robert TVRKETTLE of London Grocer she had by him 5 sons and 6 daurs. and ob. 1656.

Brass shield of arms is Hawes, and not in a lozenge.

Nave: Inscription and shield. Jane dau. of Gilbert Armstrong and wife of Anthonie Luther. s.d. Here again the coat is Armstrong, and not in a lozenge.

Latton.

No. 5, for "Woollaye" read "Wollaye." Inscription replaced, dates left blank save the first two figures (in each case) of the year, viz., 16—. Three shields.

Leigh.

No. 2, only George and Robert are mentioned as placing stone, "and his said two sonnns George and Robt. placed this stone," etc.

No. 3, "John Price . . . and" first "wife Martha." There is a shield.

Inscr. to "Thomas Saman of the age of 70 yeres a man of worthy prayse a | ffrend vnto the ffrendles a ffather to this Towne styll redye to | mayntayne good thyng^e and evell to throwe downe Granfather | unto Thomas Saman of the age of xiiij yeres who both in one | daye Departed this lyfe here vnder buried in earth | Resting vntill the comyng of Chryst: A^o 1576 the 5 of August | "

Inscr. to George Ireland, buried here 21 Feb., 1570; had 8 "children."

Inscr. to Robert Salmon borne 1566 ob. 1641. There is a monument with coat to him on north wall (east).

Low Leyton.

No. 1, "Vrsula sū lūce sū Gasperis vnica gnata," etc. By vestry door [date 1493]. See Stow (Strype).

No. 2, by vestry door, plate with figures only.

South aisle (west): Brass-plate partly covered by pews.

Here lyeth the body of |
[S^r Edward Holmeden, Knt.]
Somtime Cittizen and Alder |
To wife Dame Elizabeth and |
sonnes viz Thomas, Thomas, Ed |
fovre daughters, Mary Svs |
w^{ch} S^r Edward died the 4th of | [1616]
See Stow.

3, over vestry door.

4, south wall (east).

North Ockendon.

No. 2, two shields.

No. 3, lost at restoration of church some years ago.

No. 4, four shields, two of which are duplicates.

South Ockendon.

No. 1 [Sir Ingelram Bruyn, lord of the manor, 1400]. There is a shield.

No. 2, shield.

No. 4, shield.

Ongar High.

Inscr. to W^m Tabor, S.T.P., rector 40 yrs. Archdeacon of Essex, 1611.

Roydon.

No. 2, "Sir John Aube" should be Sir John anle [Anle]. Shield remaining.

No. 3, "A Civilian [Colt?]" ? Colt. Two shields, one with crest, a Pegasus leaping or courant. Arms, chev. bet. three ? wolfs' heads er.; 2nd coat, same arms.

No. 4, shield, Stanley imp. Dinn.

Stanford Rivers.

South wall nave: Woman kneeling at prie Dieu, with six sons ditto behind her, Anne wife of W^m Napper and daur. of W^m Shelton, 8 Apl. 1584.

Chancel: Shield, chev. bet. in chf., four annulets, two and two conjoined in fesse and in base; three ditto conjoined in triangle.

Inscr. chancel north: Thomas Grene "someteme bayle of this towne Mgaret and Mgaret his wy | ves" he ob. 1535 "hath wyllid a prest to syng in this church for ye | space of xx yeres for hym his wyves, his chyldren and all xpēn | soul^e and more ouer he hath wyllid ā obyte to be kept y^e viii day of | July for y^e terme of xx yeres for y^e soul^e aboute sayd and at euery | tyme of y^e sayd obite to be bestowed xx^s of good lawful money | of englād out of y^e which xx^s y^e two churchwardenns for y^e time | beyng to hae viijd a pyece to se y^e pformaunce of y^e same |

Inscr. to Katherine wife of Richard Mvlcaster parson of the church with whom she lived 50 yrs and ob. 1609.

No. 1, shield, a cross eng., and Chrysom.

Stifford.

No. 3, four shields.

No. 4, three shields.

Stondon Massy.

No. 1, Sarre is without doubt wrong; it should be Carre. He has two wives. In the right-hand corner at bottom is shield of the Merchant Adventurers; in the left, merchant's mark. Over left woman, a shield—a cross, in dexter quarter, a short sword, point upwards. Over right woman, ditto on a chev., six chain links; 2, 2 and 2, each 2 conjoined.

No. 2, effigy of man and woman with shield.

Upminster.

No. 2 is Wayte, date 1542, not 1544.

Jenkin Clarke should be Jenkin Clerke.

No. 3, "by his 2nd w., Alice Ravensworth."
Dele 2nd.

No. 8, "W^m Lathum Esq. (?)" Dele (?)
Inscription replaced.

No. 9, "Alice widow of Ralph Lathum,"
should be William Lathum.

Effigy, male, and Latin inscription. John Stanley Citizen and Goldsmith 1626 and Sister Anne, children of John Stanley of West Peckham Kent by Ann dau of W^m Lathum of Upminster.

Waltham Abbey.

Inscr. to Henry Austen servt. to James Earle of Carlile and gentleman of his horse 1638.

Floor, north (east-end).

Inscr. to R^d Rampston of Chingford, 1585, south wall.

No. 2, Thomas Coltte, 3 shields, south wall.

HERTS.

Bayford.

North transept. Inscr. and shield (incised slab).

John Knighton "ultimus ejus nominis," 1635, æt. 70, and wife Elizth dau. of Stephen Vaughan, 1631, æt. 58.

At back of canopied monument to Geo. Knighton, in chancel, north, are two male figures in armour (? 1 and 2) with shield.

North Mimms.

No. 7, two shields.

Inscr. to Thomas Hewes, 1587, and wife Elizth dau. and heir of Sir Griffith Dunne Knt. 1590.

Sawbridgeworth.

No. 1, shields of England with label, and France and England, quarterly.

No. 2, part of inscr. gone.

No. 3, at extreme west end (south), with two shields, France and England, quarterly.

No. 7, with shield.

No. 4, three shields.

South transept, six girls and twelve sons, with shield.

Stanstead Abbots.

No. 1, two shields.

No. 2 is "Trappes" not "Trapper."

Wormley.

No. 1, part of inscr., as also three daurs. gone.

No. 2, with ten sons.

No. 3, shield.

MIDDLESEX.

Bromley by Bow.

Shield by Lecturn [Hy. Topsfield, 1557].

Edgware.

Inscr. to "Syr Rychard Chaüberlayn," 1532. Chancel, S.

Bow.

Inscr. and two shields, one qtrly. of eight, the other ditto impaling one. Grace dau. of John Wylford, late Alderman of London and wife of John Amcott of the same, Fishmonger, 1551, south wall.

Edmonton.

1, 2, 3 on west wall.

No. 3, for "Ilbruess (?)" read "Ilbruers," two shields.

Inscr. to Marye dau. of Geo. and Kath. Huxley, 1613.

Enfield.

No. V., lost probably during restoration of church in 1867-8.

No. 1, for "Joyce a dau. and h. [of Sir Edw.] Charlton, lord Powes," read *Jocosa . . . filia et vna hered^s. Caroli dñi Powes,* six shields.

Hackney.

1, 3, 4 in north-east vestibule.

No. 2 must be lost; I have made several unsuccessful endeavours to discover it. There is an engraving of it with four shields in the Tyssen MSS. at the Town Hall, Hackney. In the old yard of St. Augustin's are some matrices.

Hadley.

No. 3, two shields.

No. 5, one shield.

No. 7, inscr. partly hidden by pew skirting.

No. 8, "and was lx and x yeares of age or thereabout at y^e time of his death."

Kingsbury.

North wall, chancel: Inscr., Susan wife of Thos. Gawen and dau of Thomas Scudamore by Francis Borne 1607.

Inscr. south wall, chancel, Thomas Scudamore 1626—servant to Elzth and James—and 2 wives Susan and Francis.

Islington.

No. 2, two shields.

No. 1, one shield.

LONDON.

All Hallows, Barking.

No. 2, inscr. only left, and two circular emblems—one at either end of plate and over it—of (?) the Evangelists.

No. 6, two shields, Merchant Adventurers and Salters' Company, with the chevron reversed, apparently in error.

No. 8, impossible to rub, the surface has been covered with something or other filling in all the incisions; it is now on a pillar in the south aisle, with shield.

No. 9, shield of Brewers' Company.

Inscr. to Margt. wife of Arthur Bassano, 1620, and Camela wife of Hy. Whitton and dau. of A. and M. B. 1622, both on same plate.

Inscr. to Marie wife of John Burnell Citizen and Merchant and dau. of Matt. Brownrigg (wrongly given as Browning in Maskell's *Berkyngeschirche*) of Ipswich 1612 æt. 20.

No. 12 (?) Alderman John Croke, 1477, shield enamelled in colour.

No. 13, shield.

Shield quarterly of four on east wall (north).

St. Dunstan's, in West.

No. 2 is said to have vanished, according to a remark in the *Antiquary*, but I think this is not correct. At the east end (south) of the church is a memorial to Margt. Talbot 1620; I had to get a ladder to reach it (in February, 1886). I tapped it with my knuckles, and the sound was certainly not that of stone, it was that of a brass that had been covered with paint, and whatever it is, the surface has been completely overlaid with something which has filled in the incisions. If this is the one referred to, there is a female figure with name and date as above, and

several lines; there are also two stone shields—baron and femme—one on either side.

Gt. St. Helen's.

No. 3, for "hostiarii," read "hostiariore."

No. 6, this inscr. is on a ledger at foot of a male figure, (?) priest.

South chapel, inscr. verses and shield, Thomas Wight, 1633.

N.A. (west) shield plate, Elzth w. of John Robinson son and heir of John R., late Cit. and Mcht. Taylor of London and Mcht. of Staple of England, and dau. of S^r Richard Rogers of Brianston, Dorset, Knt.

Holy Trinity, Minores.

All the inscr. now remaining is "Constantia Lucy, D. Thomæ Lucy Junioris." The figure is all but worn away, only a few lines of shading in the gown and the left foot being visible. Some Goth has cut his name—"Ford"—on the dress.

St. Martin, Outwich.

No. 1 is now in Gt. St. Helen's.

St. Olave, Hart Street.

South wall (east), two women, one on each side, with children, scrolls and five shields.

[Sir Richard Haddon, Mercer and Lord Mayor, 1507-1513. One of his wives was Kath. Morland, see Add. MSS. Brit. Mus. 5524, fo. 26b, and Strype (Stow). For many years covered by wainscot.]

Westminster Abbey.

No. 2, shield.

No. 3, five shields.

No. 4, four shields in ambulatory, north.

No. 7, three shields.

Inscr. to Thos. Bilson, Bp. of Winchester, etc., 1615. Ambulatory.

Facing No. 4 are four shields with matrix of figure, which, according to Neale and the Abbey Plan, refer to Sir Hugh Vaughan. Haines (xiii.) appears to give them to Sir Thos. Parry. The confusion having arisen from these two both bearing the same coat.

No. 14, five shields. This is a marginal inscr.

No. 15, inscr. only, and part broken off.

Appendix A, p. 239, Dr. Monk, three shields and marg. inscr.

Hunter, 1793, and shields.

Rt. Hon. John Oswald, 1769, and shield.

Gen. Sir Thos. Wilson, 1849, with wife and shield, both in costume of c. Hen. V. !!
 Sir Gilbert Scott, fig. and two shields.
 Geo. Edmd. Street, fig. and one shield.

Tottenham.

No. 1, by pulpit.
 No. 2, south wall (east) and shield.
 No. 3, probably stolen at restoration of church.

Inscr. to Jeffrye Walkdine, Cit. and Skinner, etc., 1599.

(There was a query as to 1 and 2 in the *Antiquary*.)

Mimms, South.

Inscr. to Sophia dau. of Thomas Harrison by Kath. dau. of Sir Thos. Bland of Kippex, Yorks, 1661, and shield.

Inscr. and shield to Hy. Ewer, who married Joane dau. of Randoll Marshe, of Hendon, 1641.

Inscr. to Martha, dau. of Hy. Ewer, son of Thomas; who was also son of Thomas, 1628.

Inscr. of Scriptural text, under which is shield of the Merchants of Elbing.

Shield of Haberdashers' Company.

Inscr. to Richard Keterich, 1621, and Prudence his wife, 1602, dau. of Hy. Dym, of Haidon, Norfolk.

Shield in lozenge quarterly, over all on a bend, three fleurs-de-lis.

Willesden.

No. 4, three shields.

No. 5, two shields.

J. G. BRADFORD.



The Land of Tin.

By HENRY B. WHEATLEY, F.S.A.

(Continued.)

HAVING sketched the general features of the duchy, we will take a hasty glance at a few of the most interesting points, starting from the south and ending with the north. The neighbourhood of Liskeard is one of the first places worthy of a visit. To the north

of the town is St. Cleer or St. Clare, called after the celebrated Abbess of the Benedictine Nuns, who afterwards founded the "Poor Clares." Here is her well, and near by the fine cromlech called the Treveithy Stone, which is 14 feet in height. Further on we come to the Great Caradon Copper Mine, and on the wild moor to the remarkable *Cheesewring*, a pile of stones 32 feet in height, of which the biggest are at the top and the smallest at the bottom. Unfortunately the interest of this curious cairn is greatly lessened, because it has been propped up with stones to prevent its toppling over into the stone-quarry, which is undermining it. The Hurlers, a number of upright stones, supposed to represent some men who played a hurling-match on Sunday, are almost passed away, and human hands have assisted nature in their destruction, for the stones on the moor have been taken off by the mason and broken up.

There is a fine walk by the canal from Liskeard to Looe, and a little out of the way is St. Keyne's well, of the wonderful properties of whose water Southey sings in a popular ballad. The husband or wife who first drunk obtained the ascendancy over the other :

I hastened as soon as the wedding was o'er,
 And left my good wife in the porch ;
 But, i' faith, she had been wiser than I,
 For she took a bottle to church.

East and West Looe, joined by a bridge, form a curiously old-fashioned fishing village, where all is irregularity, and straight streets are abhorred. It is a considerable port for mining produce, and is situated at a most romantic spot. A short distance along the coast is a still queerer and quainter place, and that is Polperro, which is a sort of Cornish Clovelly. Fowey (pronounced Foy) is the next place of any importance on the coast. It was once a port of renown, and sent its ships to all nations. At the siege of Calais in 1346-47, it alone sent 47 vessels with 770 marines to that place.

Lostwithiel is prettily situated, and a fine view is obtained from the ruins of Restormel Castle. Near is Boconnoc, the finest seat in Cornwall. It was the headquarters of Charles I. in August and September, 1648, when the Parliamentary army under Lord

Essex capitulated at Fowey. Boconnoc was bought by Thomas Pitt, grandfather of the great Earl of Chatham, and possessor of the celebrated Pitt diamond, after he had sold his jewel to the Regent Duke of Orleans for £135,000. St. Austell will repay a visit, for here is the remarkable Carclaze Mine, all open to the day like a vast quarry. There is no burrowing underground here; all the work is done in the light of the sun. Here also is found the china clay from which our porcelain is made. The white granite decomposes and loses its felspar, thus forming large beds from which the china clay is taken. It was discovered in Cornwall by W. Cookworthy in the middle of the last century, and now 80,000 tons (worth £240,000) are exported annually.

From St. Austell's Bay we come to Black Head, and further south to Dodman Point. The proverb says:

When Dodman and Ramehead meet;

and as these two forelands are a considerable distance apart, it passes for an impossibility.

Truro is the capital of West Cornwall, and a flourishing town, upon which the eyes of the world have been centred as the site of the second cathedral built in England since the Reformation. It is the headquarters of the Royal Institution of Cornwall, which possesses a good museum, and it has given birth to several men of note. Samuel Foote was born in a house now occupied by the Red Lion Hotel in Boscawen Street. Lord Vivian the general, Richard Polwhele the historian, Henry Martyn the missionary, and Richard and John Lander the travellers, were also born in the town. At the top of Lemon Street is a column in honour of Richard Lander, which is surmounted by his statue. Down the Truro creek or river, through some beautiful scenery, we soon come to Falmouth, passing on the left bank Tregothnan, Lord Falmouth's seat. Falmouth, or mouth of the river Vale or Fal, possesses one of the largest and safest harbours in England; but unfortunately it is gradually being destroyed and filled up by detrital matter, deposited by the runnings from the mines.

Here Vale, a lively flood, her nobler name that gives To Falmouth; and by whom it famous ever lives,

Whose entrance is from sea, so intricately wound,
Her haven angled so about her harb'rous sound,
That in her quiet bay a hundred ships may ride.

Sir Walter Raleigh, on his return from Guiana, was the first to discover the natural advantages of the place, and to press them on Queen Elizabeth. After this the village throve, and was called Pen-y-cwm-cuick. Defoe tells a silly story about the origin of the name, which was corrupted to Penny-come-quick. The most pleasing part to a stranger is Pendennis Castle and the fine bay, where walks and seats are prepared for his comfort.

In the calm south great Falmouth's harbour stands,
Where Vale with sea doth join its peaceful hands;
'Twixt whom to ships commodious port is shown,
That makes the riches of the world its own.

Falmouth, or Vale, the Briton's chiefest pride,
Glory of them and all the world beside,
In sending round the treasures of her tide.

Killigrew's the lord both of the fort and town:
Speak these the rest, to make them better known.

Thomas Killigrew, the wit at Charles II.'s court, was a member of this family. On one occasion when he was in France, Louis XIV., finding him silent, took him for a fool; but he soon found out his mistake. In his picture gallery the King pointed out a painting of Christ on the cross; and on the one side a portrait of himself, and on the other a portrait of the Pope. Killigrew at once remarked, that although he knew that our Saviour was crucified between two thieves, he did not know before who they were.

Penryn is prettily situated at the head of the harbour, and about four miles from it was the celebrated Tolmên or holed stone, which was 33 feet long, 14 feet deep, and 18 feet broad, before it was ruthlessly destroyed. It rested on two other stones, so as to form a crevice through which a man might crawl and it was believed that whoever scrambled through would be cured of rheumatism or any other disease he might have on him at the time.

From Falmouth we can start on our journey to the Lizard, and sail to St. Keverne, passing Rosemullion Head and Nase Point. This saint was once treated with disrespect by the inhabitants, and he denounced a curse on the parish, so that "no metal will run within the sound of St. Keverne bells." From St. Keverne we have a fine coast walk by Coverack Cove; the gloomy Black Head, re-

markable for the beauty of its serpentine; Kennack Cove; the rocky valley of Poltesco; the grand cliffs at Innis Head; the fishing village of Cadgwith, with the singular pit called the Devil's Fryingpan; the grand cliff called the Balk of Landewednack; Parnvose Cove; the fine headland of Penolver; and the cove of Househole, to the poor village of Lizard Town.

The Lizard district, commencing at the Helford River, has been called the Cornish Chersonesus. It is chiefly remarkable for its large area of serpentine, a beautiful rock which derives its name from its supposed resemblance to the marks and colours of the serpent's skin. When we arrive at the Lizard Point—the *Ocrinum* of Ptolemy, we stand upon the most southern point in England, and a magnificent view of cliffs, rocks, and sea is before us.

Two substantial lighthouses shine out over the troubled sea; but fogs frequently visit the coast, and vessels are often wrecked upon the sunken rocks. There is a tradition that the Lizard people were formerly a very inferior race, and, in fact, went on all-fours, until the crew of a foreign vessel, wrecked on the coast, settled among them and improved the race so much that they are now mostly of good stature.

The coast increases in grandeur and beauty until it culminates in the magnificence of Kynance Cove, "a palace of rocks." Here is Asparagus Island, so called from the quantity of wild asparagus growing among the long grass on the summit. On one side is a crevice called the "Devil's Bellows." The sea rushes up at high tide, and is expelled through this crevice with a sound like a pair of bellows. Second to Kynance in beauty is Mullion Cove, which must be visited at low water. Here is one of the finest caverns in the district, from which a magnificent view can be obtained. From Bellurian Cove, Mullion Island is seen with great effect, and has all the appearance of some huge animal crouching in the sea. The cove itself is a quiet retreat, with fine sands; where on a fine day a delicious bath may be taken, or solitude may be courted:

I see the Deep's untrampled floor
With green and purple sea-weed strown;
I see the waves upon the shore,
Like light dissolved in star-showers thrown;

I sit upon the sands alone;
The lightning of the moon-tide ocean
Is flashing round me. . . .

Gunwalloe Church is a fine weather-beaten structure, built near the sea among the sandbanks. It is said to have been a votive offering from one who had escaped from shipwreck, and vowed he would build a chapel in which the sounds of prayer and praise should blend with the roar of the ocean. At Gunwalloe, Captain Avery, a renowned buccaneer, is reported to have buried several chests of treasure before he left England for the last time. In 1770, Mr. John Knill, Collector of Customs at St. Ives, believing this report, procured a grant of treasure-trove, and spent money in searching for it, but without success.

We end our tour of the Lizard district at Helston, a quiet and well-situated town, which possesses in the "Angel" one of the most comfortable inns in Cornwall. The bowling-green at the end of the principal street is supposed to be on the site of an ancient castle; but the chief point of interest in the neighbourhood is the Loo Pool, the largest piece of water in the county, which is about seven miles in circumference, and is formed by the stream Cober. This is stopped from passing into the sea by Loo Bar, and tradition comes to our aid in explaining how this bar was formed. The demon Tregeagle—a true Cornish spirit, as appears by his name—was set by St. Petroc the task of carrying sacks of sand across the estuary of the Loo, in order to empty them at Porthleven. The labour was in vain, for the tide carried the sand back as fast as the spirit could remove it; and one day, as he waded across the mouth of the estuary with his bag of sand on his back, a devil came and tripped him up, thereby emptying his bag of sand. The sand destroyed the harbour, and the inhabitants were in a fury; but nothing could be done to remedy the evil, excepting that the priests managed to send Tregeagle to the Land's End, where his task is to sweep the sands from Porthcurnow Cove round Tol-Pedn-Penwith into Manjisal Cove. His wails over his unaccomplished job are still occasionally heard.

During the summer the waters filter through Loo Bar, but in wet seasons they cannot pass

off rapidly enough, and the water often rising 10 feet above its usual level, it is necessary to cut a way through. The corporation then, according to ancient precedent, present the lord of the manor with a leathern purse containing three halfpence, and so request permission to open the bar. A small trench is then cut in the sand, and the waters soon do the rest, sweeping away with violence the whole obstruction into the sea.

We now leave Helston for the Land's End district, and there is little to detain us on our way until we come to Marazion or Market Jew, a place of no interest except as the nearest spot to that beautiful rock, St. Michael's Mount :

St. Michael's Mount who does not know,
That wards the western coast ?

It is joined to the shore by a narrow causeway, which can only be used at low water :

Who knows not Mighel's Mount and chaire,
The Pilgrim's holy vaunt ;
Both land and island twice a day,
Both fort and port of haunt ?

There is an old tradition that St. Michael's Mount was once situated in the midst of a forest, and was called the "White Rock in the Wood." The submarine forest which is known to exist in Mount's Bay seems to give some little corroboration to this view. There is much history and romance connected with the famous "guarded Mount;" but we can only stop to note that it was once inhabited by Cormoran, one of the giants killed by the redoubtable Jack.

A walk of two miles takes us into the streets of the most westerly town in England. Penzance is most charmingly situated on Mount's Bay, and a view is presented to our gaze that we can never forget. The scenery of his native place haunted Sir Humphry Davy through life, for he loved it as a boy, and the delight in nature that it encouraged bore fruit in after years. When young he wrote :

There did I first rejoice that I was born
Amidst the majesty of azure seas,
Surrounded by the everlasting forms
Of mighty rocks, on which alike the waves
And the harsh fury of the storms of heaven
Beat innocent. Eternally allied
Pleasure and hope connected with the scene,
Infix'd its features deeply ; and my mind,
Growing in strength, with livelier zeal
Still looked on nature.

The little fishing village of former times, the town of 3,382 inhabitants in 1801, is now a prosperous and busy place, exhibiting many signs of a high state of civilization. St. John's Hall is a handsome building, occupied by the Geological Society of Cornwall, with its valuable and well-arranged museum, and by the Penzance Library, an institution that does honour to the town. The books are well selected and well arranged, and the room in which they are placed is admirably planned.

The street leading to Marazion is called Market Jew Street, and the name being curious, many suggestions have been made as to its origin. Some scout the idea that it is in any way connected with the Jews ; but it is a very curious fact that all the remains of places where tin was of old smelted in a simple manner are called Jews' houses. It is therefore not impossible that Jews did in some remote period settle in Marazion.*

(To be continued.)



Stanford Churchwarden's Accounts (1552-1602).

BY WALTER HAINES.

(Continued.)



EXTRACTS from succeeding years :
1553. *Recyts :*
It. of ye parisheoners for crowche
monay or paschull monay iijs. vijd.
It. of Thomas Cox of Stanford for ye hire of
vij of thos shepe ye wiche wer in Robert
Costerds handds alias Yngram of hautford
as h^t apperethe in ye last yere before
. ijs. iiijd.
It. of Rychard hawkyns for grasse in the loot
mede y^t belongythe to ye churche ijs.
It. of John Wodarde for an Acre of earabull
land belongyng to ye churche xijd.
It. Richard Greneway delyuered uppe hys
fount stocke ye which was ijs. iiijd.

* This name must be pronounced Mārā-zion, for no other rendering is recognised. A lawyer is said to have lost his cause by pronouncing it Mārāzion, as no one knew any such place.

Expens :

Itm. at the byshoppe of Sarum vication at abyndon *xxd.*
 Itm. in expens at Abyndon when the church goods were caryed to Kyng Edwardes comyssioners *xxd.*
 It. for mendyng ye glasse wyndoos *iiijd.*
 It. to a glacyer for v foot of glasse & mendyng of olde wyndoos *iiij.*
 It. for ij curten Rodds of yron for ye highe alt^r *xiiijd.*
 It. for makyng the grayte bell wheyll *vis.*
 It. for trussyng the myddull bell *viijs.*
 It. for mendyng ye Steyrs & ladders in ye stepull *iiijd.*
 It. to ye smyth for makyng iiij stapulls & ij hasps & setting one a locke uppon a cooffer in the church howse in y^e wiche coofer y^e church pewtter dothe lye w^t other stuffe *iiijd.*
 Itm. for ij bell Roops *iiij.*
 It. for mendyng a bawdericke for a bell *id.*
 It. for caryeng ij loads of yarth & one of stone *iiijd.*
 It. to y^e mason for setting uppe ye highe alt^r *ijs.*
 It. for greys for the bells *ijd.*
 It. for a hundreth bushell naylls for y^e bells *ijs.*
 It. to Thomas myller for schowrryng candull stycks *vijd.*
 It. thryde to mende things w^t all *ob.*
 It. to bottrell for watching ye sepulture *iiijd.*
 It. in expens goyng abroad to seke for sayncs and other of ye church stuffe y^t was lackyng *vid.*
 It. for ye pascall & ye founte Taper *vs.*
 It. for fatching ye sayde lyghtts *id.*
 Itm. for hooly oyle & Chrysme *iiijd.*
 It. towards ye setting fourth of sodyers *iijs. iiijd.*

1554. *Receyts :*

It. of ye payshioners for crowche or phascall monay *iiij.*
 Itm. of Robert pynell colector for the Rode lyght uppon ye tweluet eyn moste comonly cawlyd ye dawell lyght *vis. ijd.*
 It. ye encrays of whitson ale *xliijs. iiijd.*
 It. of henry Snodnam gent for a tabull wt a frame ye whiche serued in ye church for ye Communion *in the wycked tyme of sysme* *vs.*

* Pen struck through these words in the original.

Expens :

It. for wryting ij bylls of Reformacyon to putte uppe at ye same chappiters *vijd.*
 It. to ye lorde sufferagan of sarum for hallowyng ij chalesses a pyx & ij corporase clothis *ijs. viijd.*
 It. for fatching v lood of stoons for to make ye alt^s in ye church & church yard mowndds *xd.*
 It. to a mason for ij days worke upon the church yarde mowndds w^t mayte & drynke *xiiijd.*
 It. for seruing the mason ye sayde ij days w^t mayte drynke & waages *vijjd.*
 It. to J Smyth ye mason for makyng an alt^r *vijjd.*
 It. for seruing ye masone when he made an other alt^r y^t Thomas whitehorne of goze payed for *iiijd.*
 It. to hill for dressyng the grayte bell *xviijd.*
 It. for bordyng the sayd hill & his man ij days whilest he was doying ye sayde worke *xijd.*
 It. to a paynt^r for payntting a lyttull Rode *xd.*
 It. to J. foot for makyng a locke w^t ij keys to sette one ye bowett before ye vicar in ye queyre to putte in the boke y^t weddings christnings & buryngs be wryton in *xvid.*
 It. in expences to oxford to seeke bokes *vid.*
 It. for halffe a hide of white lethur for ye bells *xvid.*
 It. to Robert hawkyns for makyng iiij bawdrycks and mendyng one *vd.*
 It. for ij cruetts *xvid.*
 It. for a payre of sencers *vij.*
 It. to wm gerat of Abyndon Joyner for a tabernacle for ye moste blessed sacrament of ye alt^r *iiij.*
 It. for a pyx of pewtt^r *iiij.*
 It. for a chrismetory of pewtt^r *iiij.*
 It. in expences to abyndon to bye ye sayd stuffe *iiijd.*
 It. for markyng the church vessells *id.*
 It. to hewgh Rychards for mendyng ye sans bell *iijs. iiijd.*
 It. for a tree of a spytting shulle to dig graues *id.*
 It. for pytche to blacke the herse *ijd. ob.*
 It. for dressing y^e heyrsse & tryndull *xxd.*
 It. for a pulle for y^e tryndull *iiijd.*
 It. for a holly watt^r stocke of latten *vs.*

- It. for whippe corde & sylcke for y^e pyxe *id.* ob
 It. a locke for a whiche in the Gylde hall *ixd.*
 It. a boke of Colletts to be sayde for Julius tercius of y^t name pope *ijd.*
 It. for d/c* nayles to mende the churche whitche *iiijd.*
 It. to y^e smythe for hasps stapulls and gemoys for the sayd whitche *iiijd.*
 It. for ij cords y^e one for y^e Tryndull and the other to drawe uppe y^e clothe before y^e Rode one palme sonday *viijd. ob*
 It. for y^e pascall Tryndull christning taper and fount Taper agaynst Est^r *vis. ijd.*
 It. for fatching y^e sayd wax from coxwell *id.*
 It. for Tallow candulls burned in the churche one christmas day in the mornyng *ijd.*
 1555. *Receyts :*
 It. of Robert yat for y^e buryeng of his father^r John Yat of the ferers y^e whiche John lyeth in ye way stepping owte of the yle to saynt Thomas alt^r *iiijs.*
 It. of the sayd Robert for ij bushells of barlay y^t his father dyd bequeyeth to y^e meyntenanc of ye bells *ijs.*
 It. for iij bushells of wheat & Rye (the wiche dyde growe to the churche by a forfeiture y^t ys to wytte by the meayns y^t an order was taken and made by the stuerd & omage of this lordeshyppe y^t who soo eu^r he wer y^t dyde plowe & sowe his landds eny farther then to y^e comon mere-stones whether h^t were in lenketh o^r brede he & they y^t soo dyd shulde forfett & loose the same corne and grayne whatkynde soeu^r h^t bee o^r hereaft^r may be and the cawsse was be cawse y^t shulde not encrooche of the comon contrary to Ryght & consyens. for y^e forfeiture of wiche corne h^t was agreed y^t h^t shulde be employed to the use of this churche y^e solde y^e sayd whayt & Rye for *vjs. viijd.*
 It. for iij bushells of barlay that growyd one mens lands endds as the whayte & Rye aforesayd dyd grow *vjs.*
Expences :
 It. to Thomas Cox for iij old ban^s *ijs. iiijd.*
 It. for ij halffe portuses *vjs. viijd.*
 It. for a prosessionall in parchemyn *ijs.*
 It. for an olde manuell in paper *xxd.*
 It. for ye statute of Rebellyon *vjd.*
 * d/c, half a hundred.
- It. for y^e holy oyll & chrisme *iiijd.*
 It. for franginsens *ijd.*
 It. for mendyng the sensers *ijd.*
 It. geuen in exchange w^t owr latten bason to haue a pewtt^r bason to washe handds at christnings *xxd.*
 It. to Edythe Whayne for mendyng coops & vestments *viijd.*
 It. to Robert Queynte for Reping doune ye corne y^t growyde at mens landds endds y^e wiche was sooyd to farre upon the Comon *viijd.*
 1556. *Receyts :*
 Itm. of John whitehorne of goze churchewarden ther for the arrerages of serten yers y^t the wer behinde in paying of a serten pensyon or dewtty to this churche of Stanford, the wiche ys the tenthe peny yerly bestoyd one the church stepull & bells & all things belongyng to them *xvs.*
 It. of w^m Secrothe & Robert yardley for olde tymb^r of y^e churche yard gat & of y^e klocke *xviijd.*
 It. of the maydds uppon all hallow day at nyghte towards the bell Roops *ijd.*
Expences :
 It. in expences at Abyndon of my lorde Cardynall pool visitasyon *xixd.*
 It. y^e same tyme for y^e boke of Artycles y^t wee wer charged & sworne to enquire of *vd.*
 It. for wrytting our answer to the sayd Artyckles *ijd.*
 It. to Richard hawkyns for y^e reste of a calfe y^t was spent at whitson ale ye yer paste *xijd.*
 It. to John foot for ij bolsters to trusse y^e bells & yrons to holde the banners *iiijd.*
 It. for a Rope y^t holdds the herse lyghtt *xviijd.*
 It. payd for a helfe for y^e churche mattoc *id. ob*
 It. for a prytchell to make & mende the bawdricks for the bells *iiijd.*
 It. to Edythe whayne for mendyng the paall *iiijd.*
 It. to John Smyth y^e mason for payntting ye watt^r tabulls abowt the churche w^t lyme *iijs. iiijd.*
 It. for caryeng a bell brasse to Abyndon *jd.*
 It. in expences to Abyndon to speke for ymages *vijd.*

- It. for iij ymages the Rode. Mare. & John
xixs. iiij*d*.
- It. for iij quart's of lyme for the churche
vijs.
- It. to John hawkyns of ye mylne for fatching
h^t from Crawle* iijs.
- It. to w^m Tyroll for white lyming y^e churche
vijs.
- It. for iiij crests for y^e churche yard gat
viij*d*.
- It. to Thomas Stone for propping y^e churche
gat j*d*.
- It. for pytche to blacke y^e yron in y^e quere
j*d*.
- It. for a Shurburne [*sic*] & naylls for y^e bells
iiij*d*.
- It. for wax candull that wer burned the wens-
day thursday & fryday before est^r at ye
Tenebrees vj*d*.
- It. for wrytting a byll to Answer serten Ar-
ticles of Relygyon proponed by my lorde
cardynall poole to serten of the clarge &
ye Justyces of pax to enquiry uppon
xij*d*.
- It. to a klocke smythe for makyng & mend-
yng all things y^t wer necessari & lackyng
about ye klock xixs. iiij*d*.
- It. for payntting y^e dyall borde ijs. iiij*d*.
- It. to hewghe Rychards for a pece of oke to
make a wyste for y^e lofte y^t ye klocke
stondythe uppon iijs.
- It. to Anthoni for a hundrethe foot of elme
bord for y^e klocke looft iiij*s*.
- It. for viij^h of Rope & cord for the klocke
ijs. viij*d*.
1557. *Expences :*
- It. for mending the crosse xij*d*.
- It. for castyng iij brasses for the bells iiij*s*. ij*d*.
- It. for y^e hire of y^e smythes bellos for y^e same
busynes xvj*d*.
- It. for charcools for y^e same bussynes v*d*.
- It. for ij gyrdulls for y^e vestments v*d*.
- It. for wax all the yer for the churche xis. ij*d*.
- It. for sope & greys for the bells iiij*d*.
- It. for Tymbr^r for to make the lou^r of y^e
churche howse & the workemanshypp of
y^e lou^r vijs. iiij*d*.
- It. for mendyng y^e bellmans bell vj*d*.
- It. for Rakyng hame ij*d*.
- It. for wrytting the Churche boke & makyng
ye Account iijs. iiij*d*.
- It. for ij^h of wyer for the Klocke ijs.
1558. *Receyts :*
- It. rec of John Yat Cunstabull for occupyeng
the hers light xij*d*.
- It. of Ryc^d greneway for occupieng the hers
lyght for his wyeffe ij bz barlay
- It. of John whitehorne seni^{or} for occupieng
the bells at his wyeffs buryeng ij*d*.
- It. Rec of Sir John bakon parson of puzer*
for vij bz of lyme ijs. x*d*.
- It. rec of John coxe for buryeng his wyeffe in
the churche iijs. iiij*d*.
- Expences :*
- It. for iiij days worke about the bellfre
iijs. iiij*d*.
- It. for ij hooks & Twysts iiij*d*.
- It. to the klocke smythe for his fee xij*d*.
- It. for ij^e d prays ij*d*. ob
- It. for Tymbr^r & the makyng of the crosse th
beryth the Tenebre lyght other wyze cawlyd
the Judas light xviiij*d*.
- It. for pyns of yron for y^e sayde lyght iiij*d*.
1559. *Receyts :*
- It. rec towards y^e charges of y^e comunyon y^e
wiche monay before this yere was geuen to
meyntayne y^e sepulchre & paschall lyghtts
iijs. x*d*.
- It. recuyd for y^e gaynes of y^e mey ale
xxis. viij*d*.
- It. of the legacy of John smythe ij bz barlay.
- It. rec for a qr of mawlte ix*s*. iiij*d*.
- It. rec for bell Ropps endds vij*d*.
- Expences :*
- Inprimis for a lanterne for the Churche xij*d*.
- It. for makyng a byll & delyuering of h^t at
the Quenes vicitasion at Abyndon ijs. j*d*.
- It. to y^e wyddow large of Abyndon for makyng
wax for the churche the whole yer xiiij*s*. ij*d*.
- It. y^e expences of the churche wardens with
iij other syde men at y^e Queynes visytacion.
- It. wyne for the comunyon ij*d*.
- (To be continued.)



The Antiquary's Note-Book.

The Virgin's Date-Stone.—Sir Peter Wyche, in the course of his short relation of the river Nile, makes the following curious statement: "Writing this, I remember a dis-course I had with an old man, but a credu-

* Crawley, near Witney, Oxon.

* Pusey.

lous Christian. As we were eating some of these dates, I was observing that the stone, beaten and drunk in water, was good for women in strong labour to ease their pangs and facilitate their delivery, and that it had on one side the perfect shape of the letter O. The good old man, in great devotion and simplicity, answered me with a story which with him passed for infallible—that the letter O remained upon the stone of a date for a remembrance that our Blessed Lady the Virgin, with her Divine Babe in her arms, resting herself at the foot of a palm-tree, which inclined her branches and offered a cluster of dates to her Creator, Our Lady plucked some of the dates, and, eating them, satisfied with the taste and flavour, cried out in amazement, ‘Oh, how sweet they are!’ This exclamation engraved the letter O, the first word of her speech, upon the date-stone, which being very hard, better preserved it. I have related this story of more piety and plain devotion than truth and certainty, for the reader’s diversion and entertainment; yet not to believe this old wife’s fable would be with them scandalous.” This remarkable piece of popular superstition has not, I think, so far attracted the notice of the students of folk-lore.—WILLIAM E. A. AXON.

Tarset Castle.—A grass-covered eminence, a few hundred yards north of Tarset Station, on the North British Railway, is pointed out to the visitor as the site of a great border stronghold of olden times—Tarset Castle. It is little spoken of in local history, and there are but few indications of the once famous structure visible at the present time, part of the broad, solid foundation being the only portion of the masonry now traceable. The uneven nature of the ground, however, gives the impression that little more than the turf covers a great deal more, although a large quantity of the stones have been utilized from time to time in the erection of several houses close by, Tarset Hall being among the number. Referring to the ruins of the castle, Mackenzie, in his history of Northumberland, says that “little more than a century ago, the walls rose to a considerable height, but they yearly suffered dilapidation,” and, at the time when he wrote, the foundations had been dug up for the purpose of obtaining stone to build a mansion-house. On all

sides, except that facing the north-west, the hill is surrounded by a deep ditch, which, undoubtedly, in former times, when filled with water, formed the principal defence of the castle. On the north side, the hill dips suddenly down to the bed of Tarset Burn, and the landslips, which have already carried away a large portion of the land, are likely, before long, to lay bare a considerable extent of the buried ruins. Even now there is a small piece of masonry exposed to view. Tradition declares that the castle was destroyed by fire about three or four hundred years ago, in one of the many skirmishes between the English and Scotch, of which this border land was often the scene. There is little, however, to confirm this or to guide the antiquarian or historian in estimating its original strength or grandeur, although many interesting tales associated with the place have been handed down from past generations, and among the numerous things spoken of in connection with these, an underground passage figures prominently. The subway is said to have afforded a secret means of communication with a neighbouring castle, on the other side of the North Tyne—Dalley Castle to wit. How this belief originated it is difficult to ascertain, for it is not known that there exists any definite record of such a thing, nor has anyone ever succeeded in unearthing any trace of it. Mackenzie, in his history just referred to, quotes the testimony of Hutchinson, who, alluding to the castle, says: “At each corner have been turrets, and traces of an outer wall appear. Its magnitude, strength, and antiquity have combined to impress the minds of the neighbouring people with a notion of its having been the dreadful habitation of a giant, and it is popularly believed that a subterraneous road is cut out even below the river between this ancient stronghold and Dalley Castle, which is distant about a mile to the south.” Quoting further, Mackenzie states: “About a century ago, a vulgar superstition was so quick-sighted as to observe horses and chariots driving between the two old castles at midnight.” The direction of Dalley Castle from Tarset appears to be an error, north-west being the correct description. But the credence given to the opinion that a secret passage exists is widespread, and among the

most steadfast believers in the supposition are many who have spent almost the whole of man's allotted time of three-score years and ten in the neighbourhood, and who declare that from their earliest days they have been accustomed to hear the mysterious subway spoken of. On the other hand, there are not wanting those who ridicule the idea, and obstinately hold an opposite opinion, although ever on the alert to find proof either in favour of or against their belief. Under these circumstances a discovery made recently near the site of the now demolished castle is vested with a peculiar interest, and has already attracted a vast number of interested people to the spot. These Mr. Maughan, who has charge of Tarsset Hall during the absence of Mr. Addison, the owner, has endeavoured to the utmost of his power to satisfy by imparting to them the large amount of information he possesses relative to the discovery. After being conducted to a gateway on the north-west of the Hall, and just at the end of a large hay-shed, the visitor is shown what is thought to be a portion of the passage so much spoken of. Whilst excavating here for the purpose of setting up a gate post, Mr. Maughan explains, a large flag was unearthed at about 2 feet below the surface, and on removing it there was exposed to view what appeared to be a well, filled with sand. The removal of this deposit—which, it may be remarked, lay in distinct and well-defined layers—at once put aside the well theory, and led to the belief that the object discovered was nothing less important than the underground passage already mentioned. The sides of the structure are built of carefully dressed stones, of a few inches thick, and behind them is a breadth of rough masonry. The bottom is flagged, and the dimensions of the channel are as follows: Height, 2 feet 6 inches; width, 2 feet 10 inches. The length opened out is about 6 feet; but, should Mr. Addison, to whom intimation of the discovery has been sent, agree to make further search, it is in every way probable that something of importance to the antiquarian world may be found; for the passage, if such it be, undoubtedly extends considerably beyond the part dug out, if not as far as the castle named, in the direction of which it appears to run. Until further investigation, however, the

matter is surrounded with doubt, for many are the arguments and suggestions *pro* and *con*. Some stoutly maintain that the channel opened out has never been used at any time for any other purpose than that of carrying water from the castle to the Tyne. But this contention is somewhat weak in the face of the question it elicits from those on the opposite side; namely, if it was necessary to convey water from the castle, for drainage or any other purpose, why was Tarsset Burn overlooked, being in close proximity and in a more convenient situation than the Tyne, which is about three-quarters of a mile distant? Another explanation suggests itself to the observer. The moat, as already said, runs round only a portion of the hill on which the castle once stood, and as the water is shown to have been admitted at the south-east, the outlet would consequently be at the north-west, a line from which point to the river Tyne would almost coincide with the situation of the supposed passage. Is it not possible, then, that the excavators have only opened out what was once used for the purpose of conducting water from the castle moat to the river? And does not the fact of the channel being filled with sand, which undoubtedly has been deposited by a flow of water, bear out the theory? Further investigation will no doubt settle the question, which is at present freely discussed by the inhabitants of the district. Whilst opening out the stonework, a key of peculiar shape was unearthed. It is evidently made of brass, and, besides bearing indications of elaborate carving, there is proof that originally it was fitted with a beautiful handle in the form of a quatre-foil. Its length is about 3 inches, and the held, which is of a most peculiar design, measures about $\frac{3}{4}$ inch, by $\frac{7}{8}$ inch. Half of an old flour-mill, of about a foot in diameter, has also been found. The material appears to be freestone, and it bears marks of once having been subject to the influence of fire, being in some parts of a ruddy hue. In the centre is a hole which the pivot, no doubt, once occupied, whilst on the edge there is proof that a handle was formerly attached to the primitive corn-grinding utensil. The discoveries continue to attract many people to the place.

Monopolies.—March, 1585.—A licence

for Francisco Dal Anne stranger and Robert Clerk of London merchant to take and worke oyles out of all maner of cloth made of wooll, to endure for xx yerres.

April, 1588.—A graunt for the making and merchandising of Starche for 7 yeares granted to Richard yonge of London Esq^e that as he only and non other shal use the same during the sayd terme paying therefore yearly xl^l wth a restraint that he shall not convert anie wheate to the making thereof but the bran of wheate only, the custome and subsidie due for such starch are saved to hir ma^{tye} by this graunt. It is also revocable from tyme to tyme at his ma^{tye} pleasure. Sub: by m^r Sollicitor Generall.

May, 1588.—A licence graunted by his ma^{tye} for xii yeares unto Raffe Bowes esq^r for the making transporting and selling of plaing cards paying unto hir ma^{tye} C m̄kē yearly for the same wth the custome to be paid so that in respect of the surrender of a former graunt thereof made for xii yeares whereof are two remaining unexpired p^rcured as before.—*From the Pells MSS. in the Record Office.*



Antiquarian News.

WE have received a copy of the *Parish Magazine of S. George the Martyr, Queen Square*, for January this year, in which appears the first instalment of transcripts from the parish registers. It is intended to publish the old parish registers of baptisms, marriages, and burials from 1706.

At Pompeii the excavators have come upon a fountain decorated with a piece of mosaic of unusually fine workmanship. The fountain is in the form of a niche, on the ceiling of which Venus is represented just at the moment when she issues forth from the sea-shell. A little love-god is also rising from the water, and the goddess holds him by the hand. Beneath this group are a number of Nereids and boys with dolphins. On the shore of the sea two draped female figures are represented: one is standing, the other seated; both make gestures of amazement at the birth of the goddess. Opposite them is another female figure, and a fourth, between them, turns her back to the spectator. The ground of the whole is blue, with a border of shells. It is reported to be the finest fountain mosaic ever discovered. The house in which it was found has not yet been completely excavated.

The first number of the *Bury Magazine*, a promising local monthly, has an article on "Flint-hunting on Bull Hill," in which some general information is given on the palæolithic and neolithic remains of the north of England.

Mr. William Crossing contributed to the *Western Antiquary* for January some "Tales of the Dartmoor Pixies," gleaned from the peasants on the moor. Such tales seldom find credence now, and are related merely as what "old people used to say."

Mr. Piatti, rummaging a bookstall the other day, lighted upon a volume of miscellaneous musical works, including six pieces for the viol d'amore by Attilio Ariosti, a composer who had great success in London shortly before the arrival of Handel.

What is described as a literary event of national importance to China has taken place in Japan. A Chinese official discovered in the latter country a copy of Hwang Kan's *Confucian Analects*, over 1,200 years old, with all the ancient commentator's notes. This work has disappeared in China for 700 or 800 years, and, as the whole history of the present copy is known, the Chinese Government has directed its Minister in Japan to borrow it, in order that a carefully corrected copy may be taken.

Mr. Henry Irving has secured from a gentleman in New York the original receipt-book of the Old Walnut Street Theatre, Philadelphia, from 1834 to 1841. The old volume contains about 300 autographs of celebrated American actors and actresses.

A correspondent of the *Pall Mall Gazette* says: I bought the other day a volume from the library of the Earl of Westmoreland, profusely annotated, sometimes in verse, sometimes in prose, in the handwriting of two previous Earls—Mildmay Fane, who died in 1666, and Charles Fane, son of Mildmay, who died in 1691. The latter nobleman, writing in 1688, and strongly impressed, as appears from other entries, by the desperate nature of the times in which he lived, notes the following "fateful years" of the century then ending:

1588.—The Spaniards did invade our right.
1648.—Great Charles fell by his subjects' spight.
1658.—The usurper bids us all good-night.
1668.—The Dutch obtained the Chatham fight.
1678.—The Popish plot came into light.
1688.—The Dutch appeared in our sight.
But what shall be in '89
None but the Almighty can divine.

The Shelley estate, near Horsham, including the old cottage in which the poet wrote several of his works, has been purchased by the Aylesbury Dairy Company.

The death is announced of Dr. James Kerr, of Croft House, Crawshawbooth. The deceased gentleman, who was very well known and widely respected

in Rossendale, had been ailing for some time, and had relinquished the active duties of his profession for some years. He was 76 years of age, and had led a very active life. He was also a member of many learned societies, and the author of papers on "Ancient Bloomeries in Lancashire," "Glacial Action in the Forest of Rossendale," "Lead Mining in North-East Lancashire," read before the Manchester Geological Society and published in their *Transactions*, and on the "Etymology of Place Names in the Forest of Rossendale and its connected districts," an extract of which has just been published in pamphlet form. Dr. Kerr was an accomplished geologist and numismatist. He never tired of working for the public good, and was connected in this way with almost every philanthropic movement which occurred as the years went by. Dr. Kerr was local secretary for the Cotton Famine Fund. He was a coadjutor of the late Sir James Kay-Shuttleworth in forming a Mechanics' Institute in Crawshawbooth, and was a member of the Lancashire and Cheshire Union of Mechanics' Institutes.

The widow of the celebrated romantic writer, Renduel, has bequeathed to the Paris Museum the portrait of her husband, painted by the painter-poet, Auguste de Châtillon. This portrait, dated 1836, was done in the same year that Châtillon painted Victor Hugo with his son, François Victor, between his knees, and which obtained so great a success at the Exhibition of Portraits of the Century, in 1883. The portrait of Renduel, scrupulously dressed in the romantic fashion, is a most remarkable work, and has been given a conspicuous position in the museum.

In the vicinity of Thebes, the capital of Bœotia, the remains of the celebrated ancient Temple of the Kabeiroi have just been discovered. The building, of which we have a full description in Pausanias, was found in the course of some excavations which are being carried out by the German Archæological School of Athens. Besides the remains of this temple, various other important objects have been discovered, including vases, numerous small bulls and goats in bronze and lead; a bronze statuette of one of the female divinities of Kabeirides, wearing a crown of ivy leaves, with a mask behind her head, while her son is pouring out wine for her. The various discoveries are of great value, as illustrating some obscure points in the ancient Hellenic mythology.

As is well known, the abbey church of Shrewsbury is only a fragment, the mere nave of the ancient Benedictine church. This church was originally over 300 feet long, and of sufficient grandeur to rank with almost any existing ecclesiastical edifice in the country. The attempt which is now being made to restore it to its original scale is of great importance,

as on its success will no doubt depend the attempt to complete many other magnificent fragments. The architect chosen, Mr. J. L. Pearson, R. A., has wisely determined not to merely slavishly imitate as well as he can what the ancient church is supposed to have been like, but has boldly designed a new crossing and chancel in the spirit of the style in which the now destroyed building is known to have been, although we think it is unfortunate that he should have lessened the scale. The chancel and transepts are for the present much shorter than the original, but it is hoped that before long means may be forthcoming not only to increase them to the desired size, but also to erect a central tower.

The picturesque but damp little parish church of Foxcott, near Maudsmoreton, has been reopened. The condition into which the church had been allowed to get was so deplorable that the restoration had to be of a very extensive character. The nave-roof, which is entirely new, has been copied from the old one, while that of the chancel has been heightened. "A kind of inner bay-window" has been formed at the west end, in which "the bell is hung"—this eccentricity should be noted by campanologists.

It is proposed to establish a quarterly periodical entitled *Notes and Queries for Somerset and Dorset*, under the joint editorship of two gentlemen (one from each county), assisted by a committee, in whom the property of the journal will be vested. The journal is intended to illustrate and record the history, antiquities, biography, genealogy, philology, natural history, topography, and customs and legends of the two counties. Accurate copies or extracts from MSS. in the Public Record Office, from diocesan, county, municipal, or parish records or documents, church books, Court Rolls, monumental inscriptions, with notes upon local biographies and county bibliography, will be especially welcomed. Mr. Hugh Norris, South Petherton, Somerset, and the Rev. C. H. Mayo, Long Burton Vicarage, Sherborne, Dorset, have consented to act as editors and secretaries, and a committee has been formed.

It is not generally known that, hidden in the recesses of their lumber-rooms, the Liverpool Museum and Art Committee possess a most valuable series of casts of ancient runic crosses, including, it is believed, many of those Manx relics which are now being the subject of study by eminent archaeologists. Some casts are preserved at Castle Rushen, but the collection is not completed, and it is highly desirable that the casts should be made available for examination.

A suggestion for a National "Museum of Christian Archæology for Great Britain" has been formulated

in the *Times* by Mr. J. Romilly-Allen, F.S.A. In this museum should be preserved not only the illuminated missals and carvings of the Middle Ages, but also casts and photographs of monuments of early Christian art. More than 500 of such monuments, varying in size and design from rude pillars to elaborately carved crosses, are known to exist in the British Islands, many of which are of very ancient date. The Scottish crosses, too, Mr. Romilly-Allen points out, present many unsolved problems in their graven symbols, the solution of which is quite as full of interest in their way as the decipherment of Hittite hieroglyphic inscriptions. A collection of this kind, of sufficiently wide scope, would be of no small educational value in tracing the progress of Christian art, and, it is contended, would be a means of reviving those ornamental arts in which the Celtic metal-worker and illuminator attained so high a pitch of excellence. In connection with this idea it will be remembered that a "Museum of Religions" has been lately projected in Paris, and as the museums of our own country contain so much material already of this nature, the inauguration of a similar collection on this side of the Channel ought not to be a matter of great difficulty. Amongst the antiquities of the Mayer collection there is in Liverpool already the nucleus of a museum of this special character, and these remains might easily be arranged, at small cost, to illustrate the advance of Christian art.

During some recent excavations for a sewer in Oxford Street, Manchester, the workmen unearthed a large volcanic boulder, of some twenty tons weight, probably a glacial visitant from the Lake district. It is intended to be placed in one of the public parks.

Mr. H. Stopes, F.G.S., formerly of Colchester, lately read a paper before the Dulwich Electric Club on the "Antiquity of Man." The paper has just been published in pamphlet form, with a prefatory note by Mr. Stopes, in which he says: "The facts recorded in this paper have a significance which gives me curious satisfaction. I have afforded the scientific world matter for laughter for some years. My turn to laugh is surely and rapidly coming, for man will most certainly be proved to be as old as the Crag. When this happens the ridicule may recoil. I shall be content so long as the truth be found." After alluding at length to the various records, geological, palæolithic, and otherwise, of past ages, Mr. Stopes writes: "Finally, we reach a deposit which is so old that it was formed at the bottom of the North Sea, when it was very much warmer than at present. This is testified by the character of the shells of which it is chiefly composed, and by the varied forms of coral that then abounded. It also has myriads of the teeth of sharks, many of which are bored exactly in the same manner

as the South Sea Islanders do to this day. Mr. Charlesworth first noticed this, and from other minor indications he came to the conclusion that possibly they were traces of man. He was, of course, generally laughed at, as such notions twenty years ago were considered utterly absurd and preposterous. In this deposit, however, the learned geologist, Professor Prestwich, whose great repute was worthily earned by many years' patient investigation of this particular bed, found a sawn bone. Now a sawn bone implies a man and a saw. He believed this connection an impossibility, and so for thirty years that bone was kept safely locked up, and never even mentioned. Then a geological friend of mine found a shell, on which was rudely engraved a human face. Fearing the consequences to orthodoxy if it were proved that man really lived when this deposit was formed, he thought it best to destroy that shell. Luckily he did not. He consulted me, with the result that I obtained possession of it, and it is here to-night. It was taken by him from the face of the red crag cliff at Walton-on-the-Naze, on the Essex coast. This point suffers from very rapid erosion by sea, and the peculiar formation of the cliff giving land springs very great destructive power. As a consequence, a fresh face to the cliff is presented with marked frequency. The species of the shell is *Pectunculus glicimeris*, a very common species. I have hundreds of them in my possession. But a carved shell of that period is not only uncommon, it is unique. It is not only the oldest work of art known to the world, but it is the oldest trace of man yet noted, and the first properly registered. Although the *Times* in 1885 gave to a French anthropologist the credit of the first discovery that year of traces of man of nearly similar date in some caves in France, this one was registered four years previously, as I had read a paper on it at the British Association meeting at York in 1881. It is very evident, then, that at the time this shell fell into the water, there were at least two men, one to draw the portrait and one to sit for it. There must also have been some sharp instrument used to cut the shell. The imitative power, though not high, shows design. Man could not have been utterly barbarous and ignorant even then. But this is the earliest light shed on the sands of time. The deposits below this have given us nothing, at least as yet. But deaf mutes can be taught to speak in this our age. These deaf-mute rocks may only be waiting for some other means of communication to be discovered, and they may also speak to us of man, as they do speak of plants and animals. We wait at the door, but we wait knocking."

The curator of the museum at Bury St. Edmunds has reported to the Town Council that a robbery of

coins had taken place during his absence through ill-health. The largest and heaviest pieces, irrespective of value, appeared to have been taken as antiquities. A reward is offered for the recovery of one Roman bronze coin of the Empress Faustina.

Under the Act for the Preservation of Ancient Monuments, another valued relic of the Heptarchy, the Ruthwell Cross, has now been placed under cover in a recess adjoining the parish church of Ruthwell, near Dumfries. This richly-carved cross, which has been well described by Professor Stephens as a "folk-book in stone," contains a portion of an old Saxon poem ascribed to Cynewulf, and dating from the eighth century. Drawings of this cross are given in Gordon's "Itinerarium Septentrionale," in Pennant's Tour, and in the "New Statistical Account," the last being accompanied by a description by Dr. Henry Duncan.



Meetings of Antiquarian Societies.

Archæological and Historic Society of Chester and North Wales.—Special meeting.—January 16. —Paper by Mr. E. P. Loftus Brock, F.S.A., F.R.I.B.A., on "The Age of the Walls of Chester, with reference to Recent Discoveries." Starting with the proposition that there were Roman walls to the Roman city of Deva, which was a generally accepted starting point, it was supported by the resemblance of the plan of the streets to those of Roman cities and the Roman towns of Great Britain, besides which Deva, being the home for a long period of the 20th Legion and a city of importance, would of necessity not be destitute of the defences common to other Roman cities. A step further might yet be taken by showing that the walls did actually stand on the lines of those of Roman date by two interesting facts. The North Gate of Chester, taken down at the beginning of this century, was known to have had a Roman foundation upon which the modern gate was built. The East Gate, taken down in 1767, had its well-known arches clearly and conclusively of Roman workmanship. Both of these gates being in line with the north and east walls respectively, it was difficult to arrive at any other conclusion than that the gates were built to be passages through the walls. If so, it is more than likely the present walls are on the exact old lines of the ancient ones than that they were only a few feet more or less away from the present positions. This much they might be, but the existence of the gates would not allow them to be more. The retention of the old foundations would be a reason to induce any rebuilders to keep to the old lines rather than to go off them. In other Roman cities, such as Chichester, the Roman foundations had been found under the present walls of mediæval date. He (Mr. Brock) arrived at Birkenhead in August last, having

purposely avoided giving much attention to recent controversy relative to the age of these walls. It was many years since he had read Mr. Roach Smith's well-known paper claiming a Roman date for a great part of them, and his items of evidence were therefore not clearly before him. He had in his hand, however, a paper by a well-known local antiquary and geologist whose interest in and appreciation of ancient work they all admired. It was but fair to say that his remembrance of Mr. Roach Smith's theory was influenced by that paper, and the more since he knew that Mr. Smith did not possess, necessarily, technical knowledge of masonry, nor had he the benefit of local residence. It was with these feelings that he undertook to guide their party during the visit, and to make himself conversant with a subject of such extreme importance. His work of investigation cheerfully rendered to the association speedily led him to the first item of evidence which shook his belief in, at least, one of the statements in the paper referred to. That statement involved the supposed structural impossibility of the Cheshire red sandstone resisting the action of the elements for more than three or four hundred years at the most. At Bebbington church he found the well-known tool-marks of Norman date remaining in the external walls in full exposure to the south and west. This stone being so perfect as to show the easily obliterated tool-marks, indicated that there was at least some red sandstone in the county that had resisted the elements for double the time stated. The stone had never been disturbed since its erection, and it was likely to exist perfect for many more hundreds of years. At the adjoining village of Bromborough, in the vicarage grounds, is a collection of ancient red sandstone carvings removed from the old church, demolished shortly after the beginning of the present century. There are several examples of interlaced work of Celtic type testifying to the influences of early Christianity, of a style of design which does not come to us from Augustine. They are doing the unworthy duty of ornamenting the garden as rock work, but the sandstone has not yielded to the influences of the weather, and, like the walling at Bebbington, is likely to last for centuries. Projecting pebbles had been alluded to as instances of the great decay of sandstone, but careful observation had convinced him that the masons had left them projecting whenever they met them—a sensible practice continuing to this day. He also instanced the Dee Bridge at Chester, erected in the 14th century (and considering its exposed situation and necessarily humid condition), and the scarped rock of St. John's Hermitage, as other good specimens of well-preserved sandstone. He came to Chester, therefore, with the belief that there was nothing unreasonable in the supposition that the present wall represents the sites of those of Roman date, and also, since obtaining the evidence named, that it was possible to find red sandstone capable of resisting the elements. Turning to the walls of Chester, the first impression on a spectator's mind is that by far the largest portion visible are of mediæval date, with evidences of many repairs. The wall is none too well built; the masonry is for the most part of inferior stone, the work irregular, and the patches where repairs have been effected are frequent. Standing on the north bank and looking at

the north wall, six or more repairs are visible in the space between the more solid base and the parapet. The singular custom of ignoring the natural bed of the stone seemed to have been very general, and the result is that some of the latest executed portions appeared to be the most decayed. The more solid base was, however, the portion which claimed their first attention, and reasonably, since it practically determined the discussion. Mr. Matthews Jones' section (displayed on the screen) showed the construction of the wall at a point where some repairs were being effected at the period of his visit. It would be noticed that the wall was constructed of large ashlar stones laid in courses, solid from face to face except where the upright joints do not touch, and these are filled with percolated earth. The beds of the stones are truly worked, very even and neat, and there is no mortar, except that the rock has been prepared by a layer of mortar laid on it. Looking from this point it seems impossible to detect any signs of this portion of the wall having been double, or of the masonry having such wide joints that "a man could put his arm into them." The description must apply either to the work above or to some portion that he had not seen. The courses were of varying height, and the beds of the stones were laid fairly horizontally, with a tendency to follow the undulating nature of the rock on which the wall was built. There was a chamfered plinth now buried beneath accumulated earth. The stones were neatly worked to a face in front, which is still perfect, but there is no face behind, for the stones end irregularly, some projecting beyond the others. This showed conclusively enough that the inner face was never worked to be seen. It was at the point shown in section backed up on the city side by a bank of earth, which accounted for the uneven nature of the work, and we may conclude that this bank was part of the original construction. Above the plinth of three courses the wall rises to a height of 17 courses of the construction already named. There was then a rounded set-off, and above this a change in the mode of building; based partly on the massive wall of masonry and partly on the earthen bank at the back, with no sort of foundation except what the wall gives, and met by no footings or projecting course on the city side, rose the poorly-built wall which they had seen from a distance. Mark the difference of construction. It had an inner and an outer face of roughly-squared courses, not in all cases laid horizontally, but in most cases laid at random, the space between the two faces being filled with rubble, after the style of all the mediæval walls of Chester. It was built with mortar not once good. It was in and with work of this nature that the repairs visible from a distance had been effected. The construction of the base being so peculiar, it was well to dwell upon it at some length. He was willing to admit that it was unlike any other city wall in England, and its formation made much of the recent discussion very reasonable. The construction adopted must have required forethought and correspondence with the workers of the quarry. The builder must have set out his rod, determining the heights of the varying courses, for while the stones are of equal height to each course they are not the same one course with the other. As set out so must they have

been worked at the quarry; as worked, so must they have been delivered, sorted, and built. Now it was agreed by the greatest number of those who had taken part in recent discussions, that the face stones are of Roman workmanship. Indeed, no other conclusion could be arrived at, for they bear incontestable evidence that they have been fashioned by Roman hands. They have well defined and varying tool-worked patterns, and they had in some cases peculiar lewis holes of no modern form. These are T-shaped, but how used he could not tell. Certainly they could not be hoisted with the lewis now in use. It is in this part of the wall that the extraordinary collection of moulded, inscribed, and sculptured Roman stones has been found—a collection remarkable, not only for its interest, but for the enormous quantity met with in such a small space. These stones were doing duty with the other walling, several of them appearing on the face of proper height with the other courses. Many of the other plain stones bore evidence of some prior use, but their heights accorded with that of the courses in which they were found. We have this evidence—that the builders of the wall had these stones to their hand before commencement, and that they studied their sizes. It might even be that the existence of these stones and others yet to be found regulated the heights of the courses when cut at the quarry for the wall. The evidences of the masonry led him to conclude that the work was leisurely executed and well studied before commencement, the builders commencing, as Sir Henry Dryden has well said, with the Roman sculptured stones. But if they examined the position of the upper wall, the section would show that it was so placed by builders who had but little knowledge of statics, and were very careless of their foundations. The effect of this upper wall was to thrust out the lower one, and it must have done so but for the excellence of the construction of the latter. The lecturer then noticed some objections. There were some who asserted that the base wall had itself been underbuilt to carry it down to the rock, probably when the canal was dug, and that the Roman stones found in the course of excavation in the moat had been used in the necessary underpinning. His reply to this was that the stones in the wall were all uniform, and that their edges showed no signs of any such ill-usage as a fall into a moat would entail, and a burial there for perhaps much over a thousand years. Nor was there any difference of colour, as there would infallibly have been, but, what is even more to the point, there was no difference in the general range of the joints in height. It was also said that the upper wall was the older of the two, and that the lower wall, although built of Roman stones, was merely a buttress wall to it. The date of the work was assigned either to the Civil Wars or later, when breaches were made and afterwards repaired by forced labour, Roman stones being dug up from then existing Roman ruins, and the sculptures in cemeteries disturbed by the siege works. This is a long series of objections, and each item had been strenuously insisted upon; but they were capable of being answered with great ease. The lower wall was not a buttress wall, for no mason would build it so. The upper wall could not have been erected first, because it would have had to stand on a sloping bank of

made earth, with a rapid slope down to the edge of the ditch scarped in the solid rock. Would any builder have been rash enough to risk such construction? Was it possible to conceive of such a wall having been built? It would not have lasted the soaking of a single winter. There were, therefore, two structural impossibilities at the outset. Again, if any such work as the lower wall was built during the Civil Wars, or in the time of Queen Anne, was it not reasonable to suppose that there would have been some record? for see what the structure shows us must have been done. The under wall of massive stones may be traced in several other portions of the city. In some places they are several courses in height; in others only a few. All above is walling that bears evidence of having been repaired over and over again. But if the lower courses are really of the date of the Civil Wars or later, it meant that not only was the wall rebuilt from its base upwards then, but that the wall has since again been rebuilt, all but these few remaining courses. Surely such a series of rebuildings was incredible. He had been at some pains to show that the cost of rebuilding the wall from the Northgate to the Phoenix Tower, a distance of 394 feet, omitting the breaches, and supposing the stonework to be available without cost from some older work, would amount to £2,560, and if this comparatively small length were extended, the cost of the whole wall would be simply enormous. He had shown the minute nature of the corporation accounts, and had called for some notice of such heavy expenditure, but without response. He had also taken the cubic contents of stones acknowledged to be Roman in the small length of wall referred to, and found there was sufficient to build a tower as high as that of their cathedral, and 14 feet square solid! Let them see how that affected the statement that the stones were found in some Roman ruins at the time of the siege, or later. Now, under such a theory, such ruins must either have produced sufficient coursed stone to admit of the whole of the walls where we now saw them being erected, or the incredible result must have followed, that in this time of domestic strife the builders were able to measure the heights of each course of the Roman stones then found, order other stones at the quarry to be cut to match them, and on delivery to build in old and new together with face work so exactly alike as to defy observation! Had any such stones been found, and had the builders wanted to use them, they would undoubtedly have built their wall in the more usual way in random courses, which would have enabled each stone as it came to be built up (without any sorting) to make them agree in height. But little reflection was required to show that this finding of Roman stones in any quantity was a fallacy. Two hundred and more years had passed away since the siege of Chester. In that time the city had extended itself in several directions, the old Roman cemeteries and other sites had been built over more or less, and there had been very great disturbance of the soil. He appealed to any resident to tell him if during all these works any large find of Roman stones had been made. Now these breaches made at the siege could be traced in the wall as it existed to-day. We could see differences of masonry, and in these places we lost sight more or less of the base of Roman

stones. With regard to the sculptured stones the following very reasonable objection had been made: It was asked, "How can this wall be of Roman date when we actually find Roman carvings, etc., built up in its thickness as an integral portion of the structure?" This objection rendered it necessary to refer to a new page of archaeological knowledge which has been revealed in recent years. Monsieur de Caumont and Mr. Roach Smith were the first to point out that many of the Roman walls of the cities of Gaul were constructed of masonry that had previously formed part of older ornamental buildings. More recently the same had been noticed in Belgium, and not long since certain bastions were found evidently built at a somewhat later date against the Roman wall of London. Four of these had been more or less examined at distances apart from one another by Mr. J. E. Price, F.S.A., and a few months ago he noticed a fifth. They had in each case Roman sculptures built up as part of the materials, although there are none in the wall itself. The adding of Roman towers to previously existing Roman walls might be noticed at Caerwent, Burgh Castle, Richborough, and doubtless in many other places. Examination of the London and Chester sculptures indicated that they were weathered to some extent, although some were as perfect as if but very few years had elapsed between their execution and their secondary use as mere walling stones. Now what were the probabilities as to these stones? Did they lie in some Roman ruin until discovered by the builders of the wall ages afterwards? He thought their state of preservation forbade the belief. He thought, too, that they could not have been found in such abundance ready to the builder's use if a long time had intervened. They had to admit that they were either used by the Romans themselves, or that they were removed from their original positions by Ethelfleda several centuries afterwards. Of the two he considered the former the more reasonable, for the latter would require us to believe that the Saxons rebuilt the walls in stone, which we know they hardly ever used in military works. The other, on the contrary, enabled us to indicate an easy solution. It was this: In looking at the map of Chester an ordinary observer might soon convince himself that the extent of the present walls was very great, and he might reasonably inquire if their course was likely to represent the original size of the city. His belief was that the existing line represented some increase, considerable even it might be, of the Roman area of the city in later Roman times. Now, at an earlier date, cemeteries would have existed within what is now the line of the walls. What is more reasonable than to suppose that on the extension of the area the Roman sepulchres were demolished, and the stones thus ready at hand on the spot used in the building of the wall? This supposition is supported by the fact that in London, Roman interments have been found in many places which are now well within the area of the Roman wall. In both places, London and Chester alike, the sculptures, the inscriptions, and the moulded stones all point to their having formed portions either of sepulchres or of moderate-sized buildings that may have been so used. Referring to the peculiarity of the walls being built without mortar, he admitted that there was an abundance of ancient British dry

stone walls, put together as fences were built, but no buildings; but here we had a city wall necessary to be of great strength. He further asked, Was it likely, if the walls had been built during the siege to resist artillery, that they would have been built without mortar? There was, he submitted, but one conclusion, and that was that the walls were Roman from base to summit so far as the dry masonry was concerned. All the stones were admittedly of Roman date. Had there been one modern stone, that one would have the same effect as a modern coin found among an ancient hoard, or a modern watermark upon the paper of a document purporting to be an ancient record. If the walls were built so late as the time of the siege, was it not a matter of surprise that no stone of the mediæval age had been discovered? The walls bore all the appearances of the common Roman wall. They were of Roman design, and had been added to at a later period. They were constructed on Roman plans, with all the Roman details worked out as in other places. The work on the stones was the work of Roman masons. Had he not, therefore, the right to assert that they ought to conclude that the unmortared work was Roman work *in situ*? Mr. Brock concluded by exhibiting a coin of later Roman times (a coin of Julius Constantius), which was found by a workman lying on a top course of one of the Roman stones, which seemed to be in perfect condition, and not to have been much in circulation. Since it was possible that some kind friend had placed it there, he asked the workman whether such a thing was possible; but when the workman told him where the coin came from, and showed that there was some difficulty in getting at the point, he thought more of it. If no unfair means had been employed, it proved beyond the shadow of a doubt that the wall was Roman, and in all probability it had been dropped there by some Roman workman, and had been there since the time of Julius Constantius.—Mr. W. Thompson Watkin expressed regret that it should fall to his lot to venture to assault the Roman theory of the walls. He only wished that he could prove them thoroughly Roman; in fact, no one would be more delighted to do so than he should, but he must say after many years' study of them that he had come to the conclusion that above ground at least nothing could be found Roman. He thought it would be almost impossible to answer Mr. Brock at great length in the limited time at his disposal, so it would be best, perhaps, to take the subject of the walls under three heads. First of all, what was above ground? That had been very fully entered into previously, and especially by the Royal Archæological Institute during their visit to Chester. He might say that he had been in recent correspondence with the heads of the Archæological Institute, the chief Roman authorities in Britain—Dr. Bruce, Mr. Scarth, and Mr. Ferguson and others—who all adhered to their former opinion, that above ground they could see nothing Roman, in spite of what had been done in the way of explaining them lately. Next, as to the recent excavations. The usual Roman method of making a wall was to have an outside ashlar facing and an inside ashlar facing, with a mass of concrete and grouting between. Sometimes there were rows of tile bonding, but occasionally

there were not. There was generally also a foundation of boulders laid either in clay or in concrete. He had been very wishful that they should obtain some sample of this concrete foundation. On the south side of the city or of the Roman area it was found last March near the north wall of St. Michael's Church. A portion of the foundation of the south wall was met with, with three of these boulders buried in concrete, but there were none of the other characteristics of Roman workmanship in the wall laid bare on the north side of the city. They had certainly on the outside what he might call a dressed face; but the inside, instead of being as neat as the diagram exhibited that evening showed, was formed very irregularly. There were certainly great spaces between the stones. Seeing that the sculptured stones exhibited that evening were some of the stones taken from the excavation, it was evident that the wall could not be of the regularity represented. The wall was built from the foundation 19 feet high, of stone like those, 8 feet thick. He quite agreed with Mr. Brock that the embankment was quite necessary, and that it was there when the people made the wall, but the question was, who built it? A wall built 19 feet high, with no mortar, and without the support of the embankment, would in a comparatively short time collapse. Any architect would say that; certainly the Romans would deem it a disgrace to build a wall like that. When they had an embankment the face was generally dressed; but here they had nothing of the sort. More than that, look at the material that was used—tombstones. Why, the Roman Governor of Chester, if he had permitted the use of those tombstones for building purposes, would have been liable to severe imprisonment under the Roman laws. Even if the extension of the city was necessary, those tombstones would not be used for that purpose; the graves would be respected. Tombstones might be laid down flat on their faces, but not built up into a wall. Stress, too, had been laid on the fact that the stones were so close jointed. He did not see that there was any importance to be attached to that; if they got two large pieces of sandstone, and laid them together under considerable pressure for a short time, they would soon become close-jointed. So in this case; it was the enormous pressure that made the stones close-jointed. Mr. Brock had named some cases on the Continent, but they had every one been disputed as to their Roman origin, chiefly on account of the tombstones being used for their architectural features. He did not know whether Mr. Brock had seen the nature of the wall near where the wonderful cornice alluded to was, but some years ago, when the late Dean made an excavation there, it was found to be a very poor wall behind that cornice, and certainly not a compact mass. The large stones in front, he (the speaker) admitted, were Roman, but they had been put there at some later date. As to what that date was, he believed it to have been 1708, at the time the wall was repaired and "adorned." That very significant word "adorned" occurred in the inscription on Pemberton's Parlour. The reign of Edward I. would appear to have been the great building age in Chester, when the walls were restored to something like their former grandeur. Those who built the walls at that time would find plenty of Roman material lying about, and he had not

the least doubt that they availed themselves fully of it. The wall at the Kaleyards he took to be of that period decidedly, but they would find a trace of Roman concrete beneath that wall. He was very glad that a piece of that concrete foundation had been found recently. He had quite expected something of the sort, but the very presence of that concrete was evidence that the wall above it was not of the same age. He argued that if a number of altars had been found with the tombstones there might have been more reason to conjecture the wall Roman, for Roman altars were desecrated as soon as Christianity was introduced, and they found instances of their being built into the wall at Lymm in Kent, and into another at Caerwent; and Dr. Bruce had found one built into one of the stations on the Roman wall. But there was not a case known of tombstones being used except in the bastions in London. On the Roman wall there had been in two instances Roman tombstones found used as headstones or in floors; but those had only been found in ruined buildings which, in the middle ages, had been used by Moss troopers, and were known to be so; and the probability was that these stones were used at that period. In fact, they might say it was a certainty, for on the floor of one of the buildings was found a large mirror. Several of the tombstones were found mixed with the *albris*, which would not have been the case if the building was as it was when the Romans left it. These stones had evidently been brought there afterwards. Now with regard to the bastions in London, they were not bonded to the main Roman wall. Mr. Price, who excavated them, spoke of them as of fifteenth-century work—that from Tower Hill and that in Camomile Street. Mr. Brock said that five had been found, but the others had not yielded very much; they were all in a dilapidated condition. With regard to the plinth again, it was said to have been traced all round the walls. That was no feature of Roman work; it might belong to any age, and if that plinth was destroyed in any siege or any commotion in Chester, anyone would suppose that when it was renewed it would be renewed to match. No one would introduce a different style of architecture into the repairs. Next they came to the wall in Mr. Hughes's yard, where was to be found what he had spoken of as the buttressing wall. He had been represented as saying that the upper portion was older than the portion below; he had never said anything of the sort. But there was a buttressing wall in Mr. Hughes's yard which was composed of Roman stone, whereas the wall behind was very like the one at the cornices at the Northgate; it was found to be so when it was laid open. The Roodeye wall he had written much about and spoken much about. He believed it to be no part of the walls whatever—no part of the walls of Chester. It was certainly composed of Roman stone in front, and, as he had said, Roman work would be found behind it. The excavations had revealed the truth of that. Mr. Brock spoke of it as a wall 13 feet thick; he (Mr. Watkin) believed there was something like 9 feet of wall and 4 feet of concrete. But it was found, with this exception, much further inwards, and it seemed to have been a portion of some building. His remark that it was an abutment to a bridge, which Mr. Brock demurred to, was a tentative one; and instead of the bridge being

in the direction Mr. Brock pointed out, towards the Roodeye, it was at right angles to that entirely, so as to cross the creek, which, they knew from old maps, existed at that portion of the Roodeye to the end of the sixteenth century. That might have been a later use for it, but he believed that it was originally done to keep up the bank on which stood the Roman villa—which they knew to have existed from the excavations recently made—to keep up the bank, and consequently the villa from slipping forward by a series of landslips, as they found had taken place in other parts of the Roodeye. In fact, between the Watergate and the Water Tower the whole wall fell down from that cause in 1608, and was rebuilt. So that while he had always admitted that those stones were Roman, he believed them to have been used at a later date for that purpose. With regard to the gates, Mr. Brock said that the north gate and the east gate were Roman. There was nothing Roman about their construction, as he had pointed out, and Dr. Stukeley gave an account of them totally different from his sketches. He sketched three arches abreast; he said it was a single arch; while all the time it was a double one with one half of it blocked up. They knew that from other sources. Dr. Stukeley totally contradicted his own words. Mr. Brock further urged that the accounts for the repair of the walls ought to be forthcoming; as well might they ask that the bills of the Twentieth Legion for building the walls should be produced. With regard to the repairs in Queen Anne's reign, he thought the proofs were sufficient. In conclusion, Mr. Watkin claimed that the absence of mortar in the walls proved that they were not Roman.—Sir James Picton said he was placed in rather a peculiar position, for in a paper he had written, and which had appeared in print, he had broached a theory of the origin and object of the Roodeye walls, and had pronounced the mass of masonry on the Roodeye at the foot of the cliff on which the present city wall stands to have been, in his opinion, the original Roman wall of an emporium or wharf of the ancient port, which was at that time in a very flourishing condition. This conclusion had been disputed by Mr. Cox, whose opinions he wished to treat with all the respect due to one who had displayed so much ability in connection with the inquiry into the origin of the walls of Chester, and also in connection with the Castle of Liverpool. Mr. Cox considered the Roodeye structure to have been the redoubt or outwork raised at the time of the siege, 1642-6, in order to defend the fordable part of the river and to cross fire with a battery or fort situated on the site of Brewer's Hall, on the opposite side of the river. He (the speaker) had again carefully considered the question, but he could not see his way to altering the opinion he had already formed that we had here a veritable relic of the Emporium of the Roman City, when the Roodeye was filled with water and formed a noble estuary and port. He would be sorry to dogmatize: no opinion on the subject could have greater authority than strong probability. Absolute certainty was out of the question. Two lines of argument lay open to them—the first was that of historical and documentary evidence; the second that of the construction and the tangible evidence of the remains. If these two lines converged towards the same point, we are as near certainty as it

is possible to arrive. First then, as to the records and documents. Original records and maps were extremely scarce. There was a great propensity on the part of the authors and historians to copy one from another, which reduced what at first sight appeared a multiplicity of evidence to one single thread. The earliest map of Chester I can find is that by Wincellaus Hollar given in King's Vale Royal. The date was not difficult to ascertain within very narrow limits. He gave a print of a Roman altar found in 1653, so that it could not be before that date, and the work was published in 1656, so that it could not be after. Mr. Cox spoke of a map of the time of Queen Elizabeth, which does not give the Roodeye remains. He (the speaker) had not met with any such map, and from what he had seen of maps that were published in the time of Queen Elizabeth there was not the slightest reliance to be placed upon their accuracy. Hollar's map has a view of the city from the west, attached. Both map and view were executed with great beauty, and had all the appearance of accuracy. In the map is shown a platform or terrace running along the outer face of the city about 200 paces long, according to the scale, and returned at each end. The view is anterior to 1642, when the defences were made, and notably it gives St. Thomas's Chapel, 1620. Mr. Cox said, "It does not give the Roodeye Wall, but it gives a sloping bank. The first appearance of any Roodeye Wall in any map on view is the map of Chester, with the outworks copied by Broster." But he (the speaker) maintained that the map in King's Vale Royal distinctly showed a narrow platform 200 paces long, returned at each end on the site of the Roodee masonry. This is also manifest in the perspective view. Mr. Cox called it "a sloping bank." Be this as it might, it could not have formed a portion of the outworks of the Royalist defences thrown up in 1643. The next reference by Mr. Cox was to a map of the city with an account of the siege, published by J. Broster and Son, 1790. It was not contemporary with the date of the siege, but was a compilation; whence derived was not stated. The outlines of the city were much the same as in Hollar's map, with the addition of the earthworks thrown up in 1643 and the fort or battery on the west side of the river, on the site of Brewer's Hall. The descriptions accompanying the map are not contemporary, and would almost lead one to suppose that the writer had not visited the locality. No. 39 was described as "outworks on the hill at the Little Roodeye." So far from being on a hill, the work was at the lowest possible point, at the edge of the then existing water. Turnpikes were described where certainly none existed until long after the alleged date of the map, and it would seem that the writer, finding the platform on the map, and not knowing anything about it, hastily came to the conclusion that it formed part of the fortifications. The map given in Hemingway's History (1831) was simply a facsimile of Broster's, and of no authority whatever. He had carefully examined all the publications upon Chester within his reach, and could find no contemporary evidence of any outwork or fortification having ever existed on the Roodeye. Now let them examine the evidence afforded by the remains themselves. Mr. Cox said, "The remains are eminently consistent

with a fort of the date 1642, and they accord with nothing so well as that." Let them see in what this consistency consisted. The contemporary accounts of the siege state that in 1642 the Common Council determined that special care should be taken for the defence of the city. In accordance therewith the outworks and entrenchments were carried on with so much vigour that in the beginning of 1643, the mud-walls, mounts, bastions, etc., were all completed, and several effective batteries planted. These were all earthworks. Not a word was said about any stone constructions, nor was there the slightest reference to any works at all on the Roodeye. The whole of the constructions were completed in about three months. Now, on the supposition that this masonry on the Roodeye was a fortification thrown up at the time of the siege, we must believe that whilst everywhere else around the city where the only assaults ever came, on the Roodeye, which was free from attack by its situation, and never was besieged at all, it was found necessary to have a solid construction of hewn stone. This stone is not found nearer than six miles from Chester, and is identical with the remains at the Kaleyards, so that we must believe that in the course of three months the stone was quarried, carted six miles through a hostile host, worked into solid square blocks, and built into a rampart 200 yards long, carried down to a depth of 12 feet below the surface, and 8 feet above, and when completed was utterly useless. There was not the slightest appearance of fortification about it. It was simply the breast or retaining wall of a wharf having a frontage to the then estuary, and a return along a creek at the north end. This extent of work, with the difficulty attending the sinking of the foundations on the shore level, would require at least a year—probably two or three—to complete it. The breadth, from the front of the retaining wall to the foot of the city wall, is only 14 feet. The city wall was probably built in the fifteenth century. At all events it was in existence at the time of the siege. What could be done in the way of defence by a narrow strip of land, 14 feet wide, and an exposed front of 200 yards, which could not have resisted attack for an hour, it is difficult to see. Again, Mr. Cox called attention to the valley at Brewer's Hall, and said it was built to protect the ford over the river, and to cross fire with the alleged fortification on the Roodeye. There was no ford here across the river; the ford was beyond the Castle, and considerably more to the southward. The cause of the erection of the fort at Brewer's Hall was to command the estuary, and to repel any attack by water. The fort was merely an earthwork, or sconce, but the object was effected by a point-blank fire across the river, which prevented the assailants creeping round the flank of the Water Tower, and attacking the west wall in front. If anybody would look at the map, a mere glance would show the absurdity of any supposed co-operation from a long wall facing in an entirely different direction; in point of fact, although the city was furiously attacked from the other three sides, no assault was ever made from the Roodeye. There are several interesting corroborations of the existence of an emporium, or wharf, in this locality. I have alluded to the narrowness of this strip of land between the edge

of the breast wall and the foot of the city wall. It would be difficult to find a use to which such a narrow, long strip could have ever been put, but it must be remembered that the west wall of the city is much later in date than any of the others, and was only built after the tidal waters had receded and left the city high and dry. If we regard the structure as the retaining wall of a wharf, with a return along the creek at the north end, we can easily understand that when the wharf became useless, in building the city wall the latter would be advanced as far forward as would be consistent with safety, and so encroach on the original wharf. There is a singular confirmation of this view in the fact that the wharf situated a little more to the east, on the little Roodeye, where the water approaches the land, is termed "The New Wharf," and is so marked on several of the maps. Down to a recent period this new wharf was lined with warehouses, and approached from the city by a gate called the "Ship Gate." The water front had a retaining wall of a similar character to that on the greater Roodeye. These erections were swept away when the city wall was extended, and the land enclosed for building the new gaol. Everything points to the conclusion that the work in question was anterior to the city wall, and corresponds in a remarkable degree with the work at the Kaleyards. Both are of Roman construction, built with large stones, without mortar, of material not found in the neighbourhood, and with tool marks of Roman character still to be seen. In conclusion, he invited careful examination of this ancient relic, believing it to be probably the earliest in date of any of the precious remains of antiquity to be found in the glorious old city.—Mr. De Grey Birch (of the British Museum), speaking with reference to the stone which had been described as mediæval by Mr. Thompson Watkin and those of his following, said that, thanks to the kindness of their Society, he had had the privilege of placing it before the Society of Antiquaries in London. He did so with very great diffidence, but he was glad to tell them that it was accepted there, without the cavil of a single member present, to be, as he had at first stated it to be, of Roman origin. Mr. Watkin had described the figures on that stone as a priest and his acolyte of the thirteenth century. He even went so far as to observe in it a chalice held in the left hand of the larger figure. Those things had now disappeared, for they saw in one of the figures on that stone a Roman matron, clad in the ordinary costume of a provincial lady, holding in her hand, not a cup, but a mirror similar to the Japanese mirrors—she was represented as holding the favourite emblem with which she was generally seen during her lifetime. Mr. Birch further argued from the shape of the stone, and the manner of cutting the figures on its surface, that the stone was of Roman origin.—Mr. Shrubsole said he thought that what Mr. Brock would prefer him to do as a local individual who had, for nearly thirty years, given some attention to the antiquities of the city, was that he should criticize his paper. To do that thoroughly in a quarter of an hour was impossible; he would really require an hour for the purpose. It had been said that a little knowledge is a dangerous thing; that statement required qualification, but he would say that a little local knowledge, and a little archæological

knowledge, and an excursion ticket to return the next day, were not sufficient to work out the archæology of the city. Mr. Brock had told them that Dr. Stukeley had come to Chester a hundred and fifty years ago, and had seen the old Roman arch of the Eastgate, and no doubt about it. But Stukeley was admittedly not one of the most reliable of witnesses. He merely passed into the city and saw the Roman arch, as he thought, in passing through. But when the sewerage of Chester was begun about forty years ago, they went ten or twelve feet below the present surface, and there they found the Roman pavement, so that the crown of the Roman arch would be just about level with the present street pavement. The structure that Stukeley saw was not a Roman arch—nothing of the kind. All he saw was an old Edwardian arch that had been raised upon the old Roman arch down below. That was one instance, and he would give them another. Antiquarians were sometimes indebted to geologists. Mr. Brock had told them of musket holes which he had seen in the walls. He (Mr. Shrubsole) knew one of the peripatetic guides who also pointed to other marks as bullet holes, but these marks were inside the walls as well. These were occasioned by the pebbles, which were in the sandstone, falling out and leaving a small hole. The wind then got into these pebble holes and worked the sand in them round and round until the hole gradually became the size of an egg, and then the city guides pointed them out to the Americans as bullet marks, and when they became still larger they said they were round shot. With reference to the coin Mr. Brock had spoken about, he had heard of a handful being found in the walls and sold to the Americans at eighteenpence each; but he would not mind letting his hearers into a secret—all the coins were bought in London. This sort of thing went on until a few months ago, when a notice appeared in the local papers cautioning people against buying these coins. Mr. Brock had pointed out to them a twenty feet wall, twelve feet of which were buried in the earth. The Romans were a sensible people, and was it consistent or likely, that after having built a wall they would at once proceed to bank it up with twelve feet of earth? In conclusion, he called attention to the rude character of the wall on the inside, and to the fact of stones falling down from above while the masons were at work there recently, and he said that the interior of the north wall, where opened, instead of being formed of beautifully squared stones as shown in the surveyor's section, was nothing of the kind, but on the contrary it was full of irregularities inside, as might be imagined from the irregular shape of the stones before them. There was no regularity except in the outer face, and the inner face was most irregular, and of the rudest character imaginable.

Society of Antiquaries.—Dec. 1.—Mr. J. Willis-Bund read a report on various archæological discoveries in South Wales.—Sir E. MacCulloch exhibited an illuminated letter from James I. to the Sultan, with splendid arabesque borders and ornaments.—Mr. H. A. Grueber exhibited a plaster cast of a head found at Constantinople, which there was every reason to believe belonged to the great bronze serpent of Delphi, still preserved at the Turkish capital.—Mr. C. Whitehouse communicated some remarks on the caves of the

Island of Staffa, which he thought were of artificial and not natural formation.

Archæological Institute.—Dec. 1.—Dr. M. W. Taylor read a paper "On some Recent Diggings in Prehistoric Graves in Wynaad, Southern India." He had this year excavated a number of these barrows and kistvaens, and had found a remarkable identity, even in detail, with British examples. Within the cists, with the remains of the body, were deposited the sepulchral vessels, "food-vessel," and drinking-cup; outside, a quantity of pottery and terra-cotta idols, amongst which the most frequent was the figure of the cow, and the emblem of the cow's horn. Dr. Taylor called attention to the remarkable correspondence between these cow-idols and those which had been found by Dr. Schliemann at Tiryns, Mycænae, and the fourth city of Troy, which had been referred to the worship of Hera and the cow-goddess Io. He claimed to have shown that these special objects found in Indian graves have their analogues in the archaic cities of Greece, and that the cow-worship of which they are the symbols, surviving in India into far more recent times, is the manifestation of a cult the prototype of which arose on the banks of the Nile.—Mr. Park Harrison read a paper "On the Pre-Norman Remains at Oxford Cathedral."—The Rev. C. R. Manning read some notes on a monument in Hawton Church, Notts, to Sir Robert de Compton, showing the value of such slight evidences as matrices of brasses in determining the age and identification of sepulchral memorials.

Belfast Naturalists' Field Club.—Dec. 20.—Paper by Mr. J. Starkie Gardner, F.G.S., F.L.S., etc., on the basaltic rocks and the associated floras of Antrim and Mull.—The second paper read was by Mr. F. W. Lockwood, descriptive of various ancient canoes found recently in Lough Mourne, and presented by the Water Commissioners to the Museum, as well as some found during the recent dry summer in the County Fermanagh. Of those in the Museum from Lough Mourne, one is a mere fragment, being the spoon-shaped end of an oak canoe. The second is a complete "cot," or flat-bottomed boat, 13 feet long, 2 feet 6 inches wide, and 9 inches deep. It has five holes neatly bored, running longitudinally along the centre of the bottom. These, it is suggested, were to receive the wooden pins of a keel. The third is a regular rowing boat, rather over 13 feet long, 2 feet 9 inches wide, and 9 inches deep, and must have been very shallow and crank. Before it shrank in drying it must have been wider, as is shown by the loose seat or "thwart" now remaining. Like all the others, it was "dug out" of a solid oak trunk. A projecting piece was left in each side of the gunwale, with two holes to take pins through two similar holes in the end of the seats, of which there are two. Similar projections were left with a large hole in each to receive a single large thole-pin (not two, as is usual now). Raised crescent-shaped pieces were also left in the bottom of the boat for the rower's heels to press against. There are two rows of four or five holes bored right through the bottom in a straight line across from side to side, the purpose of which cannot easily be explained. These boats are well worth an inspection by present disciples of the oar. Mr. Lockwood also described a number of canoes found in the County

Fermanagh last summer, from particulars furnished by Thomas Plunket, Esq., M.R.I.A., of Enniskillen. The first, found by Mr. J. A. Pomeroy, at St. Angelo, is a canoe 43 feet 10 inches long, 2 feet 4 inches wide, and 12 inches deep, hollowed out of a single oak trunk (such trees are now very rare). The ends were spoon-shaped (whaleboat-like), and at the stern a seat was left with two depressions on its surface, evidently to afford greater purchase to the steersman whilst using his paddle. There are no traces of seats for the other rowers. The second was found in Upper Lough Erne, between Derryadd and Derrylea, by Mr. Morrison, who sent word to Mr. Plunket. It is nearly 32 feet long, 4 feet wide, and 3 feet deep, and must therefore have been formed out of an oak tree with a stem 16 feet in circumference by over 30 feet high—truly a noble specimen. There was a raised triangular piece on each gunwale, with a notch at one side, into and against which the seat was apparently pressed. The bottom had been patched with a piece of oak 4 feet long and 6 inches wide, neatly inlaid flush with the surface, and secured with wood pins. A third, very like the flat boat in the Museum, was found in the Claddagh River by Mr. James Willis, of Monceen, 22½ feet long, 3 feet wide, by 2 feet deep. The square ends had holes for securing a thong or rope through. A somewhat similar one was found by Mrs. Jones's steward at Lisgoole Abbey. Colonel Irvine has also found at Goblusk Point, in Lower Lough Erne, a canoe 55 feet long by 2 feet 3 inches wide. It is understood to have been too much decayed to admit of preservation. This is to be regretted, as its extreme length renders it of peculiar interest.

Lancashire and Cheshire Antiquarian Society.—Dec. 9, 1887.—Mr. W. S. Churchill contributed some observations relative to the Harkirke find of coins in Lancashire, describing in detail a number of the coins found.—Mr. H. T. Crofton read a paper upon "Folk-Moots of Lancashire and Cheshire." He thought the various folk-moots might be classed in descending scale as Shire-moots, Hundred-moots, Tithing-moots, Manor-moots, and Borough-moots. Glancing at the etymological side of the question, he gave the words "moot," "mal," "thing," "borough," "tithing," and "lawday" as terms applied to public open-air assemblies, or the districts which they represented. After describing the holding of courts and assemblies in various parts of Lancashire, he referred to the holding of the Court Leet in Manchester. On examination the earlier history of the Manchester Court Leet, which was presumably the perpetuation of a prehistoric Folk-moot, they were struck at once by the absence of any record as to the exact place where the Court was held. Its last home was in Brown Street, and previous to that in the Old Exchange, which was built in 1729 by the Lord of the Manor, between Market Place and Smithy Door, at the bottom of Market Street. It faced and occupied the open space which up to that time had lain in front of the Old Sessions House, or "Long Room," as it was called in 1751. This spot went by the name of Pennyless Hill, and the Old Exchange was pulled down in 1792, and the site marked by a stone pillar and posts. It was open to conjecture that if Pennyless Hill was not the original place of meeting, it was in the parish churchyard, surrounding the present Cathedral. Before

he applied any tests for such a theory, he thought it would be as well to take a rapid survey of the position and history of the town. Manchester had been somewhat aptly compared to the shape of the letter "E," the top bar representing the River Irk, the down-stroke the River Irwell, with a parallel street called Deansgate, the middle bar being Market Street, and the base being the River Medlock. In or near the lowest angle was the Roman camp or castle, surviving in the names "Campfield" and "Castlefield." Adjoining this there was a Roman town, surviving in the name "Aldport," which may have meant the Old Port or Town, or "alta porta," the high gate. In the upper angle was the parish churchyard and the town proper. It was from nearer to that angle than to the lower angle that the undoubted Roman road to Stockport ran, at right angles from Deansgate, along St. Mary's Gate, past Pennyless Hill, up Market Street to Piccadilly and London Road, and so forward to Stockport. Deansgate was likewise an undoubted Roman road, and ran southwards from the parish churchyard; while northwards from there another Roman road or continuation of Deansgate ran through Strangeways (strong road), through Broughton, past the camp or burk at Camp Street, and so forward to the other burk, now called Bury. The line of Chapel Street, Salford, ending with a ford over the Irwell opposite the Cathedral, also converges towards the upper angle. He was well aware that it was usually held that the town in Roman times was at Aldport, and that it was destroyed by the barbarians, who thereupon founded a new town round the site of the Cathedral. To his mind, however, the entire absence of any trace of a Roman road towards Stockport from Deansgate, or from within perhaps three quarters of a mile from Aldport, constituted a very strong argument against Aldport being more than the place of purely Roman origin, which sprang up after the Romans built a fort there to guard the ford or bridge over the Medlock. The evidence pointed to the pre-Roman Mancunium having been in the upper angle formed by the junction of the Irk and Irwell. That was every whit as good a site as Campfield, and with its rocky scarp sides was a much stronger position for the main castrum and town. It also appeared to him that the semicircular line formed by the old streets named Toad Lane, Hanging Ditch, Cateaton Street, and Smithy Bank preserved the probable direction of a rampart or fosse, which in pre-Roman times may have enclosed the area now chiefly occupied by Chetham's College, the Grammar School, and the Cathedral. The space so enclosed was bisected at right angles by Half Street and Mill Gate running north and south, and by Fennel Street and Back-o'-th'-Church running east and west. The innermost or north-west quarter was called Baron's Hull or Hill, and was occupied by the Manor House, called Baron's Court or Yard, alongside of Hunt's Hull or Bank. The south-west quarter was occupied by the Old Church and churchyard. The semicircular form pointed to an origin with an uncivilized people rather than with the civilized and rectangle-loving Romans. The maintenance of a quarter of the enclosure as an open space may have been due to its use as the Moot Place of the aboriginal Mancunians, and it may have been still so used when Christianity made its appearance, and have commended

itself to the missionaries as the best place-site for their church. Such a reason was far from improbable, for there were innumerable instances of the church and Moot Hill being in close proximity to each other. He then referred to the etymology of the names of the streets, considering that Toad Lane was not unlikely an echo of the word "Toot," or Tithing Lane. If they searched for traces of the word "mall," which was met with in other parts as the equivalent of Folk-moot, they found that the street running southwardly from the church to the Market Place was called in 1552 Melegate, which might be a corruption of Meale Street, or from the fact of meal being for sale in that street.—The Rev. E. F. Letts said he was particularly interested with the description of the names of the streets. Fennel Street he believed to be of exactly the same meaning as funnel, a narrow passage. When he was in Brittany last spring he found a street there in a little old town called "La Venella." With regard to Todd Street, there was a lane in Rochdale in a very similar position, leading down the hill from the church, and that strengthened his belief that it was the boundary of the ancient churchyard, the "Death Lane," or the lane along which the dead were carried. He quite agreed with Mr. Crofton about the antiquity of the Cathedral site. He did not say much about the addition to the town which must have been made during the baronial period of its history to include the court of baron and the Market Place. It seemed to him (Mr. Letts) that there must have been a barbian or outwork running from the Millgate, the corner of the Cathedral gates, as it is called now, running along to the present Exchange, where there was a gate called Acker's Gate. That he found from an old map of Manchester. It was the gate that he thought was wanted to complete the barbian or outwork. The St. Mary Gate would be the next corner of this quadrangular outwork, enclosing the Smithy Door and the Smithy Croft, which was another name which he found. The fourth gate would be the Deansgate, making, he thought, the four gates of the quadrangular outwork.—Mr. C. T. Tallent-Bateman said that Toad Lane was the only place that in his researches he had found to be Crown lands. The land on which this lane stood belonged to the Crown in the reign of James I., being described as part of the Manor of Enfield. Mr. Letts's remarks about Acker's Gate did not show that Ackersgate was an old place.—Mr. Crofton, in reply, said with regard to Fennel Street, there was once an apple market on that spot, and perhaps apples used to be wrapped in fennel leaves. The word "venella" was the Latin term for passage, fennel possibly being the same etymologically. With regard to Toad Lane being the dead lane, he considered that suggestion to be based on very slippery ground. He could not agree that "gate" meant a structure, being simply the old word for the road, meaning the right of passage.—The Rev. S. H. Parkes read a paper upon the astrologers in Lancashire and Cheshire. The most famous of astrologers to whom local claim could be laid was Dr. John Dee, at one time warden of the Chetham College, and perhaps one of the most fantastic and interesting figures that the history of astrology presented. He was born in 1527. Under the reign of Queen Mary, Dee was charged maliciously with seeking to compass her Majesty's death by magic, a charge

of which he was only acquitted after formal trial. Under Elizabeth, on the contrary, he was employed to counterwork the spells of some who, using a waxen doll for their sorcery, had plotted against the "Maiden Queen." It was under the reign and patronage of Elizabeth that Dee's greatest prosperity was attained. He calculated the Queen's nativity, and was even consulted to find a propitious day for her coronation. It was also reported that she sought the advice of Dee as to the possible destinies of wedlock, and that during his residence at Mortlake, where his house still stood, he was honoured on one or two occasions with a short informal visit from the Queen. Dee travelled much in Europe, and at Antwerp published a work upon astrology called *Monas Hyrographica*, of which an interesting copy was to be seen in the Manchester Free Library. He was denounced by the Pope's Nuncio as an impostor, and in consequence was banished from Prague. During the greater part of his continental experiences, the doctor was accompanied by a certain Edward Kelly, a clever but deceitful person, who at one time visited Lancashire and roamed about, now professing to raise the dead by incantations, and at another time to extract communications from their lifeless bodies. Kelly ignominiously ended his career in trying to escape from the prison at Prague, where he had been confined for roguery. After his companion's death, Dr. Dee returned to England, and was at length presented with the wardenship of the Manchester College, being at that time in his sixty-ninth year. It was one of the anomalies of the time that Dee had never received ordination nor "authority to preach the Word." He cared more for astrology and mathematical science than for divinity, and was frequently involved in squabbles with the tenants of the College lands. He was much assailed by one Oliver Carter, a venerable Fellow of the College, who had a particular spite against all alchemists, astrologers, and soothsayers, and Dee in his journal often complained of the old gentleman's "contumacious behaviour." In 1604 the wizard warden quitted Manchester, and retired once more to Mortlake, where he died at the age of eighty-one. Some of the lesser lights of Lancashire and Cheshire astrology were John Booker, born in Manchester, 1603; Richard Kuerden, born at Cuerden, 1622; Henry Crabtree, who for some time in the seventeenth century held the curacy of Todmorden; Charles Leadbetter, born at Ormton, near Prescott; and Richard Rollinson, commonly known as "Owd Rollinson," who was a "gaffer" or overseer, at Roe Green, Worsley, in a cottage now inhabited by his descendants, upon whom, however, the prophetic mantle had not fallen.



Reviews.

The Story of Some Famous Books. By Frederick Saunders. (London: Elliot Stock, 1887.) Pp. xii, 208.

This volume of the "Book-Lover's Library," like Mr. Wheatley's *Dedication of Books*, recently issued in the same series, appeals to every class of book-lover.

The series has met with a remarkable reception; but we venture to think that had these two books appeared earlier the success would have been greater, because their more general interest would have led readers by easy progress to the more special books.

The range of books here described is remarkably wide; and the fact that the author has covered so much ground and compressed his "story" in little more than 200 pages speaks of itself for his skill in selection and arrangement. The charm of this book, indeed, probably arises from the excellent survey which it gives the reader; amid much that is familiar to the student of literature there are a few points which have probably escaped his note-book or his memory; and the tyro could not have a better companion in his earlier studies of book-history; the cultivated general reader will appreciate it most of all. From Chaucer to Tennyson a capital selection of English books is described; and an occasional excursion into Continental literature infuses a sense of change.

The Character and Times of Thomas Cromwell: a Sixteenth Century Criticism. By Arthur Galton. (Birmingham: Cornish Bros., 1887.) Pp. viii, 11-12.

There is no investigation of unpublished authorities in this book; but all that has been published on the subject has been digested into an essay, which for grip and lucidity will be a welcome exercise for many students engaged in original research. This unpretentious but valuable contribution to a most critical period of our history is dedicated to Matthew Arnold; and this fact, which we had not noticed till we had perused the volume, threw light upon what had seemed to us a lucidity and sustained animation of diction somewhat unusual in works which come to the *Antiquary* for review.

Where no new facts are brought forward, but only a criticism, our notice must be brief. But to those who are sceptical as to historical criticism—thinking it premature in view of the enormous amount of research still to be done—to these, we say, read Mr. Galton's essay, if only for relaxation; ample knowledge transmitted through a fresh intelligence seems to transfigure a period which we had thought familiar.

Louise de Keroualle, Duchess of Portsmouth, 1649-1734; or, How the Duke of Richmond gained his Pension. (London: Swan Sonnenschein, Lowrey and Co., 1887.)

The sub-title of this book indicates the probability of popularity, or at least a motive that is independent of it. The work is "compiled from State papers preserved in the archives of the French Foreign Office by H. Forneron;" but it is dedicated to "the ladies of the Primrose League," and to Mr. Henry Labouchere. There is a preface by Mrs. G. M. Crawford, which, though a turgid expression of bias, is perhaps the cleverest part of the book. Those who know the period, and are able to correct the bias under which this work has been produced, will find it interesting and useful. We must add that the book reflects much credit upon the publishers; the numerous portraits of the ladies and favourites of the Court of the Merry Monarch being beautiful examples of modern methods of reproduction.

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Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Bibliotheca Britannica; or, a General Index to the Literature of Great Britain and Ireland, Ancient and Modern, including such foreign works as have been translated into English or printed in the British Dominions; as also a copious selection from the writings of the most distinguished authors of all ages and nations. Two Divisions—first, authors arranged alphabetically; second, subjects arranged alphabetically. By Robert Watt, M.D. Glasgow, 1820. Eleven parts, paper boards, 4to.; price £4.—W. E. Morden, Tooting Graveney, S.W.

Pickering's Diamond Greek Testament. Good copy; newly bound in polished morocco (by Ramage). Gilt on the rough.—Offers to 100, care of Manager.

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Sub-Mundanes; or, the Elementaries of the Cabala, being the History of Spirits, reprinted from the Text of the Abbot de Villars, Physio-Astro-Mystic, wherein is asserted that there are in existence on earth natural creatures besides man. With an appendix from the work "Demoniality," or "Incubi and Succubi." By the Rev. Father Sinistrari, of Ameno. Paper covers; 136 pp.; privately printed, 1886; 10s. 6d.—103, care of Manager.

The Hermetic Works; vol. 2. The Virgin of the World; or, Hermes Mercurius Trismegistus, now first rendered into English by Dr. Anna Kingsford and Edward Maitland, 1885; 134 pp.; cloth boards; 10s. 6d.—104, care of Manager.

Several old Poesy, Mcurming and Curious Rings for sale.—308, care of Manager.

Tokens of 17th, 18th, and 19th centuries; great variety.—State wants to W. H. Taylor, Ivy View, Erdington.

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Old Topographical Views and Maps, all counties. Portraits for illustrating.—R. Ellington, 15, Fitzroy Street, W.

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Wanted cash offers for the Press upon which the first editions of Lord Byron's works were printed and published at Newark-upon-Trent.—10A, care of Manager.

The Manager wishes to draw attention to the fact that he cannot undertake to forward POST CARDS, or letters, unless a stamp be sent to cover postage of same to advertiser.

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Unused obsolete English Stamps. Kindly examine old pocketbooks, etc., for the above; 25 to 100 per cent. above original value given. Mulready Envelopes also wanted.—Edward Hawkins, Esq., Beyton, Bury St. Edmunds.

Maria de Clifford, novel, by Sir Egerton Brydges, about 1812-18.—Address 310, care of Manager.

Reports of old books on wrestling, quits, and kindred subjects.—119, care of Manager.

Mackie's Castles, etc., of Mary Queen of Scots.—100A, care of Manager.

Wind Voices, by P. B. Marston.—Elliot Stock, 62, Paternoster Row, E.C.

Alice's Adventures in Wonderland, 1st edition. Alice Through the Looking Glass, 1st edition.—M., care of Manager.

Ferguson's Antiquities. Oldmixon's British Empire in America, 2 vols.; London, 1708. Memoirs of the Princess Lamballe; edited by a Lady. Woman's Duties; published by Miss E. Faithful at the Victoria Press. Ferguson's Wanderings in France and Switzerland.—Elliot Stock, 62, Paternoster Row, London, E.C.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E.C.

W. Bell Scott's The Poet's Harvest Home. English Psalter, 1550—1560. Life of Lyte. Child's Philothea. Frank White's Letter-Book. Instrumental Strength, by Charles Stanford. Thoughts for Students and Pastors, by Stanford. The Enthusiast, by Stanford. The Plant of Grace, by Stanford. Owen's Works, by Russell, vols. 1 and 14 (Baynes, 1826). Paxton Hood's Lamps, Pitchers, and Trumpets. Mursell's Addresses to Working Men at Birmingham. Thomson's Home Life in the Holy Land. The Willow Plant. Vagrants and Vagrancy, by Ribton Turner. Paley's Sermons. Thomas à Kempis, 2 vols., 32mo (Jones). Thomas à Kempis, 2 vols. (Vandergucht). Martinsen's Christian Dogmatics. The Laird o' Coul's Ghost. Shakspeare, vol. 7 (Whittingham, 1818). Bibliotheca Topographica Britannica, vol. 50.—Retail Department, Elliot Stock, 62, Paternoster Row, E.C.



The Antiquary.



APRIL, 1888.

The Symbolism of the Roman Sepulchral Stones of Chester.

CLASSICAL symbolism is so wide a subject, and stretches out into so many collateral branches, that it is not easy to indicate very fully the motives and meanings that apparently simple expressions of it have been meant to convey. More particularly is this the case when it is recollected that the range of thought and opinion connected with the ancient mythologies, as well as their codes of religion and morality, differed so widely from our own as to render it almost impossible to read the meanings intended to be conveyed by these ancient works, or to make all their curious complications and subtleties intelligible to ordinary readers, without giving some account of the methods of thought from which they sprung.

In a short sketch of the symbolism of these Chester remains, therefore, it must not be supposed that all their allusions are exhausted, since only very few of the more prominent can be indicated; reference will only be made to the general subject so far as they illustrate it.

In the first place, the difference of view from our ideas of the condition of the soul after death must be spoken of. The doctrine of rewards and punishments after death scarcely existed at all in classical theories. That doctrine was originally an Oriental one; and the teaching of a final judgment, and rewards for good or evil, which Christianity has enforced as a motive of life, held scarcely any appreciable place in classical teaching. The passing of the disembodied spirit into the underworld,

where it enjoyed a shadowy immortality, was connected with no terrors or misgivings for the next life. The Shades, like the Gods, were immortal; indeed, they became in this sense Gods; and to them, at the ancestral tombs, divine honours were paid at the funeral feasts by their posterity. They were as Gods, but without the powers of the higher Gods.

To the Shadow-land they took their old thoughts, likings, and characters; they were neither degraded nor exalted, hence the tombs were furnished with vessels, couches, arms, such as they loved in life; sometimes these were broken, so that the *shade* of a man's belongings accompanied him. To this idea must be attributed the early practice of slaughtering slaves, horses, or dogs, and sometimes those loved by the deceased, who were to form his retinue in the shades. On the pyre of Achilles, Trojan youths were slain, and Priam's youngest daughter, Polyxena, who had loved Achilles, was afterwards sacrificed. In the course of time, living victims ceased to be offered; but figures of clay or metal were placed in the tombs as their substitutes.

In the Chester stones there is a modification of these ideas. Nearly all the inscriptions bear the "D. M.," "Diis Manibus" (To the Gods, the Shades). In China, the primitive worship of ancestors, which is at the root of many of the heathen systems of mythology, is still kept up. Each inscription bears usually the name of him who set it up; and the idea of a companionship for the departed is strongly shown in these sculptures. The Syrian Centurion, whose wife set up his monument, has caused her own figure to be wrought upon it; but her name is not cut on the space left for it. Upon the large memorial stone inscribed to Domitian Saturnii two figures are also sculptured, but only one inscription, the second figure being most likely that of the person who erected the memorial. On a monument in the museum an attendant looks over a screen or curtain at a recumbent figure on a couch. The stone of ecclesiastical type (No. 4, page 97) has two figures; the lesser one may represent a female attendant. The most forcible illustration of this idea is shown in a sculpture of two figures, unhappily now headless, who walk together, each with an arm thrown over

the other's shoulder, in loving companionship.*

The symbols of death represented in ancient art are very varied and numerous; and in some cases the derivation of the type is intricate. The Chester sculptures show chiefly the simpler types. Death is seldom represented otherwise than in a gentle, plaintive, and restful personification. The exceptions to this are chiefly of Etruscan origin, as where the tusked and clawed and serpent-wreathed Charon is shown leading away the soul; or the head of Gorgon, as Queen of Hades, is set above the tomb's entrance.

his paw on the rolling wheel; sometimes the ring is broken. On the fine stone inscribed to Lucius Annus (the name is suggestive), among those from Chester walls, are carved, in very low relief, three incomplete circles at the apex, and each side of the pediment, faint markings suggest that the central one was combined with a wreath, and in the circumference are slight incomplete circular markings. The sculpture is too much worn to speak decisively on these representations; but the interpretation of them, as symbols of the broken and past years of the dead, is not an unlikely one.



The Genius of Death is shown as a youthful figure, sometimes winged and in an attitude of rest, with crossed feet or folded hands, carrying sometimes an extinguished or inverted torch. On more than one Cippas among the Chester monuments such a figure is carved, bearing the inverted or extinguished torch, but not winged, as in some other examples.

A second type of death is the hoop or wheel. "Annus" stands alike for year and ring, symbolizing the rolling of the year, an expression still current among ourselves. Sometimes the ring is held by a Genius, who stops its course; sometimes a gryphon lays

The bird and the harpy are both types of the passage of the soul. That of the swift and silent fleeting of a bird is a very obvious one. On a stela in the museum (that on which the attendant looks over a curtain) a conspicuous bird sits, in a wreath, above the head of the chief figure. In the stone where the two companions walk in close embrace, the right-hand figure carries a bird in the right hand, the other a drooping sheaf of corn.

It is possible that the bird, so carried in an attitude suggesting that it is about to be set free, may signify that the deceased died by his own hand, and the sheaf may have reference to an untimely cutting down, as the ears of wheat are sculptured as if empty and flaccid.

The origin of the harpy as a symbol of

* It will be seen that there is a superfluous hand in this composition. It is possible that there may have been a group of three figures, the one behind placing a hand on the shoulders of the other two.

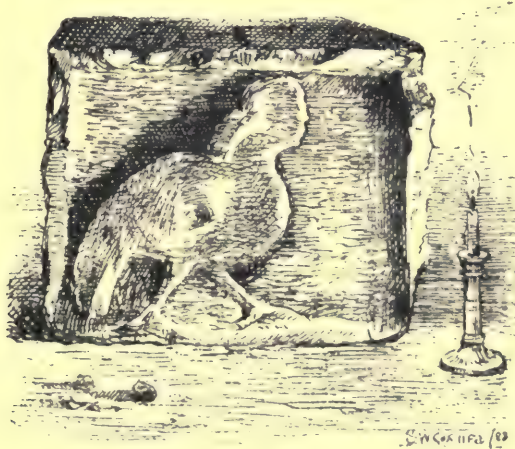
death arose from the emblematic bird being represented with a human face, to typify

We have a harpy among the stones from the wall.



the human soul. Gradually this figure became associated with a ravenous creature,

Hercules and his labours were subjects commonly used as sepulchral subjects, nor is



with great claws, that tore away the soul to Hades. The harpy was the snatcher away.

there anything in the circle of symbols that more strongly appeals to modern sentiment

and Christian ideals. The suggestions carried by the acts of the hero, who, after strenuous labours for the good of his fellow-men, was slain at last by the cruel revenge of his enemy, and raised for his deeds to a place among the higher Gods, is no mean foreshadowing of the Christian strife. Nor do the labours of Hercules, which serve to adorn the ivory throne of the Popes, called the chair of St. Peter,

The vine, its fruit, and wine, its product, are among the most general and widely spread symbols of immortal life, and of this latter type, wine, we have many examples among the Chester stones; five or six at least either place a cup in the hand of a figure or represent the ideal feast of the departed. It is indeed the prevailing symbol among these remains. Even



seem inappropriate ornaments. The destruction of the Stymphalian birds, the devourers of human flesh, the destroyers; the rescue of Alcestis, the wife of King Admetus, from the grasp of death; the conquest of Cerberus, guardian of the gates of hell; not to speak of other labours, suffice to account for the frequent use of these types on tombs. Although the figure given at page 96 is fragmentary, it appears to fit this better than any other interpretation. Upon another stone is a head similar to that of Hercules.

the Jews used this type in the Temple, where the golden vine was spread over the doorways. In these Chester remains only the latter symbol, wine, is shown, and connected with it is the representation of the feast of the departed, who, resting from all further earthly toil, recline on couches, and imbibe the wine of immortality. The exaltation of the spirit caused by wine was doubtless the origin of this symbolism. Nothing is more common on classical tombs and vases than representations of these feasts, nor have they all the

grossness that similar scenes would convey to modern minds. It must be borne in mind that intoxication was not one of the main results of the drinking parties of the classical age; drunkenness was not only held to be disgraceful, but it was the custom to drink wine largely mixed with water, so that the result was rather exhilaration than gross excess. How strongly this idea of the sacred and life-giving nature

Church, was not without preparation for its reception as a familiar idea to the classical mind. We cannot reflect upon the symbolism of death and the underworld, so pathetic, tender, and poetic, in very many of its allusions, exhibiting so much less of the grossness prevailing in other lines of thought, and having so much to show of that underlying stratum of truth and preparation for



of the vine held the classical world may be seen also by the representations of Bacchic scenes, sculptured on many sarcophagi, in the vine-painted and trellised walls of some of the greater Roman tombs and catacombs, and in the representations in such structures of the Cenaculæ, which were common to some of the heathen and philosophic Cults of the latter classical times as well as to Christianity. The Christian Eucharist, the spiritualized and purified observance enjoined upon the

better things, the first dawning of coming light that was to lighten the world, emerging from the chaos of worn-out Paganism, without seeing in these relics something more than mere date-marks of history, though these too are thereby shown. Nor can we read the short, modest records, in so few words telling so much, without recalling the desire expressed in the ancient chant, "Requiem æternam dona eis Domine et lux perpetua luceat eis." EDWARD W. COX.

NOTE.—A few of the stones from the wall, with previous finds, are now in the Grosvenor Museum at Chester. Some of the best sculptures are kept in the Town Hall; but the largest number of stones are in a temporary shed in the Dean's Field. These are not yet accessible to the public.

Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)

THE following is a list of the principal classes of rings: Signet-rings—Christian rings—Charm or Amulet rings—Magical or Talismanic rings—Cabalistic rings—Astrological rings—Fide rings—Gimmel rings—Puzzle rings—Thumb-rings—Armorial rings—Memorial or Mourning rings—Death's-head rings—Token rings—Marquise rings—Ecclesiastical and Papal rings—Investiture rings—Giardinetti rings—Iconographic rings—Motto or Posy rings—Harlequin rings—Regard rings—Cramp rings—Key rings—Rings with diamonds for scratching glass—Crystal and Onyx rings—Reliquary rings—Nun's rings—Religious rings—Decade rings—Poison rings—Betrothal rings—and, lastly, the Wedding ring.

Signet-Rings.—The earliest purpose for which rings were employed was as signet-rings. From the earliest period down to the present day they were used to impress the seal of the owner on deeds and instruments of importance. This custom was prevalent among Oriental nations from an early period. Signet-rings are alluded to in the Books of Genesis and Exodus. When Tamar desired some certain token by which she would again recognise Judah, she made her first request for his signet. We find the signet of Judah the Syrian pledged as a security for payment; that of King Pharaoh given to Joseph as a badge of investiture with vicarious authority; the treasure-chamber of Rhampsinitus secured by his seal, as told by Herodotus; the temple of Belus sealed up with the signet of



FRENCH SIGNET-RINGS.

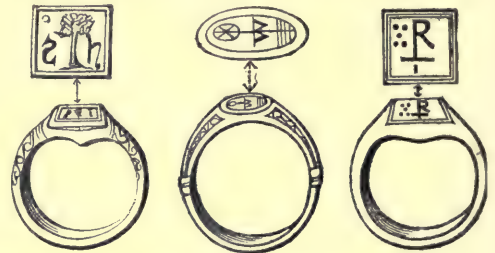
Darius; the stone closing in the den of lions and their fellow-prisoner Daniel sealed

with the signet of the same King, and with the signet of his nobles. The earliest Egyptian signet-rings we have already noticed. One of the most celebrated signet-rings in ancient times was that of Alexander the Great, which bore his portrait by the celebrated engraver Pyrgoteles. The signet-ring of Julius Cæsar bore the figure of Venus Victrix; that of Augustus, at first a Sphinx, afterwards the head of Alexander the Great, and, lastly, his own portrait.

The only signet of Imperial Roman times which has come down to us, is the celebrated sapphire of Constantius, in the Rinucini cabinet, Florence. The Emperor is represented as spearing a monstrous wild boar. It bears the legend CONSTANTIUS AUG. These signet-rings were usually employed for sealing the legal acts of public, and much of the business of private life. They were also used to seal up such parts of the house as contained stores or valuable things, in order to secure them from thieves. Wine-jars were usually sealed with them. Such a ring was styled *annulus signatorius*.

At a later period, and at the present day, the signet usually carries the coat-of-arms or crest of the owner.

In the fifteenth and sixteenth centuries



MERCHANTS' RINGS.

some signet-rings bore "merchants' marks," a combination of the initials of the owners.

Christian Rings.—They usually bore the monogram of Christ and other symbols of Christianity. They generally date about the fourth and fifth centuries of our era. In the Fortnum collection are several interesting examples of these rings, among which we may particularize the following as illustrating the style of these rings: A bronze ring; on the flat circular bezel is incised the sacred monogram reversed, within a border line.

A bronze ring with a circular bezel, which bears incised a palm branch between two fishes. A bronze ring; on the plain circular bezel is the rudely incised figure of a lamb or sheep, standing upon a ship, and with head turned backwards. Bronze ring; the oval bezel bears a coarsely executed figure of the *pastor bonus*, in intaglio. He is clad in a short tunic, carrying the sheep or lamb on his left shoulder, and stands facing to his left, between two other sheep, or perhaps dogs, which look up towards him. Pagan subjects also occur in Christian rings, such as Orpheus surrounded by animals, which he charms with his music. A bronze ring with a rudely incised representation of Orpheus is in the same collection.

Charm or Amulet Rings.—These were considered to make the bearer proof against evil influences; the bezel carried representations of different objects, which were supposed to ward off evil. One has been especially noticed of Roman times, on which is represented a human head with an elephant's trunk, holding a trident, an amulet against the perils of the sea. Another example of this kind of ring is the toadstone ring (the fossil palatal tooth of a species



AMULET RING.

of nay), which was supposed to protect newborn children and their mothers from the power of the fairies. The toadstone in the ring was also said to indicate the presence of poison by perspiring and changing colour. In the Middle Ages, the names of the three Magi, Caspar, Melchior, and Balthazar, whose shrine is at Cologne, constituted a charm against diseases and evil influences. A charm ring in medieval Latin was styled *vertuosus*.

Magical or Talismanic Rings.—They were worn to ward off evil spirits and serpents. The figure of a cockatrice in relief on a ring was a talisman against the evil-eye.

Cabalistic Rings.—They bear strange, unintelligible inscriptions, such as, OU . THEBAL . GUT—GUTHANI . —DEBAL . GUT . GUTTANI .—UDROS . UDROS THEBAL—MEL

THEBAIGLYTHGUTHANI



CABALISTIC RING.

+ GEBEL + GÖT + GUT—HAI + DABIR + HABER + HEBER. The first formula was against falling sickness; the other against other diseases.

Astrological Rings.—They carry the representations of the signs of the Zodiac and of



ASTROLOGICAL RING.

the planets which presided over the destinies of the owner. The sign which presided over the destiny of Augustus was Capricornus.

Fide Rings.—These carried two hands clasped, as emblems of friendship, and were generally gifts as memorials of friendship. When the ring was set with a precious stone and two clasped hands at the back, it was a



betrothal ring. These rings were used by the ancient Romans, by whom they were called *fides*; we have an example of one with clasped hands, and with it this inscription, PROTEROS VGLIÆ, Proteros to Uglia.

Gimmel Rings.—The gimmel or gemmall ring, as its name implies (*gemelli*), is constructed of double hoops, which play one into the other; each hoop is surmounted by



GIMMAL RING.

a hand, and in the palm of the lower hand is represented a heart. When the hoops close they unite into one ring; the hands slide into contact, enclosing the heart, thus symbolizing love, fidelity, union.

Puzzle Rings.—They are composed of a number of rings linked together, which, when properly adjusted, form one ring. The puzzle is, when they are loosed, to join them all together again into one.

Thumb-Rings.—Signet-rings were those worn on the thumb by the Egyptians. In Roman mediæval and later times, rings of a large size were worn on the thumbs. The Roman rings were of enormous size; one of them, as we have already mentioned, is figured in Montfaucon, and bears the bust in high relief of the Empress Plotina, the consort of Trajan. It is three inches across.

Chaucer alludes to the custom of wearing thumb-rings in the "Squire's Tale," where it is said of the rider of the "stede of bras," who advanced into the hall, that "upon his thumb he had of gold a ring." In Shakespeare, Falstaff boasts that in his earlier years he had been so slender in figure that he could readily have crept through an alderman's thumb-ring. Even as late as 1664, a grave citizen of the Lord Mayor's show is said to have worn a seal ring on his thumb. The sole object of these massive rings seems to have been to indicate the wealth or importance of the owner, when worn by the middle classes who had obtained any municipal position. These rings were evidently used as personal signet-rings by such as were not entitled to bear arms. Thumb-rings of jade were worn by the Hindoos on the right hand, in order to be used in drawing the bow-string.

Armorial Rings.—They were generally of solid gold, with the bezel engraved with the armorial bearings of the owner.

Memorial or Mourning Rings.—These were inscribed with the name of the deceased, and the date of his death. In the Loan Collection, South Kensington, was an interesting example of a memorial ring belonging to the Duke of Richmond. It was of gold, set with diamonds, the hoop enamelled in white, and inscribed "E.S., Dux Buckinghamis," divided by a ducal coronet on a black ground. It was made in memory of Edmund Sheffield, 2nd Duke of Buckingham, who died a minor, 1735. Black enamel was used for those who had been married, and white for the unmarried. There are also several memorial rings, set with a miniature portrait of Charles I. The Londesborough collection contains one of these rings. It is of gold, with a square table-faced diamond on an oval surface, which opens and reveals beneath a portrait of Charles in enamel. The face of the ring, the back and side portions of the shank are engraved with scroll-work, filled in with black enamel. Another was in Horace Walpole's collection. It has the King's head in miniature, behind a death's-head, between the letters C. R. The motto is: "Prepared be to follow me." It is described in the catalogue of his sale as one of the only seven mourning rings given at the burial of Charles I. Some other examples also occur, one in the collection of

Mr. John Evans, and another in the family of Rogers of Lota, near Cork. In the Braybrooke collection is a small gold mourning



MEMORIAL RING OF CHARLES I.

ring, in memory of Queen Mary, wife of William III. The hoop is surmounted by a square box, which contains a tress of the Queen's hair, plaited, with M. R. and a crown in small gold ciphers laid over it. In the same collection is a gold mourning ring, mounted in letters of gold on black enamel, "Gulielmus III., Rex." After the "Rex" is a death's head of gold. In the possession of Mr. Fortnum is a mourning ring of Queen Anne, the bezel of which is formed as a coffin, containing a mat of the Queen's hair, over which are the crowned initials A. R., and a death's-head and cross-bones beneath a piece of crystal. The hoop is enamelled black, with the inscription, ANNA . REGINA . PIA . FELIX . in letters of gold ; inside is engraved, "Nat. 5 Feb., 1664. Inaug. 8 March, 1702. Obt. 1 August, 1714." Frequently in wills a sum of money was left to certain persons to buy mourning rings. In Shakespeare's will, five of his friends were left bequests of memorial rings. Two are his townsmen, Hamlett Sadler, and William Raynolds, who each had twenty-six shillings and eightpence left them "to buy rings." Izaak Walton added a codicil to his will (1683), for the distribution of memorial rings to several of his relations and friends, with the motto : "A Friend's Farewell. I. W., obiit," the value of the rings to be thirteen shillings and fourpence each. Mourning rings were also left by bequest in former times. One of silver, jet, and gold, bears the inscription : "When this you see, remember me."

Washington made bequests in his will to each of his sisters-in-law and friends of a mourning ring, of the value of one hundred

dollars, as mementos of his esteem and regard.

Death's-Head Rings.—They were very commonly worn by the middle classes in the latter part of the sixteenth and the early part of the seventeenth centuries ; particularly by such as affected a respectable gravity. Shakespeare, in his *Love's Labour's Lost* (Act V., scene 2), makes his jesting courtier, Biron, compare the countenance of Holophernes to "a death's face in a ring." In the *Recueil des Ouvrages d'Orfèverrie*, by Gilles l'Egaré, published in the reign of Louis XIV., is an engraving of one of these rings. The bezel



DEATH'S-HEAD RING.

is supported by skulls with wings, and the hoop is composed of mortuary emblems on a ground of black enamel. There is also an example in the Londesborough collection. In the Museum of the Society of Antiquaries of Scotland is a swivel ring, having on one side a death's-head and cross-bones, with the inscription : "RAMENDER ON DETHE"; on the other a deer lodged, the cognizance of a family of Scott, with initials I. S.

[In the next section an account will be given of "Token Rings," which were given as pledges of friendship or love. They have also been used as pledges for repayment of loans, and were frequently employed as tokens of credit.]



On Chronograms.

BY JAMES HILTON, F.S.A.

Continued from the ANTIQUARY, vol. xvi., p. 61.

II.



THE custom of writing complimentary and congratulatory verses prevailed on the continent of Europe, in the sixteenth century and afterwards, especially in Germany and the Low Countries. The presence of such compositions in printed books bears testimony to the correctness of this remark, and even suggests, by their number, that a great many more verses may have been written and privately circulated without being printed, and so have passed away beyond recovery. The verses which I allude to are almost exclusively in the Latin language, and the writers of them were mostly accomplished scholars, either as laymen or ecclesiastics, actuated by various motives of admiration or flattery; the attainment by a friend to some academical or social dignity, the publication of some important literary work, a marriage, a birthday

anniversary, the election of a bishop, the accession to a regal or imperial throne—all these circumstances have afforded an opportunity for addressing a couplet, a brief stanza, an epigram, or an ode to mark the particular occasion. The chronogram date is often introduced as the principal feature, or as an accompanying ornament: a finishing touch, as it were, to a longer composition. More rarely a whole poem, extending even to hundreds of lines, is written in chronogram, repeating so many times the date of the circumstance of which it is the subject. Neglected old books and tracts afford many examples of this use of chronograms, showing by their date, thus expressed, the long prevalence of the custom. Examples are to be found more scantily in works in the earlier part of the present century. The following marriage congratulations, mostly hexameter and pentameter couplets, will serve to illustrate a class, simple in form; and I venture to add some close translations, though they may fail to improve on the neat Latin compositions:

On the marriage of Theodore Hultzcher and Elizabeth Henning at Marburg, on 27th May, 1594:

MaIVs Vt affVLget terræ ter LVCe noVena } = 1594;
en Casta est hVLTser IVnCta pVeLLa tIbI.

i.e., When May shines to the earth with the thrice ninth day, Lo! the chaste girl is joined to thee, O Hultzcher.

Several congratulatory poems follow the chronogram; the last of the series concludes thus:

sIt thaLaMV s feLIX sponsI sponsæqVe IVgaLI s, } = 1594;
et CresCet soboLes sICVt oLIVa pII s.

i.e., May the married state be happy to the husband and wife, and may offspring increase like olive branches to the pious couple.

The date of a marriage at Rostock is thus given at the end of some verses:

oCtaVa Vt CœLI sVrgIt LVX CLara noVeMbrIs } = 1597;
IVnCta est, en, sponso, sponsa petIta, tIbI.

i.e., When the eighth clear light of heaven (or day) of November rises, Lo! the desired bride is joined to thee, the bridegroom.

The date of a marriage at Griefswalde, in Prussia, is thus expressed:

VLtIMa nVnC IanI LVX orta, probante IehoVa } = 1598;
IVnCta est hIC CLaro sponsa petIta VIro.

i.e., Now the last day of January has arrived, with God's approval the devoted bride is joined to the illustrious man.

The marriage of Justus Ungel and Gertrude Hober at Marburg, on 28th October, 1612, is dated by this couplet at the end of

some sixteen verses composed as a "cento" on lines from Virgil; no other form of date is given:

Vt qVater oCtoBrIs septeM LVX fVLget ab aXe, }
tVnC sponso VnkeLeo beLLa pVeLLa VenIt. } = 1612;

i.e., When four times the seventh day of October shines from above, then the lovely girl comes to her espoused Ungel.

A considerable number of verses were published to congratulate Peter Elias Schrötter and Anna Catharina Vigel on their mar-

riage at Marburg, on 16th October, 1615, comprising these chronograms of the month and year:

VigeLIa, oCtoBrI, sChrötero heIC IVngItVr, aCtV, }
Mense; noVIs IVstVs sIt noVVs hICqVe thorVs. } = 1615;

i.e., Miss Vigel is really joined to this Mr. Schrötter in the October month; may this new marriage be a right one to this new couple.

hoC anno, oCtoBrI, CeLebrat sChröterVs eLIas }
petrVs perConstans IntIMa festa thorI. } = 1615;

i.e., This year in October, the most constant Elias Peter Schrötter celebrates the marriage festival.

In the nuptial poems addressed to Christopher Schellenberg this couplet alone gives the date, 11th September, 1559:

ChrIstophoro ConIVnX sCheLnbergo VbI ContIgIt anna }
LVX septeMbrIs IIIt ter noVa bIsqVe qVater. } = 1559;

i.e., When Anna became a wife to Christopher Schellenberg, the new light of September had departed three and twice four times.

A manuscript volume in the British Museum, *Letters of Eminent Dutchmen*, contains some verses by Conrad Schenck, addressed to Peter Moutz on his marriage:

"Cum lectissimâ et castissimâ virgine Anna van Lom Segeri filiâ, Venloo, 4 Non: Febr: 1631." The last line is as follows:

fœDere ConIVgII IVnXIIt se MoetzIVs, annæ. = 1631;

i.e., Moetz has joined himself to Anna by the compact of wedlock.

It would seem that his earthly happiness was but of short duration; the next verses tell us that he died in the following year, on the

day after the day of St. Paul (25th January), 1632:

postrIDIE paVLI petrVs MoVtz raptVs ab orbe }
VergIt In æthereI regna beata poLI. } = 1632;

i.e., On the day after Saint Paul, Peter Moutz, taken from the world, moves to the blessed kingdoms of the heavenly skies.

On the marriage of the lawyer Antony de Vuldere and Jodoca Prostia. This is a Flemish chronogram, and an example of the customary neglect of the letter D as a

numeral, as already noticed, and the abbreviation of the ultimate syllable "que" in order to avoid an extra numeral letter:

Læta patet CœLo, patet, en LVX seXta noVeMbrIs }
ConsCIA VVLderI prostIoLæq: torI; } = 1595.

i.e., The joyful sixth day of November is manifest in the heavens, conscious of the marriage of Vuldere and little Prostia.

On the marriage of a lady of distinction, named Florence Weza, from a work by C.

Brusch, *Chronologia Monasteriorum Germaniæ* :

VVezanæ stIrpIs fLorentIa nVpsIt heLIæ,
 rabensteInero qVI patre natVs erat ;
 ConIVgII serVator eIs fœLICIA Donet
 seCLa, Det et sponsIs prospera fata bonIs. } = 1550 ;

i.e., Florence of the race of Weza was married to Helias, who was a son of Rabenstein; may the Saviour give to them happy years of wedlock, and may He give prosperity to good husbands.

Examples such as these might be quoted in abundance, on the matrimonial alliances of persons of ordinary social rank. Personages in the highest positions were applauded and congratulated in proportion to their importance; flattery, conveyed in the clothing of every variety of extravagant allegory and poetical metaphor mixed with chronograms, was employed to glorify and exalt them, perhaps also intended to reflect a degree of importance on the authors, and to gain for themselves favour or reward.

The installations of bishops were a fertile subject, and volumes are filled with chronogrammatic compositions by Jesuit and ecclesiastical scholars in honour of their superiors in dignity. The Prince-Bishops of Würzburg and Bamberg have been especially praised in this manner. Many bishops in the Netherlands, and the bishops of Fulda, have had their full share of chronogrammatic

praise. Indeed, almost every bishop of eminence in German and Flemish lands has had reason to be gratified with published congratulations adorned with, or composed in, quaint chronograms of the dates. An instance of quiet flattery is to be seen inscribed under the engraved portrait of Henry Gabriel van Gamaren, the frontispiece to an elaborate Latin address in classic form, on his inauguration as the sixteenth bishop of Antwerp, by the students of the Gymnasium there. Exalted praise of him appears in the first line, by means of his second name Gabriel, which is explained in a footnote as meaning "Vir Dei," in allusion to Luke i. 19—"I am Gabriel that stand in the presence of God"—and verse 26, "The Angel Gabriel was sent from God." Observe also the frequent playful repetition of the syllable, the first word "Vir." The verses are as follows :

*VIr VIRtVte DeI, fVLgens VIRtVtIs IMago, } = 1766 ;
 henrICVs præsvL VIVUs In effIge.
 Ut VIRtVte Deo VIgeas, antVerpIa, sponsVs } = 1766 ;
 VIRtVte eX aLto LUCet IMago tUI.
 MaJestas pIetasqUe VIGent VIRtVtIs In Una } = 1766 ;
 seDe: pIIs LUX est, qUI VIR apostoLICUs.
 saCra eVangeLII LUCens fLagransqUe LUCerna, } = 1766 ;
 qUI LUX eXeMpLIs, fULget et eLoqUIIs.
 qUI pUra popULUM sUb reLLIgIone tUetUr, } = 1766 ;
 qUo tVtore DeI greX sIne Labe VIGet.
 pasCIIt oVes ChrIsl, VerbIs qUI bIbLLa saCrIs } = 1766 ;
 eXpLICat : Ut LUX, sIC forMa, saLUsqUe gregIs.

i.e., A man in the virtue of God, the shining image of virtue, Henry the bishop is alive in this portrait. O Antwerp, so mayest thou flourish in virtue with God, as thy betrothed image shines in virtue from on high. The majesty and piety of virtue flourish on one throne; it is a light to the pious, even he this apostolic man. The sacred, the shining, and the burning light of the gospel, the light which shines in his example and eloquence. It is he who maintains the people in pure religion, and by the same protection God's flock flourishes. He feeds Christ's sheep who develops the sacred words in the Bible; as he is the light, so is he the fold and the safety of the sheep.

* GABRIEL: *Vir Dei.*

Many pages are filled with panegyric verses, in varied metre, sprinkled with chrono-

grams of the year when he became bishop of Antwerp; among them is this couplet,

VIVe DIU feLIX; hIC sæCULa pLURa gUBernes; } = 1759.
aC fIDEI In CœLI sUSCIpe sErtA tUæ.

i.e., Live long and happily; mayest thou govern here for many ages, and then in heaven take thou the crown of thy faith.

This panegyric was issued by the Jesuits of Antwerp; it fills twenty pages, composed in Latin hexameters, followed by six pages of engraved emblems and chronogrammatic verses, bearing allusion to his

armorial badge, a watch-dog crowned; under these figures his watchfulness over his flock is fancifully typified and applauded. The chronograms all give the date 1759. The congratulation commences:

henRICO epIsCopo ConseCRato } = 1759.
aCCLaMans
soCIetas JesU.

The praises of Dukes of Brunswick and of Hesse in Latin poetry and prose, with a great number of chronograms, have filled hundreds of pages. A panegyric ode, in honour of Antonius Ulric, Duke of Brunswick, was

written by Joannes Rempen, in rhyming sapphic metre, consisting of 228 lines, 57 stanzas of pretty flowing Latin, all in chronogram, giving the date 1704 by each stanza. It commences thus:

Ipse sI pLeCtro CrepItans ebVrno } = 1704.
phœbVs eXCeLso saLIat CothVrno,
non erIt CantV, fIDIBvsqVe VIsO
par paraDIso.

This John Rempen was a noted man in his day; he was originally a Jesuit, and a member of the Benedictine Order. He wrote much Latin poetry, and a multitude of chronograms, in praise of his patrons, who professed the same opinions as his own, and some bitter ones against Martin Luther and his wife Catharine. About the year 1707 he adopted the doctrines of Luther, and wrote panegyrics on him. An octavo volume of great rarity, consisting of 376 pages, mostly in chronogram, contains his particular writings here alluded to; it comprises 1,050 chrono-

grams of various dates from 1688 to 1710. The title-page is: "Deliciæ Parnassi, sive poemata selectiora, auctore Joanne Rempen, philosophiæ et theologiæ quondam apud pontificios professore publico, modo autem professore in Academia Julia, Helmstadt, 1711." He even marked the period of his determination to abide by the newly adopted doctrines by this Leonine chronogram, which I find appended as a date to an oration spoken by him at the Julian Academy at Helmstadt on the 18th April:

anno qVo IVro sVb DogMate VIVere pVro, } = 1709;
optataqVe fVga spVrCa reLIqVo IVga.

i.e., The year in which I swear to live under the pure doctrine, and with the wished-for escape I abandon the foul yoke.

Rempen was fond of writing his opinions in Leonine verses. One of his publications is dated by the following couplet in that form,

in which he declares his contempt for the system he had, in former years, strenuously upheld:

anno qVo Vanè styX fVnDIt fVLgVr Inane } = 1709;
papatVsqVe Latrat, stVLTItIaMqVe patrat.

i.e., In the year when the river Styx vainly hurls an empty thunderbolt, and the papacy barks and perpetrates folly.

And by another Leonine couplet he dates one of his university disputations, thus :

papatVs noX est ; IbI papæ non nIsI VoX est ; } = 1708 ;
faX nItet orta MeI LeX speCIosa DeI.

i.e., The papacy is night ; nothing is there but the voice of the Pope ; light has arisen and shines, the beautiful law of my God.

Chronogram writings assume such a quaint variety of form, that there is constant inducement to wander through them into devious paths of research. But we return now to the congratulations.

The Austrian governors of the Netherlands were congratulated on their arrival in the provinces, and on their visits to the principal cities ; and public ceremonies with pageants marked the occasions. Inscriptions with chronograms of the date were profusely exhibited among the decorations of the streets, many of which have been preserved in books describing the circumstances. Chronogrammatic addresses were also published by some of the public authorities. From the publications relating to the following governors hundreds of chronograms can be gathered : Albert Archduke of Austria, and Isabella Clara Eugenia his wife, 1598 to 1609 ; Ferdinand Infanta of Spain, 1634 ; John of Austria, 1656 ; Leopold William, 1674 ; Maria Antonia, 1692 ; Count de Daun, 1725 ; Charles Alexander, 1749 ; Maria Christina

and Albert Casimir, 1791. All these are in my two published volumes, and probably there were other similar congratulations in existence which I have not yet been fortunate enough to discover.

The German Universities published in the sixteenth to seventeenth centuries a great number of complimentary addresses with chronograms ; the latter are mostly too fanciful and prolix to be interesting when extracted from the text which indicates their special meaning, and are therefore unsuitable as examples here. A great many emanated from the University of Würzburg ; thus, when the degree of doctor was on the 5th May, 1700, conferred on four members, an elaborate allegory was composed and addressed to them, entitled, "Corollæ Majales," a series of Latin chronogrammatic poems, supposed to be recited by certain flowers, roses, tulips, etc., woven into chaplets for crowning the doctors ; all are exceedingly curious, several being composed in chronograms. This couplet stands at the conclusion :

DoCtoraLe CapVt VIrIDes hos serVet honores ; } = 1700 ;
CVnCtaqVe sIC Vireat LVstra VoLente IoVe !

i.e., May the doctoral head preserve these verdant honours ; so, God willing, may he flourish through all time !

In tracing the application of chronograms in the highest social ranks, we find that emperors and potentates have had their full share of congratulation and applause. I may mention particularly the Emperors of Germany, Leopold I. in 1689, Joseph I., Charles VI., and others, who have been the subjects of hundreds of chronograms giving the dates of their birth, marriage, coronation, political events, religious occasions, battles, victories, death and funeral. Sumptuous volumes with fine and remarkable engravings contain some of these compositions, which must have commanded the admiration of all readers who could recognise their merits, and the diffi-

culties of making chronograms. Whatever may be said now, in our busy days, of the waste of time over such work, one cannot help wondering at these literary vagaries. For instance, to do honour to the visit of the Emperor Leopold I. and his wife Eleonora, and their son Joseph I. King of Hungary, to Augsburg, we find, among other curious matters, the "Te Deum" done into Latin hexameter and pentameter chronogram couplets of the date 1689, twenty-six times repeated ; also the "Benedicite omnia opera" similarly treated, giving the same date twenty times. Here is the commencement of the "Te Deum :"

te nVMen LaVDare IVVat sVper æthera regnans } = 1689.
 nobIs tV astra regens ConfItearIs herVs.
 te pater oMnIpotens teLLVs VeneratVr, et æther, } = 1689.
 a qVo stat aXes, sIDereIqVe gLobI.
 spIrItVs angeLICI tIbI, CœLI, et qVæqVe potestas } = 1689.
 CVM CherVbIn, seraphIn Læta trophæa CanVnt.
 sanCtVs Io ! sabaoth DeVs, ante est sæCVLa sanCtVs, } = 1689.
 LaVDe Io ! et æterna In sæCVLa sanCtVs erIt.

And here the commencement of the "Benedicite," etc., etc.

VoCe CreatorI beneDICItE CVnCTa CreatA, } = 1689.
 eXVLtate Deo, qVI est sVper astra regens,
 aLIgerI pLaVsV beneDICItE CVnCTIpotentI, } = 1689.
 perpetVâqVe poLI DICItE VoCe bene.
 et beneDICItE aqVæ, qVæ sVnt sVper aëra CœLI, } = 1689.
 CVnCTæ et VIRTvtes ore DeCente Canant.
 appLaVsV beneDICItE soL, et LVna IchoVæ, } = 1689.
 et steLLæ CœLI LVCE VoVete Deo.

The Emperor Leopold I., and the Empress Leonora, themselves composed chronograms; a book, *Germania Austriaca, seu Topographia*, etc., etc., published by the Jesuits at Vienna, 1701, narrates that Leopold and Eleonora,

returning to Vienna after their marriage, rested at the Benedictine monastery of Göttweih, where they made this triple chronogram, and the Emperor wrote it with his own hand on the wall of their bedchamber:

LeopoLDVs IMperator, et eLeonora eIVs VXor = 1677;
 peraCtIs passaVII nVptIIs LætI VIennaM reDeVntes = 1677;
 In gottVICenslas CeterIo DIVI beneDICtI reLIgIonI } = 1677;
 saCro hoC sCrIpservnt.

i.e., The Emperor Leopold, and Eleonora his wife, their nuptials having been celebrated at Passau, returning joyfully to Vienna, wrote this in the monastery of Göttweih, sacred to Saint Benedict and to religion.

When Charles III. of Spain, and King of Hungary, was elected Emperor of Germany in 1711, and also at his coronation, there were public rejoicings with emblematic decorations

and chronogram inscriptions, at many places. According to a tract published at Ratisbon, these were to be seen there:

CaroLVM eLegIt DeVs ! = 1711;
 a Deo Corona, a Corona paX prIma = 1711;
 CVM Cæsare et grege erIt DeVs ! = 1711;

i.e., God hath chosen Charles.—The crown is from God, and most important peace from the crown.—God will be with the emperor and the people.

Deo trIVnI sanCto
 pro
 CaroLo seXto Cæsare aVstrIaCo } = 1711;
 hIsPanIæ rege tertIo
 aVgVsto feLICI atqVe pIo
 DebItas grates habet
 sVppLeX ratIsona.

i.e., To the triune holy God, suppliant Ratisbon owes bounden thanks for the Charles who is the sixth as Austrian emperor and the third as king of Spain, august, happy, and pious.

From other publications, hundreds of chronograms of the same events may be gathered ; these are some neat examples :

CaroLVs reX hIspanIæ CathoLICVs eLIgItVr reX } = 1711 ;
IMperII et Cæsar VI. oCtobre XII.

i.e., Charles, the Catholic monarch of Spain, is elected as monarch of the empire, and the sixth emperor (of that name), on the 12th of October.

CaroLVs reX hIspanIæ CathoLICVs ConspIratIs VotIs } = 1711 ;
franCofVrtI eLIgItVr reX et IMperator VI.

i.e., Charles, the Catholic king of Spain, is elected at Frankfort by harmonious votes as monarch and emperor, the sixth of that name.

hoC anno Corona IMperatorIs et regnI DatVr regI hIspanIæ. = 1711 ;

i.e., In this year the crown of the emperor and of the kingdom is given to the king of Spain.

gaVDete gerManI CoronatVr Cæsar noster. = 1711 ;

i.e., Rejoice, O Germans, our emperor is crowned.

It is interesting to peruse the literature of this part of the subject ; the compositions afford examples of chronograms mixed with cabala, anagram, logogryph, and other forms of literary conceits long since passed out of use. They may be seen in a volume in the British Museum library, which bears an old manuscript note on the fly-leaf : " A collection of various pieces on occasion of the election and coronation of the Emperor Charles VI." The press-mark 9,315, f. 1-7 folio. Almost every man of distinction in those days was the subject of a chronogram ; the events of his life were thereby marked ; the final event, his death, was equally the theme of chronogrammatic epigrams, lamentations, and epitaphs. Among the churches of Germany, in books, on medals, indeed almost everywhere, and in all possible manner, they are to be found, composed concisely in one or two words, or by any length of verbiage the writer might be able to invent, all of them which remain unimpaired by time or decay are a sure and safe record of dates when the same is not stated in ordinary figures.

During the century preceding the period at which these examples have arrived, the application of chronogrammatic ingenuity expanded, and writers seemed to emulate each


other in elaborating it. The examples here given are simplicity itself compared with some others, such as the *Annus Sexagesimus*, by G. Grumsel, which celebrates certain events in the century of 1600 in no less than 2,068 hexameter and pentameter Latin verses entirely in chronogram. The *Cancer Chronographicè Incedens*, a prose work by the blind Bishop Sporck, is a whole volume entirely in chronogram ; there are about 3,427 separate chronograms on all sorts of subjects, filling 452 pages, all giving the same date, 1754, that of the publication of the book itself, remarkable under any circumstances, but supremely so, as composed by the author after he had lost his eyesight. And further, at the moment of writing this, the greatest known chronogrammatic work has reached me, containing about 10,000 couplets making above 5,000 chronograms ; of this I purpose to speak later on.

One more example, a book, *De Spiritali Imitatione Christi*, published in 1658, contains about 1525 moral precepts written in chronogram ; this and others of like magnitude have been already noticed in my two published volumes, and I hope to notice them again in the pages of the *Antiquary*, when the title-pages of books form the subject of another article.

(To be continued.)



Mont St. Michel.

HE sight of this curious and picturesque rock, rising abruptly from the Atlantic, where it washes upon the coasts of Normandy and Brittany, cannot fail to inspire interest and admiration. The granite foundation, surmounted by ramparts and towers, forms a fitting pedestal for the grand old abbey-fortress; while the whole, seen for several miles over the flat country, suggests a Gothic pyramid to the approaching traveller. Nature and art have combined to make the mount "the wonder of the West," as it has been called. Historian, antiquary, ecclesiologist, or artist alike, would be repaid by visiting it—the latter to delight in the quaint little town of 180 inhabitants, with its crooked streets, graceful abbey, views over sea or shining sands, and, not least perhaps, its fisherfolk of fine bearing and ancient race. While to others the legends of the islet, and the part played in history by its inhabitants and pilgrims and knights, would make the Rock itself a place of interest.

The approach has lost its former romance and hazard; no need now to consult the tide or shun the dangerous quicksands. In 1880, a road about a mile in length was made upon a raised dyke over the sands, thus uniting the rock with the mainland. This, however, is not quite perfect, and will require alteration, in that the action of the tide (consequent upon the dyke) seems to threaten to undermine the old ramparts. The town lies on the south and east of the mount, the other side being steep and inaccessible. The inhabitants (simple folk as yet apparently unspoiled by the modern tourist) seem ready to chat about their way of life, and one and all love the sea. Great were the laments of the old bakeress that her son had no taste for the family vocation; doubtless to be a fisherman savoured of more adventure and less work than baking, and we found this handsome "Alphonse" very ready to try the profession of model, for he stood to us motionless as his native rock, but would accept of no remuneration except a sketch of himself!

The traveller will do well to select the Hôtel du Mont St. Michel, just beyond the

last of the three gates by which the town is entered, and beyond which it is impossible to drive. Its hostess is noted for her good looks and her omelettes; then there must be no objection on the traveller's part to see cooking, for he passes through the tiny kitchen to the *salle-à-manger*, which he will find lined with sketches—the tribute of artists of all nationalities. Neither must he object to go along the ramparts and up over a hundred steps to his bedroom. Do not let him journey down in the morning, but let him take his *café au lait* sitting on the little balcony in front of his room, enjoying the charming prospect together with his breakfast. It is amusing to see the chambermaid blow a horn, and wave a signal for the coffee which is brought from below abundant, and none the less excellent for being served in a thick handleless cup, very like a good English pudding-basin. Our traveller will then be part of the way up to the abbey. Four hundred more steps must be climbed to reach the highest point, but the top once gained he is rewarded. Low tide, when seven miles and more of wet and shifting sands reflect the passing clouds, is perhaps the happiest moment; and a sight worth seeing is that of the tide tearing up with amazing rapidity to surround the Rock. Sad was it though when it overtook the English girl who lies buried in the graveyard of the little parish church, and her fate must be a warning to those wishing to wander round the mount. A clear day, besides showing several miles of inland scenery, will permit of one seeing the curious Rochers de Caucais on the coast of Brittany, and the island of Chausey. In former days, Mont St. Michel was considered as of the coast of Brittany, for it lay between that province and the river Conesnon, which divides Brittany from Normandy; but in 1419 the river changed its course, and flows west of the mount.

Close by lies the little island of Tombelaine, now a bare and deserted rock; in earlier times the resort of female pilgrims, who went thither to invoke the Virgin. More than one oratory has been built on it; the last was destroyed by the English, when they erected a fort during the "Hundred Years' War."

St. Michael appears the saint of high

places, perhaps because he was prince of the powers of the air ; at any rate, several such geological formations are dedicated to him ; among others the Mount off Cornwall, which bears a striking resemblance to its French namesake, and to which, in the days of Edward the Confessor, it was tributary.

Long before the French Rock was dedicated to St. Michael, it was the site of heathen worship. Centuries ago, previous to the encroachments of the sea, all round the mount, then called "Le Mont Tombe," stood the forest of Scissy, and on this granite rock the Druids held their mysterious rites, till, Gaul conquered by the Romans, Jupiter became the deity worshipped. Then, paganism and the forest alike were swept away. Sainly hermits retired there for solitude and prayer ; increasing in numbers, these holy men were united into a community by the pious Aubert, Bishop of Avranches. Legend tells of the thrice-repeated apparitions of St. Michael to him, with the commission to build a church upon the mount, and how the third time the archangel, placing his finger on the bishop's head, left a mark still visible when the skull became a valuable relic. Aubert then built a church on the summit of the Rock, the spot being pointed out by a miraculous fall of dew. This first church was built after the plan of that of St. Michael on Mount Gargono in Italy, which was in the form of a grotto, and fashioned, so tradition runs, by the archangel himself. On the 16th of October, 709, St. Aubert, amid a considerable gathering, consecrated the church, re-naming the island, "Mont St. Michel au Peril de la Mer." Numerous miracles, such as marvellous illuminations, escapes from drowning, and apparitions of the patron saint, belong to the history of the abbey. The little chapel of St. Aubert, at this day a picturesque point upon the rocks at the western base of the island, was built over the spring, now dry, given by St. Michael in answer to the bishop's prayer, as there was no fresh water.

Many things combined to make pilgrimages much in vogue in the Dark Ages ; among others, the idea that the world would come to an end in the year 1000 inflamed people to pious undertakings. The relics which the church contained, the saintly lives of its com-

munity, the fact of St. Michael having been chosen protector of France by Charlemagne, and later the indulgences granted by popes, made the Mount a favourite goal for pilgrims ; men, women, and children resorted there from all parts of Europe.

In the thirteenth century, a brotherhood of pilgrims of Mont St. Michel was formed, and nobles and monarchs visited it ; most of the French kings, from Childebert in the eighth, to Charles IX. in the sixteenth century, went there in pilgrimage. The pilgrims, in fact, became so various and numerous, that the safety of the place was endangered ; so that no person bearing arms was permitted to enter the town, and the vassals of the abbey were summoned yearly on St. Michael's Day to protect and keep order. One of these was the famous Du Guesclin, in his character of Marshal of Normandy. It is said that his wife, nearly made prisoner by the English, took refuge in the town of Mont St. Michel, where she employed her wealth in bestowing arms on soldiers made prisoners during the war, and her time in the study of philosophy and astronomy ; so that she must have had more culture than her warrior-husband, who, it is said, could never learn to read.

In recent days the pilgrimages have somewhat revived, but doubtless travellers in search of the picturesque will out-number them, though July, 1877, brought a great multitude of devotees for the crowning of the statue of St. Michael — a ceremony lasting three days, and including torchlight processions and illuminations. The *pilgrims* of the present struck me as chiefly peasants, who combine devotion with a "happy day." Many of these would partake of Madame Poulard's excellent *déjeuner à la fourchette*, so we had opportunities of studying the manners of Normandy peasants, and certainly their pretty costume and the snowy caps of the women placed their appearance greatly in advance of English country people. Frequently these groups contained sons or brothers who had entered the priesthood, and seemed rather torn between saying their "hours," and losing none of the gaiety.

It was from a custom of the early days of pilgrimage that a curious trade arose. The votaries of SS. Michael and Aubert detached bits of stonework to carry off as

souvenirs, till, forbidden by the monks, they gathered shells from the strand, which the holy men blessed. Hence the origin of the cockle-shell as an emblem of pilgrimage, and we find it on eleventh century capitals, in the arms of abbeys and monasteries, also on the collars of the knights of St. Michael. The manufacture in lead of artificial ones followed, some bearing on the reverse the image of St. Michael, also of relic-holders, in the form of a cockle-shell. In the thirteenth century the manufactory was transferred to Paris, where it formed an important industry upon which the king raised a heavy impost. The visitor to St. Michael will still find such leaden ornaments in the little stalls of the island; these latter, by-the-by, brighten up the somewhat sombre look which the granite-built houses present, though there is some effective painted woodwork, in particular the yellow shutters of the little "Débit de Tabac," whence, looking up or down, the street "composes" excellently. The windows are bright with flowers—almost the only possible attempt at horticulture, though here and there little strips of cultivated green appear amongst the rocks and houses.

Mont St. Michel has, at various times, played a part in history; in early ones it gave a shelter to the inhabitants of the mainland when the Northmen overran their territory; it was at this period that secular dwellings were first built. In this abbey the great Rollo made his profession of Christianity, and hung up his sword there in token. William the Conqueror, in company with Harold, visited the Mount before their joint expedition against Brittany, as Queen Matilda's famous Bayeux tapestry images forth. The monastery fitted out four ships for William's expedition which resulted in the conquest of England, and then sent over four monks who became abbots of Winchester, Canterbury, Gloucester and the Cornish St. Michael's Mount. After the Conqueror's death his son Henry Beauclerk took refuge in Mont St. Michel during his dissensions with his brothers, till at their death he obtained the English throne.

From 1417 to 1450 was a period of military glory for Mont St. Michel under the valiant governor Louis d'Estoutville. The position of the Rock made it very desirable

as a fortress, and the English, during their occupation of Normandy in the Hundred Years' War, made every effort to obtain it, for it was the only stronghold which held out against them; three years they laid siege to it, while d'Estoutville with 119 knights made a gallant defence. In one engagement 200 English were killed or made prisoners, and two long cannons—now called "les Michellets," and shown as a trophy—were taken from the besieging enemy. In 1577 the Huguenots got possession of the fortress by a stratagem. Entering at night disguised as pilgrims, their arms hidden under their garments, they heard mass next morning, and then, throwing off their disguise, admitted their confederates. A neighbouring lord soon dislodged them, however.

To return to the foundation of the Community and Abbey, Richard "the Fearless" Duke of Normandy, finding the former had fallen from their strict rule of life, introduced the Benedictine Order, and the original brotherhood left, unwilling to adopt the severer habit. Islanders are said to like their own way, and though these holy men may have had aspirations as high as their dwelling-place, like most mortals any way but their own was probably impossible. The building of the abbey of our day was commenced in 1020 under Abbot Hildebert II., the fast friend of Richard the Good, of Normandy, who conceived the undertaking. For on the occasion of his marriage ceremony there with Judith of Brittany, Robert deemed the early building unworthy to be the shrine of France's patron saint. Fifteen years saw the completion of their plans. The transepts and part of the Romanesque nave stand to-day, but the repeated fires which have attacked the abbey, and the improvements of later times, have of course much altered these early buildings. Several abbots should be remembered for the works executed under their superintendence; in particular those under whom arose the "Merveille," with its three tiers—first, cellars and almonry; then refectory and hall of knights (a relic of the palmy days of monasticism and chivalry); finally, dormitories and cloisters. These last are particularly lovely, and a rare example of French thirteenth century architecture (1220 to 1228). The pillars of one arch alternating

with the next, make the arches spring in an unusual way, while the carving deserves particular attention, being of an unequalled beauty. The exterior of the "Merveille," rising sheer from the bare rocks, fills the spectator with admiration for its combined boldness and grace. This monastic fortress is probably one of the most picturesque in France. The abbey choir is of pointed Gothic; the headings of the pillars and arches being uninterrupted by capitals, a great appearance of height is given; below it is a curious crypt, lofty, and with round pillars standing close together supporting the choir above it.

Perhaps the most notable of the abbots was Robert of Torrigini, under whose rule Mont St. Michel became the "City of Books." Learning was at its height in his time, and all branches cultivated. The monks wrote commentaries, and embellished them with exquisite illuminations. Robert was of illustrious birth, and early showed talent; he died in 1186 after being thirty-eight years abbot. During his prelacy Louis VII. of France and Henry II. of England visited St. Michel together, after their reconciliation. He was consulted in the A'Becket episode, and stood sponsor to an English Princess born at Domfert.

In 1469 Louis XI. founded the Order of Knighthood of St. Michael, to perpetuate the glories of Mont Tombe, and in memory of its deeds during the Hundred Years' War. This order came to be considered with honour as a recompense for bravery and learning, and was coveted by the crowned heads of Europe, many of whom have been enrolled. At first it consisted of fifteen members only; under Louis XIV. the number rose to one hundred. Louis held the first assembly on the Feast of St. Michael, 1470; the fifteen members, all under thirty-six years of age, were chosen from men of renown, valiant, victorious, and without reproach. Friendships and good faith were to prevail in the order, a knight convicted of heresy was to be despoiled of his honours, even to merit death; as in the case of a chancellor, the Connétable St. Pol. The order contained four officers only, the chancellor, who was also priest, the keeper of the records, the treasurer, and the herald; the last had a salary of 1,200 francs, and his

duty was to carry the King's letters to the knight, and report deeds of prowess or trespass. The chief distinction of the order was the collar given to every knight for his lifetime: it was of solid gold and weighed two hundred crowns, formed of shells joined by small chains; it had a pendant medal bearing an image of St. Michael, and the words "Immensi tremor breani," and the knights were bound to wear it at all times. It was always at the mount on the Feast of St. Michael that they assembled in robes of ermine and velvet to attend mass, dine with the King, and then attired in sable to recite the office of the dead before separating. One of the longest to wear the collar of the order was Louis XIV., who bore it seventy-two years. Louis XVIII. wished to revive the order, which, like other things religious and aristocratic, had died out during the Reign of Terror. It was then, too, that all the treasures of the abbey were confiscated and scattered.

The abbey below, from earliest times, offered plenty of accommodation for prisoners. Louis XIV. closed these dungeons during part of his reign; otherwise till within twenty years they have harboured prisoners of many varieties. The Dutchman Dubourg was the last to be enclosed in the iron cage; he was unjustly seized out of French territory for having published articles defamatory of Louis XIV., under the name of "Chinese Spy." He died in 1746, after a year's imprisonment, his end, according to some, hastened by rats; others say that in a fit of fury and despair he refused all food, though the monks had endeavoured to alleviate his sufferings, and finally to force him to take soup through a funnel! In revolutionary times three hundred aged priests were immured and treated with great harshness till death set them free. Deprived, of course, of religious books, they had managed to secrete a breviary, so the story goes, but one night the rats supped upon it, and these holy men were left without their consolation! In these days the mount was called "Le Mont Libre"—rather a sarcasm on the prisoners! Under the Empire and Louis XVIII., it became a state prison, and the victims of 1793 were replaced by their persecutors. The impostor Bruno, who represented himself as the unfor-

tunate Louis XVII., was imprisoned here. As a prison for hard labour and those awaiting transportation, the grand hall of knights became the workroom of male prisoners, and the refectory of females, the nave of the abbey being partitioned into dormitories and dining-rooms.

In 1866, three years after the closing of the prison, a lease of the abbey was granted to the Bishop of Avranches by the Government of Napoleon III., and for twenty years divine service was celebrated, and missionary priests trained within its walls; but in 1886, these—though not of a monastic order—coming under the head of a “religious congregation,” proved obnoxious to the Republican Government, and Monsignor Germain, the present bishop, was requested to resign his tenure; and since November 1, 1886, mass has been celebrated in the little parish church only, which has thus become a shrine for the devotions of the still numerous pilgrims, though a temporary chapel is put up on a shelf of rock near the abbey gate to accommodate the many who flock to the mount for St. Michael’s day. The abbey itself will not fall into decay, for, as a “monument historique,” it is being restored under the direction of an architect selected by the Minister of Instruction and Fine Arts.

EVELYN REDGRAVE.



Notes on Early British Typography.

BY W. CAREW HAZLITT.

MY literary and bibliographical pursuits during the best years of my life have naturally brought me into contact with a very large amount of material and information connected with our early printing, supplementary to the collections formed by such of our earlier antiquaries as dealt with this particular subject.

A certain proportion of these stores I have from time to time found an opportunity of turning to account in my own publications; but there is a considerable residue which did not exactly fall within my scope elsewhere, and which I propose to place on

permanent record in the columns of the *Antiquary*, where they may be of service for future reference.

These notes originally consisted in main part of the occasional *marginalia* in my own copy of the celebrated work on *Typographical Antiquities* by Ames and Herbert, 1785. Since Herbert’s day, so much has been added to our knowledge of the productions of the early English and Scotch presses, that, if such had been my aim here, I could not have given within any reasonable compass all the matter omitted by him, or misdescribed from not having had the benefit of his personal examination.

But the periodical completion of my bibliographical volumes has, to some extent, superseded the need for repeating in the present place what I have made a point of cataloguing and illustrating in my *Three Series of Collections* (1876-87) to the best of my ability.

This paper is therefore, in fact, supplementary to the matter already in print, and will be found, I think, to contain a good deal that is of interest, or should be so, to antiquaries. I have not considered it worth while to point out literal or trivial inaccuracies in Herbert and others, as it would answer no useful purpose in the existing state of bibliographical experience.

I arrange in the order, in which they present themselves in Herbert’s Ames, the printers and their works:

WILLIAM CAXTON.

(1477-91.)

The occasional discovery of Caxtons abroad, including the Netherlands, may be partly explained by the transmission of a considerable number of works from his press to some one in Holland by an English owner, according to the story related by Herbert, p. 1772, and their alleged destruction by an accident in the borrower’s house. “I am very much afraid,” says Herbert, “my kind friend received but a Flemish account of his Caxtons.”

WYNKYN DE WORDE.

(1491-1534.)

At the end of his edition of the York Manual, 4to., 1509, De Worde expressly

speaks of himself as the "arte magister," who digested it. One of the earliest efforts of his press was probably the *Life of St. Katherine*, which Mr. Blades presumes to have been printed by him about 1491.

1494-5. Bartholomeus de proprietatibus rerum. Folio.

In the *Prohemium* it is stated that the paper on which this book was printed was made in England, namely at Hertford by John Tate. In the *Privy Purse Expenses of Henry VII.*, under date of May 25, 1498, occurs a reward of 16s. 8d., "yeven at the paper mylne." Probably it was from this establishment that our old printer obtained the material for producing his Bartholomeus. In 1588 Churchyard published an account of the more modern mill at Dartford, in Kent.

1505. The Flower of the Commandments of God. Folio.

This appears to be in the Marquis of Bath's library at Longleat.

1507. The Book named the Royall. Quarto.

In this edition the only date is September, 1507, being the time when the translation is said to have been completed.

1508. The Golden Legend. Quarto. *Herbert*.

No such book is known.

1509. The Pastime of Pleasure. By Stephen Hawes. Quarto.

This is probably the edition assigned by the earlier bibliographers to 1500.

1510. Synonima magistri Johannis de Garlandia. Quarto.

See *Bibl. Heber.*, part 2, No. 2237.

1510. The Flower of the Commandments of God. Folio.

A copy of this book, ascribed to 1510, appeared in Fuller Russell's Catalogue, 1 June, 1885, No. 438; but it had no title.

1517. Constitutiones Provinciales Ottoboni. Quarto.

Fuller Russell, 27 June, 1885, No. 274.

1524. Stans puer ad mensam. Quarto.

T. Allen's Catalogue, 1795, No. 1302.

1526. Fratris Baptistæ Mantuani Bucolica. *Reliquiæ Hearnianæ*, 2nd edition, iii., 309; size not specified.

1531. The plowman's prayer and complaint. Octavo.

This was printed abroad without date. At p. 203 Herbert re-introduces it with the still more remarkable statement that it was printed at Westminster, where neither De Worde nor Pynson executed any work later than 1501.

No date. Hyckescorner. Quarto.

In the British Museum Catalogue, 3 vols., 8vo., p. 851, occurs a fragment of two leaves belonging, it is stated, to an unknown edition by De Worde, with 31, instead of 34, lines to a full page. I have not seen it; perhaps it is part of Waley's later impression.

No date. Carta Feodi. Quarto.

As this begins on Aa, it was probably intended to form part of the *Book for a Justice of the Peace*.

No date. Book of Prayers. Quarto.

Mr. Blades says that the prayer for *holy King Henry* refers to a sainted King of Hungary. But I am not aware that there was such a King, sainted or otherwise.

RICHARD PYNSON.

(1493-1530.)

For a person of this name see Wright's *Political Songs*, 1859, ii., 183. See also *Bury Wills and Inventories*, Camd. Soc., p. 1141, and *Excerpta Historica*, 1833, fol. 122, 131-2. A Gerard Pinson was a printer at Douay in the first half of the seventeenth century.

It may be generally observed that very large and important additions have been made of late years to the catalogue of books printed by Pynson, as well as by De Worde, and indeed all these ancient presses are now known to have been far more active than was formerly supposed.

1493. Dives and Pauper. Folio.

The Alchorne copy is now at Chatsworth.

1494. The Book of Good Manners. Folio.

In Quaritch's English Catalogue, 1884, the imperfect, but supposed unique, Heber and Bliss copy is misdated 1498—a serious error, as it robs it of the distinction of being one of the earliest monuments of Pynson's press.

[1506.] Brunus, Ludovicus, Chronica Summaria. Quarto. 12 leaves.

Huth Catalogue, 1880, p. 233.

1512. Palamedes Comædia. Folio.

Written by the Secretary of Charles V.

1513. Coletus De Constructione octo partium orationis. Quarto.

Bibl. Heber., part 2, No. 1418. Dibdin gives it as printed in 1518.

1515. Expositio Hymnorum [et Sequentiarum] ad usum Sarum. Quarto.

Fully described by myself from a copy sold at Sotheby's, August, 1884, No. 1,001, and described in the catalogue as *Stanbridge's Accidence*.

1521. Assertio Septem Sacramentorum. Quarto.

See Ellis's *Original Letters*, 3rd Series, i., 256.

1523. Froissart's Chronicles. Folio.

If Herbert copied the titles of the two volumes with his accustomed accuracy, his book must have differed much from that described in the Huth Catalogue. Pynson's Froissart is at least fifteen years prior to Middleton's, with which it is improperly confounded. I question, however, whether Middleton ever printed the whole of vol. ii. Even pure unmixed copies of the first volume from his press are far rarer than Pynson's.

[1508.] Petri Carmeliani Carmen. Quarto.

Corser, March, 1869, on vellum. A second vellum copy is among the Grenville books.

JULIAN NOTARY.

(1505-1520.)

1505. Parabola Alani [ab Insulis] cum commentario. [at the end:] London . . . per Julianum Notary In tempell-barre. Quarto. Woodcut on title.

Quaritch's English Catalogue, 1884, No. 2, 1880. Herbert, p. 146, describes W. de Worde's edition of 1508 only. Alanus ab Insulis was known as the Universal Doctor.

1505. Expositio Hymnorum. Quarto.

A copy is at Lambeth.

1505. Expositio Sequentiarum ad vsum Sarum. Quarto.

A copy is at Lambeth.

1507. Statuta Anno I. [II., III. and IV.] Henrici VII. Quarto.

Sotheby's, July 14, 1887, No. 528.

The same volume contained the seventh and eleventh years.

JOHN SCOT OR SKOT.

(1520-1530.)

Scot is a scarce printer, and of the few pieces from his press several are undated. Yet at different times he is found with no fewer than four addresses: 1. In St. Pulker's Parish; 2. In St. Botolph's Parish without Bishopsgate; 3. In St. Leonard's Parish in Foster Lane; 4. In St. Paul's Churchyard. He seems to have reprinted some of Pynson's copies, and to have had a rather short career, notwithstanding his changes of residence. St. Paul's Churchyard was probably his last place of business, and St. Pulker's Parish his earliest; the remaining two I find a difficulty in adjusting.

1522. Mirror of Gold. Quarto.

This is the same book, as that which occurs with De Worde's name.

THOMAS GODFRAY.

(1530-1540.)

No date [1534. The Maner of Subvention.] By William Marshall. Octavo.

Sunderland sale, No. 1,197, wanting title and otherwise imperfect. Perhaps some known book unidentified by the cataloguer.

No date. Divers fruitfull Gatherings of Scripture. Duodecimo.

Query, the tract by the Abbot Hamilton, and if so, doubtless printed at St. Andrews in Scotland.

JOHN RASTELL.

(1525-1534.)

1525. Twelve Merry Jestes of the Widow Edyth. Folio.

It is to be suspected that the copy described in my Handbook, 1867, is the same as that which appears in the catalogue of Richard Smyth, secondary of the Poultry Compter, whose books were sold in 1682. See his *Obituary*, Camden Soc., *Introd.*

1530-1. Sir Thomas More's Dialogue. Folio.

The second edition has 1530 on the title, and 1531 at the end, so that the in-

spection of defective copies might easily lead to the idea that there were editions of both years.

ROBERT COPLAND.

(1528-1540.)

No date. The Highway to the Spytte! House. Quarto.

I saw the copy, which had belonged to Herbert, August 10, 1868; it had wanted two leaves, of which one, the title, was supplied by a more recent owner, the Rev. T. Corser. Query, were these leaves deficient when Herbert made his facsimile? as in such case he must have used a different copy—perhaps the one at Britwell, before this was added to that library by purchase after the Corser sale.

WILLIAM COPLAND.

(1548-1568.)

1552. The book of the properties of herbes. . . . by W. C.

I am not acquainted with any dated edition by Copland, although he printed the work twice without any note of the year. *W. C.* are not his initials, as supposed by Herbert, but those of Walter Cary the author. Under Copland, Herbert inserts, on the treacherous authority of Warton, the romance of *Richard Couer du Lyon*, as “imp. for *W. C.*,” which is the more curious, since *W. C.* merely occurs as part of Caxton’s device used by Wynkyn de Worde in his edition of the romance in 1528, and whoever saw those initials should have been able to recognise so well-known a mark.

JOHN BUTLER.

(About 1540.)

1527. Expositiones terminorum legum. Duod.

Why Herbert places this under Butler, I know not. But a few books were really printed by Butler, which were unseen by Herbert. The little volume here in question has the mark employed by Robert Wyer. Butler’s place of business was at the sign of St. John the Evangelist; but he does not say that it was at Charing Cross, as Wyer does.

ROBERT WYER.

(1530-1540.)

No date. Tho. Linacer Doctor of Physick, his compendious regiment. Octavo.

This is surely Borde’s book, ascribed wrongly to Linacer in Maunsell’s Catalogue, as cited by Herbert.

ROBERT REDMAN.

1531. A Dialogue in English [by Chr. St. Germain]. Octavo.

This was printed by Redman again in 1532, 8vo., with the *Additions* incorporated.

1533. A playne and godly exposition or declaration of the common crede, by Erasmus. Octavo.

I do not think that there was more than one edition of this by Redman.

No date. The Crede by the Olde Lawe. Duodecimo.

In Lambeth Library there *used to be* a volume containing this and five other pieces with a title to the first and headlines or titles to the rest. A second set (?) in separate lots sold at Sotheby’s, February 12, 1870, for £400, and was re-sold among Mr. Addington’s books for a very much smaller sum.

RICHARD BANKES.

(1525-1545.)

See as to this printer Mr. Furnivall’s edition of Borde’s *Book of Knowledge*, 1870, p. 108.

1539. The garden of wysdome. By Richard Taverner. Octavo.

There were two editions this year. The *Proverbs* were originally annexed as a Third Book, but were omitted after the first issue, and brought out separately.

THOMAS BERTHELET.

(1528-1549.)

See Machyn’s *Diary*, Camd. Soc., p. 95, and Ellis’s *Original Letters*, 3rd Series, ii., 195-9.

1528. Regimen Sanitatis Salerni. Translated by Thomas Paynell. Quarto.

This is the earliest book from his press hitherto discovered, and is a year prior to any mentioned by Herbert and myself.

1531. The Book named the Governor. By Sir T. Elyot. Small octavo.

There is no edition 1534; the second was in 1537, and has 1534 in the woodcut title, the same block having been employed for several works, of which the true dates are usually at the end. The same remark applies, to a certain extent, to another publication by Berthelet, *The Golden Book of Marcus Aurelius*, 1534 and 1536, the first real edition being 1539. At the end the date 1534 is given, but apparently only as that of the completion of the version by Lord Berners.

1540. Pasquil the Playne. Octavo.

Herbert misdates it 1539. As to Pasquil or Pasquin, see Furnivall's edition of Borde's *Book of Knowledge*, 1870, p. 384.

1545. Prayers or Meditations. Small octavo.

I doubt whether the edition, which has no printer's name, was executed by Berthelet at all. See Nichols's *Literary Illustrations*, vii., 413, respecting the work.

1546. John Heywood's Dialogue. Quarto.

This occurs in the Roxburgh Catalogue, 1812, among the quartos. I have so far met with nothing before 1550.

1549. The vanitie of the world. By William Thomas. Octavo. Dedicated to the Lady Anne Herbert, of Wilton. Heber, part 9, No. 5864, £1 8s.

——— Cooper's Chronicle. Quarto.

This work appears to have been compiled on the model of the early Italian chronicles and epitomes.

1553. Elyot's Governor. Octavo.

An exact reprint of the edition of 1546.

JOHN HAWKINS.

(1530.)

I think that there can be no doubt that this person was not a printer at all on his own account. See Ellis's *Original Letters*, 3rd Series, ii., 208; my *Handbook*, 1867, v. *Palsgrave*; and Mr. Furnivall's remarks in the *Philological Society's Transactions* for 1868.

JOHN BYDDELL.

(1530-1540.)

(1534.) A Prymer in Englysshe. Octavo.

From Herbert describing this as in the hands of Dr. Lort, I should have con-

cluded that it was the Lambeth copy, as Lort quotes those copies as a rule; but I see no trace of the book in either of Maitland's Catalogues.

JOHN GOUGH.

(1535-1545.)

See Machyn's *Diary*, p. 387. As to his being a careyn's printer, and employing others to print for him, see my *Handbook*, 1867, under *Henry VII.* and *Henry VIII.*

RICHARD GRAFTON.

(1535-1555.)

See Machyn's *Diary*, p. 408. Herbert cites one or two books as printed by him, which had nothing to do with his press. In one case, *The Passage of Queen Elizabeth*, date 1558, printed by Richard Tottell, and in another, a tract, *written* by R. G., in vindication of Queen Mary of Scotland, 12mo., 1571.

1540. The Psalter. Octavo.

The edition of the *Epistles and Gospels*, printed by Grafton in the same year, was apparently designed to accompany this impression of the Psalter.

EDWARD WHITCHURCH.

(1540-1550.)

1548. The Paraphrase of Erasmus. By Udall and others. Folio.

See *Letters of Royal and Illustrious Ladies*, edited by Mrs. Everett Green, iii. 130.

HENRY SUTTON.

(1555-1565.)

1559. The Examination of John Philpot. Quarto.

Two editions of this, closely correspondent, were printed by Sutton in 8vo. I do not know it in 4to., nor does Herbert seem to have seen it. As Sutton was fined 5s. for printing the book without a license, one of these two octavos may be the unauthorized one. No doubt the *Apology* at the end forms part of the volume, though separately signed.

REGINALD WOLFE.

(1540-1565.)

See *Zurich Letters*, both series, Indices v. *Wolfius*.

1564. Jewell's Apology in English. Translated by Lady Anne Bacon. Second Edition. Octavo.

This 8vo. differs very much from the 4to. of 1562, yet Archbishop Parker, in his *Epistle* before the former, says nothing of an independent translation by himself or any other person, and it is hardly to be believed that the edition is no more than the old text carefully revised by Parker and Jewell.

The 1564 book contains A—R in eights, last two leaves blank, besides prefixes, four leaves, of which the fourth is blank. The colophon at the end reads: "Imprinted at London in Paules churchyard, at the signe of the Brazen serpent, by Reginald Wolfe. Anno Domini M.D.LXIII."



The Land of Tin.

By HENRY B. WHEATLEY, F.S.A.

(Concluded.)



NEAR to Penzance is Madron, where there is a spring which was resorted to as a test of faith:

Plunge thy right hand in S. Madron's spring,
If true to its troth be the palm you bring;
But if a false sigil thy fingers bear,
Lay them rather on the burning share.

St. Madron's Well was ruined by the fanatic Shrubbsall, who was Governor of Pendennis Castle under Cromwell.

A little south of Madron is the parish of Sancred. Now St. Sancred was once famous for curing diseases in swine, and therefore pigs were formerly sent on a pilgrimage from all quarters to obtain benefit from a sojourn in this parish.

We leave Penzance for Newlyn, an old-fashioned fishing village, and Gwavas Lake. It is odd to find sea-water on the coast called a lake; but this was once separated from the sea by a forest of beech-trees, which was washed away and is still beneath the sea. After passing Penlee Point we come to Mousehole, another curious old fishing village, which was destroyed by the Spaniards in the year 1595. It is now celebrated for another cause:

Hail, Mousehole! birthplace of Doll Pentreath,
The last who jabber'd Cornish—so says Daines.

Again walking on, we come to the beautiful Lamorna Cove, whose solitary quietness is destroyed by the quarrymen working for granite. We pass the naturally fortified headland called Carn Barges, which is much frequented by the kite and hawk, Black Rock, Carn Boscawen, St. Loy Cove, Merthen Point, and Penberth Cove, and arrive at Trereen Dinas, and the Logan Stone. The latter is a fine object in the landscape, and much scrambling is needed in order to get up to it. There is a tradition that it only "logs" in obedience to the will of the good, and is obstinately stable on being touched by the wicked:

Behold yon huge
And unhewn sphere of living adamant,
Which, poised by magic, rests its central weight
On yonder pointed rock; firm as it seems,
Such is its strange and virtuous property,
It moves obsequious to the gentlest touch
Of him whose heart is pure; but to a traitor,
Tho' e'en a giant's prowess nerv'd his arm,
It stands as fixed as Snowdon.

On the 8th of April, 1814, Lieutenant Goldsmith (nephew of the poet), who was in the command of a cutter, took some of his men to the place and tilted the rock out of its position, in order to disprove Dr. Borlase's statement that it was impossible to remove it. The people were indignant, and orders were sent to Goldsmith from the Admiralty for him to replace the stone in its former position, and at his own expense. Through the good offices of Davies Gilbert, he was allowed the use of proper apparatus from Devonport Dockyard, and on the 2nd of November he was able to bring it back into its proper place. The expense, however, was very great, and Goldsmith was never able to extricate himself from the debt he incurred. The stone will only "log" when it is pushed in one particular place, and it is said not to be quite so easy in its movement as it was before it was removed. There are other logan stones about the country, but this has gained its great reputation from its huge size and weight, which is about 65 tons. Leaving the Logan Rock, we come to Porthcurnow Cove with its beautiful white sand, which forms so special an object in the view, and striking inland take a peep at the old church of St. Levan, close by which is a clear echo. Here is a granite rock with a narrow rent in it, and

when this is wide enough to enable a horse with panniers to ride through, it is supposed that the world will be near its end :

When with panniers astride
A pack-horse can ride
Through St. Levan's stone,
The world will be done.

From here we strike to the sea again, and passing the romantic Cove of Porthgwarrah, we come to Tol-Pedn-Penwith and its magnificent piles of granite, one of the finest points on the coast. The chief headlands between this and the Land's End are Carn Barra, and Paidenick Point, where the rocks are very fine. We have at last arrived at the Land's End, the object of our pilgrimage; and walking to the end of Peal Point, we stand on the most westerly part of England—"Upon the utmost end of Cornwall's furrowing beak." Unfortunately the quiet of this charming spot is now spoilt by the erection upon it of an hotel and stables, and the visitor who wishes to enjoy all its beauty must visit it in the early morning, when, as he walks among the innumerable rocks—many with grotesque forms—he will disturb the gulls in their retreat. Near the point is a curiously-shaped rock, the contortions of which form a tolerable face, to which the moss and lichens give the appearance of a wig. This has been called Dr. Johnson's Head, though why the name of the Doctor should have been chosen it is difficult to imagine.

A prominent object in the landscape is the Longships Lighthouse, which is a mile and a quarter from the coast. It was built on a dangerous rock in the year 1793, and although so near the shore is frequently inaccessible for weeks together. An inspector was once going over the lighthouse, when he was surprised to find so much preparation of provision in a place so accessible, as he supposed, and he expressed his doubt of its utility; but while he doubted, a storm arose, and the sea broke over the building. For nine weeks the storm continued, and the unfortunate inspector was imprisoned during the whole of that time. He doubtless often was thankful that the foresight of others had preserved the prisoners from starvation.

From the Land's End can be seen that dangerous spot, the Wolf Rock, with its

lighthouse, and, if the day is clear, the Scilly Isles in the far distance. These islands well deserve a visit, and the start for them must be made from Penzance. St. Mary's is the chief, and Hugh Town is the capital of them. Near Giant's Castle was a logan stone, which was thrown out of its position by some soldiers about the year 1814. The house and gardens of the lord paramount are at Tresco, another of the islands.

Those who have seen this little cluster of islands and rocks, all contained in the circuit of less than thirty miles, are not likely to forget the sight. Below the sea there is probably a district of moorland, and these islands and rocks are the top of its mountains or tors. There is a tradition that where the sea now runs between the Scilly Isles and the coast of Cornwall, was once a large district of land called the Lyonness, or Letthowsow, over which were situated 140 churches.

Between Land's End and Scilly Rocks,
Sunk lies a town that ocean mocks.

Some persons have tried to connect this with what the Anglo-Saxon Chronicle and Florence of Worcester relate of a destructive high tide in the year 1099.

There is a tradition in the family of the Trevelyans that one of their ancestors escaped from destruction in the inundation of the Lyonness by the strength of his white horse, which swam with him to the coast of Cornwall. This tradition finds expression in the Trevelyan arms, which consist of a horse rising out of the waves of the sea.

Drayton, making St. Michael's Mount speak, says

That forty miles now sea, sometime firm foreland
was,
And that a forest then, which now with him is
flood,
Whereof he first was call'd the *Hoar Rock in the
Wood.*

About a mile inland from the Land's End is Sennen, where is the comfortable inn called "The First and Last," a designation that is now incorrect. On one side of the swinging sign is "The last inn in England," and on the other "The first inn in England;" but the latter supposes that the traveller has landed at the Land's End, and that no one is likely to do. On the wall of the house the simple designation of "Inn" is changed to the more ambitious one of "Hotel."

Sennen is an Arthurian locality, for it is said that Arthur and nine other kings marched to the Land's End from Tintadgel, to meet the Danes, whom they conquered in a fearful battle. The slaughter was so terrible that a mill was worked with blood that day. King Arthur and the other kings pledged each other in the holy water from St. Sennen's Well, and returned thanks for their victory in St. Sennen's Chapel.

Close by Sennen is Mayon Table, a block of granite, at which, according to tradition, the seven Saxon kings, who paid a visit to Cornwall about the year 600 to see the Land's End, all drank together.

After passing Whitesand Bay, there is no point of any great importance until we come to Cape Cornwall, a headland that stands out nobly to the sea. A short distance farther is Kenidjack Castle, from which a fine view is obtained of the Botallack Mine, with its machinery on the side of the cliff. No mine is so grandly situated as this, placed as it is on a fine headland, and with its work beneath the sea, which may be heard rolling and roaring above your head. The mine is worked for copper, but tin has been found in it.

If we leave the coast and visit St. Just, we shall find a village of little interest; but there is an amphitheatre or round, the diameter of which is about 126 feet. Wrestling matches used to be held in it, but it is now neglected. This will occupy little of our time, and we can leave for the north coast at Pendeen Cove. A little farther on our return journey towards the east is Bosigran Castle, with its logan rock on the top (10½ feet long, 7½ feet broad, and 28 feet in circumference). The next grand headland is Gurnard's Head, so called from its supposed likeness to the fish of that name. Its sides are nearly perpendicular.

We now visit St. Ives, or rather look down upon it from the terrace. The view there opened to the spectator is like what he would see if he looked upon some Mediterranean village, and it has been called the Capua of Cornwall. A closer view is not recommended, as the place is a dirty fishing village. In 1640 Sir Francis Basset procured the first charter of incorporation for the town, and gave a silver cup, valued at £5, to the Corporation for ever, with the following inscription upon it:

If any discord 'twixt my friends arise,
Within the borough of beloved St. Ives,
It is desired this my cup of love
To everie one a peace-maker may prove;
Then am I blest to have given a legacie,
So like my harte unto posteritie.

John Knill, Collector of Customs at St. Ives, and the same person who sought for treasure among the sands at Gunwalloe, erected a triangular pyramid of granite in 1782 on a hill overlooking St. Ives, in which he intended to be buried; but dying in London, he was interred in St. Andrew's Church, Holborn.

Here we take leave of the Land's End district, a small tract of land which, for its size, is perhaps unequalled in beauty and interest by any other part of the kingdom.

St. Agnes is a great mining district, and there is a saying that "St. Agnes' tin is the best in Cornwall." St. Agnes' Head is fine, and a grand view can be obtained from the Beacon.

At Perranzabuloe, or Perran in the Sands, are the ruins of the Church of St. Piran, who is the patron saint of the tin mines. It had been choked up with sand for centuries, and was only disclosed to view by the shifting of the sand in 1835. Perran Round is a very perfect relic of an amphitheatre, 130 feet in diameter, and capable of holding about 2,000 spectators.

New Quay is well situated under some fine cliffs, and has a good sand beach. It is now one of the most thriving watering-places on the north coast.

Trevoze Head is a fine point, which projects well into the Channel. A little farther east is Padstow, "an ancient and fishlike town," which had once a greater renown than it has at present. The demon Tregeagle, who did so much mischief at the Loo Bar, had previously been set to work here to make houses of sand, and ropes of the same material to bind them with. The dreadful howlings of the spirit greatly disturbed the rest of the good people of Padstow, and they had sufficient influence to get him sent off to Helston.

If we continue our journey to the east, we shall cross the river Alan, or Camel—

Let Camel of her course and curious windings boast,
In that her greatness reigns sole mistress of that coast

'Twi'xt Tamer and that bay where Hayle pours forth
her pride—

and walking from the coast we shall come to Camelford, a place that need not detain us long, but which is interesting as the supposed site of the final battle fought between Arthur and his bastard son Mordred, in which both the leaders received their death-wounds. The spot where this took place is called Slaughter Bridge.

South of Camelford are the Bodmin Moors, with the fine hills Rowtor and Brown Willy in the distance. Bodmin itself is a town of little interest, but it is in a better condition now than when Charles II. said that it was the most polite town he knew, giving as his reason that half the houses were bowing, and the other half uncovered.

In 1549 the Mayor of Bodmin was cruelly and treacherously executed. When the Cornish rebels had encamped in the neighbourhood, the inhabitants of the town obliged their Mayor to allow them the necessary provisions. After the defeat of the insurgents near Exeter, the Provost Marshal, Sir Anthony Kingston, was sent to Cornwall to bring the fugitives to justice. He at once communicated with the Mayor, and told him that he would be his guest. On the day fixed he arrived with a train of followers, and before dinner he took the Mayor aside to tell him that one of the townspeople was to be executed, and desired that a gallows might be prepared. The Mayor treated his guest with hospitality, and when dinner was ended the party proceeded to the gallows. The Provost took the Mayor by the arm, and asked whether he thought it was strong enough. "Yes, doubtless it is," answered the Mayor. "Well, then," said the Provost, "get thee up speedily, for it is prepared for thee, as thou hast been a busy rebel." No remonstrances were of any avail, and the poor Mayor was hanged without further parley.

From Camelford we pass on our way to Tintadgel, the Delabole Slate Quarries, where Cornish diamonds are found in great numbers. The slate is in great request, as it is considered to be the best in the kingdom.

At last we have arrived at the far-famed Tintadgel Castle, renowned as the birth and death place of King Arthur :

O'er Cornwall's cliffs the tempest roar'd,
High the screaming sea-mew soar'd ;
On Tintadgel's topmost tower
Darksome fell the sleety shower ;

Round the rough castle shrilly sung
The whirling blast, and wildly flung
On each tall rampart's thundering side
The surges of the tumbling tide :
When Arthur ranged his red-cross ranks,
On conscious Camlan's crimsoned banks.

The rock upon which the castle is built juts out into the sea, and forms a small bay on either side. It is joined to the mainland, where are ruins of another part of the castle, by an isthmus, which is gradually wearing away, and is pierced by a long dark tunnel. It is said that when the castle was in a state of perfection there was a drawbridge to connect the peninsula with the mainland. The ruins appear to be of great antiquity, but there are not sufficient remains to discover any particular style of architecture. There is no authentic history of the castle until the year 1245, when Richard, Earl of Cornwall, was accused of having offered it as an asylum to his nephew David, Prince of Wales, who was then in rebellion against his uncle, Henry III. ; and Thomas, Earl of Warwick, was a prisoner here in 1397. But what chance has sober history against brilliant romance? Who will care to hear about David, Prince of Wales, and Thomas, Earl of Warwick, when the scene should be peopled by King Arthur and his Court? The Duke of Tintadgel is killed in battle because the King Uterpendragon wants to have his wife, Ygerne; and when he is got out of the way those two are married. Shortly afterwards, Arthur is born in the castle, but from that time to the last scene of all, no incidents are related that connect Arthur specially with this place. He is supposed to have held his Court here at various times, and here were heard the sounds of revelry, and seen all the glory of chivalry. But then, for other places in the kingdom the same claim has been made.

At last, when old in years and when the world has turned against him, Arthur sallies forth to fight what proves to be his last battle. Arthur is brought back with a death-wound upon him,

As though no other place on Britain's spacious earth
Were worthy of his end but where he had his birth.

Soon after the King is carried off to his burial-place in the Abbey of Glastonbury.

From the summit of the peninsula (or island, as it is called by the people) a mag-

nificent view is obtained, headland after headland is seen in the distance, and beneath is the roaring sea dashing up amongst the innumerable rocks. A pathway now leads up to the little gate which admits you into the castle; but when there was none it must have been a hazardous undertaking to scale the almost perpendicular rock; and Norden, the "Surveyor," points out the difficulty of making the ascent, and says, "he must have eyes that will scale Tintadgel."

When you have wandered about and taken your fill of the beautiful scene that is before you, and return to the little gate, a view breaks upon your sight such as can never be forgotten. The sea is mapped out below, and the path by which you are to descend is scarcely perceptible :

There is a place within
The winding shore of Severne Sea
On mids of rock, about whose foote
The tydes twine—keeping play.
A towery-topped castle here
Wide blazeth over all
Which Cornea ancient broode
Tintadgel Castle call.

The church of Tintadgel, situated on an exposed spot above the cliffs west of the castle, is one of the oldest in Cornwall, and the richly coloured windows that it contains are the work of the Rev. Prebendary Kinsman. It ought to be the oldest church in the county, if it is true that the bells rang out a merry peal at Arthur's marriage, and tolled a solemn knell at his death.

The village is frequently called Tintadgel, from its proximity to the castle, but its real name is Trevenna. A striking object in the village is a large and handsome house, built by the late Mr. John Douglas Cook, some time editor of the *Saturday Review*. He died in London, but his body was brought here to be buried, and a photograph of his tomb is shown to the pilgrim in search of the picturesque as an interesting remembrance of Tintadgel.

On the road from Tintadgel to Boscastle is the farmhouse at Trevethey from which we turn aside to visit the pretty waterfall of St. Nightons, Nectan's, or Nathan's Keev. It is situated in a beautiful valley, rich with foliage, and in some respects not unlike Shanklin Chine. The fall is about 40 feet, and forms a double cascade, plunging into

the keev, or basin, with a deliciously refreshing noise. This is a delightful spot for a visit on a hot summer day. Here is shade from the sun, and ferns and plants growing around in wild luxuriance.

There is a story connected with this place of two sisters, who came from no one knew where, and gradually withered away and died here. The tale of the two sisters has been told by Mr. Hawker in pleasing verse.

A short walk takes us to Boscastle, and the longest march would be repaid by such a view as we now obtain. The name of Boscastle was once applied only to the Castle of Bottreaux, but now it includes the village of Forrabury. The place is built upon a hill, and is a mile from the highroad at the back of the village down to the harbour. We might travel the world round and not find a more curious combination of valley, hill, straggling houses, and rugged cliffs than are to be seen at Boscastle. It is a most striking spot, and the out-of-the-world character of the place makes it hard to believe we are in England. The land-locked little pier and harbour are quaint and picturesque; but though the place looks so quiet, much business is done here in the winter months, more especially in shipping the slates from the Delabole quarries.

The church of Forrabury has no bells, and there is a legend which explains how the bells that were to have been placed there are now beneath the sea just off the shore, and announce by strange sounds the approach of a storm; but the story of the silent tower of Bottreaux is best told in the spirited poem of the Rev. R. S. Hawker :

Tintadgel bells ring o'er the tide !
The boy leans on his vessel's side ;
He hears that sound, and dreams of home
Soothe the wild orphan of the foam.
"Come to thy God in time !"
Thus saith their pealing chime ;
"Youth, manhood, old age past,
Come to thy God at last !"

But why are Bottreaux' echoes still ?
Her tower stands proudly on the hill ;
Yet the strange cough that home hath found,
The lamb lies sleeping on the ground !
"Come to thy God in time !"
Should be her answering chime ;
"Come to thy God at last !"
Should echo on the blast.

The ship rode down with courses free,
The daughter of a distant sea ;

Her sheet was loose, her anchor stor'd—
 The merry Bottreaux bells on board.
 "Come to thy God in time!"
 Ring out Tintadgel chime;
 "Youth, manhood, old age past,
 Come to thy God at last!"

The pilot heard his native bells
 Hang on the breeze in fitful swells;
 "Thank God!" with reverent brow, he cried,
 "We make the shore with evening's tide!"
 "Come to thy God in time!"
 It was his marriage-chime;
 "Youth, manhood, old age past,
 His bell must ring at last!"

"Thank God, thou whining knave, on land?
 But thank at sea the steersman's hand;
 The captain's voice above the gale—
 Thank the good ship and ready sail!"
 "Come to thy God in time!"
 Sad grew the boding chime;
 "Come to thy God at last!"
 Boom'd heavy on the blast.

Uprose that sea! as if it heard
 The mighty Master's signal word!
 What thrills the captain's whitening lip?
 The death-groans of his sinking ship.
 "Come to thy God in time!"
 Swung deep the funeral-chime;
 "Grace, mercy, kindness past,
 Come to thy God at last!"

Long did the rescued pilot tell,
 When gray hairs o'er his forehead fell,
 While those around would hear and weep,
 That fearful judgment of the deep!
 "Come to thy God in time!"
 He read his native chime;
 "Youth, manhood, old age past,"
 His bell rung out at last!

Still, when the storm of Bottreaux' waves
 Is waking in his weedy caves,
 Those bells, that sullen surges hide,
 Peal their deep tones beneath the tide!
 "Come to thy God in time!"
 Thus saith the ocean-chime;
 "Storm, billow, whirlwind past,
 Come to thy God at last!"

We leave this picturesque village by Valancey Bridge, and after ascending a hill walk on for about twenty miles, sometimes by the cliff and sometimes by the road, till we come to Bude Haven. Here the county of Cornwall encroaches upon Devonshire, and the scenery changes its character, being more like the country to the east than to the west of it. The town of Bude is as uninteresting a place as anyone could wish to see, but the coast is fine, and the sands are extensive. A pier and sea-wall were built here in 1823, but they could not stand against the tremendous seas that break upon the coast, and in 1838

they were destroyed. On the Chapel Rock, which was formerly an island, but is now joined to the land by the breakwater, there once stood a chapel dedicated to the Holy Trinity and St. Michael. The geological form of the cliffs about Bude is curious, and the landslips are numerous, which give a wild aspect to the shore.

A fine walk to the Coomb Valley leads along by perpendicular cliffs. We can ascend the valley to Kilkhampston, where the once-celebrated Hervey meditated among the tombs; but we shall do better to continue along the coast to Morwinstow and its fine old church, where the late Rev. R. S. Hawker, the Cornish poet, whose verse breathes an intense love for his native county, officiated not many years ago. Upon the porch of his vicarage he engraved the following lines:

A house; a glebe; a pound a day;
 A pleasant place to watch and pray;
 Be true to Church; be kind to poor,
 O minister, for evermore.

Morwinstow is the border-parish of Cornwall, as Hartland is of Devonshire; and the source of the Tamar, the river that divides the two counties, is on a rushy knoll in a moorland of this parish.

We now leave Cornwall, and we do so with regret, for we have seen much to interest us, and feasted bountifully upon its fine scenery. Here is to be found everything to make travelling delightful, as the roads are good and the inns are comfortable and reasonable.

We have thoroughly enjoyed our travels in this corner of England, and we want others to do the same. When we say to all whom it may concern—"Go!" the advice is disinterested, because if the stream of travellers sets in, it is possible that the country may be spoilt for the quiet tourist, and we wish to visit *Bolerium* again, and can say in the words of one who has been before us:

I love thee, Cornwall, and will ever!
 And hope to see thee once again.



Stanford Churchwarden's Accounts (1552-1602).

BY WALTER HAINES.

(Continued.)



T. for a boke of comon prayer a
salt & Iniunctions . . . vjs.
It. for v^{li} q^r of yron for y^e dyall
spyndull iiij*d*.
It. to a plum^r for Sooder & his labur w^t mayte
vis. viij*d*.

1560. *Receyts* :

It. rec for the encreys of the forty pences
vs. ij*d*. ob
It. of Jone cooll for an acre of eyrabull land
in the este felde xij*d*.
It. rec for chesys y^t was gatheryd for y^e
churche x*d*.

Expences :

It. for faching a Jobbe of thorns & mending
the hedges abowte the churche howsse
x*d*.
It. in expences at the byshope of Cantor-
buryes vicitasion horse mayte & mans
mayte ijs. ix*d*.
It. for wyne & synging bredde agaynst est^r
iijs. iiij*d*.
It. to the smythe for making a buckull for a
bawdrycke & a hooke abowte the klokke
iiij*d*.
It. for whipkord & white lethur j*d*.

1561. *Receyts* :

It. the incresys of the forty pences to y^e
founte vs.
It. the tythe hay of the weste more Mr John
Yate fermor of the parsonage geue halffe
the tythe of y^e sayd more to y^e use of the
churche becawse h^t was the fyrste tyme
y^t euer y^e sayd more was falne xis.

Expences :

Inprimis to m^r vicar for wrytting & takyng
y^e churche Accounts iijs. iiij*d*.
It. for wrytting a byll of sertificat at est^r
chappit^r id. ob
It. in expences at wantage when mr pownde
satte there at my lorde of Sarums com-
mandment viij*d*.
It. for a paper of the Tenne commandements
& a calend^r boke to say seruis by in y^e
churche xvj*d*.
It. for his paynes y^t brought the sayd books
id. ob

It. to y^e Arche dyacons apparetor for a boke
of y^e byshope of cantorburyes in Junctions
& for y^e Receyt of a byll to sertefy the
Archedyacon of the pulling doune of the
Rode lofte viij*d*.
It. for wyne at Christmas candullmas and
agaynst passion sonday. xiiij*d*.
It. for pulling doune the Rode loofte and
caryeng a way the alt^r viij*d*.
It. to Thomas Locke for mending the for
bell wheel wth mayte & drynk for him
& his man ijs. ij*d*.
It. to Thomas White for making yron geyr
abowte the sayde bell and wheell xvj*d*. ob
It. to the sayd Thomas for dressing the
Tower dore and the cloke xvj*d*.

1562. *Receyts* :

It. this yer was chosyn collectors for the font
John Cox and Thomas Franklen the
wolde not gayther in the parishe whereby
ther cam nothing to the churche
Expences :

It. for wrytting the Regester boke to sertefy
the names of weddings christnings & bury-
engs ijs.
It. for making an Inuentory to the Queens
comysioners of the churche goods. iiij*d*.
It. to a mason for mending y^e pavement in
y^e churche iiij*d*.
It. for seruing y^e mason & making clene y^e
churche iiij*d*.
It. to a thatcher for v dayes worke ijs. iiij*d*.
It. to a drawer of straw v dayes xx*d*.
It. for iiiij^c prayes & rodde xiiij*d*.
It. for xxvijⁱⁱ of solder at x*d*. ye li xxijs. vi*d*.
It. for xvⁱⁱ of ledde bestoyd uppon y^e churche
xvj*d*.
It. to John ffoote for making naylls bolsters
& kays xij*d*.

1563. *Expences* :

It. to the vicar for Ryding to Salsbury abowte
the churche busynes iiij*s*.
It. for a bell rope of xiiijⁱⁱ wyghtte iiij*s*. vi*d*.
It. for ij lodes of ffrysons ijs.
It. for digging xij lood sande & clay xij*d*.
It. for mending the Screene & strestulles in
the churche howse xij*d*.
It. for ij peces of tymber & the hewing for
the towre xiijs. vi*d*.
It. for drawyng the sayd Tymber owte of the
wodde xij*d*.
It. for sawyng v^c foote & di after xx*d*. y^e
hundredth ix*s*. ij*d*.

- It. for Loftyng the Toure & laying the planks beneyth xijs. iiij*d*.
- It. for a hundreth Tenne peny nayles for y^e Toure *xd*.
- It. for mendyng a paue of the churche mownde ij*d*.
- It. for iiij schore matts to kneele on in the churche iijs. *xd*.
- It. for a boke of prayer in tyme of comon plague *vid*.
1564. *Expences* :
- It. in expences to oxforde to speke with doct^r white Arche dyacon for caryeng a strem^r in Rogacion weke *xd*.
- It. for a skynne of parchemen *vjd*.
- It. for keueryng T Chamberlen & James yat grave *xd*.
- It. for sweeping the churche *vjd*.
- It. for breddes for y^e comunyon y^e wholl yer xij*d*.
1565. *Receyts* :
- It. Ceceli greenway & Jone Smyth were colectors for the founte & they be stoyde upon a founte clothe iiij*s*. *vd*. & browght besydes to the use of the churche vijs. vij*d*.
- It. of henri Alder for the churche howse barton xij*d*.
- It. of y^e vilage of Goose for the arerages of viij yer paste before this xxij*s*. *vd*. ob
- It. of helyn pynell for a bz of barlay that was her husband bequeste xij*d*.
- Expences* :
- It. for ij boks of prayer for peace *vjd*.
- It. to the vicar for wrytting the Churche account iijs. iiij*d*.
- It. for pauyng Katherin Churche graue iiij*d*.
1566. *Expences* :
- It. in expences to oxford beyng syted thethur for Rynging upon all hallow nyght wth y^e courtt charges iijs. *vd*.
- It. to a cloke maker for setting uppe a dyall & mending the klokke xiijs. iiij*d*.
- It. for oyle & whippe corde for the klokke ij*d*.
- It. for tymber for the dyall frame viij*d*.
- It. for vi dyssyn & iiij matts for ye churche iiis. iiij*d*.
- It. for a stocke for the grayte bell ijs. iiij*d*.
- It. for brynging the sayd stocke from peysmer to wantage *vjd*.
- It. in erneste to Thomas locke for stockyng the grayte bell & makyng iiij newe wheels *xs*.
- It. for mendyng the churche seatts ijs.
- It. for a Iniunction booke iiij*d*.
- It. for the second tome of homelyes iiij*s*.
1567. *Receyts* :
- The encreys of the churche lande this yere ys iiij bz of whayt y^e ys remayning in James coll his handes and iiij bz of pulse of the last yers account for the whiche pulse he shuld pay to the churche vs. Thomas Whyayne confesseth ij bz of maulte & one bz of whayte to Remayne in his handes. And Robert Berell confesseth to owe one bz of barlay.
- Expences* :
- It. to Olyu^r for whipping dogges from y^e churche xvij*d*.
- It. for makyng a nutte for the dyall ij*d*.
- It. for shreading a tree & makyng the scaffold abowte the crosse. viij*d*.
- It. for mosse xij*d*.
- It. worke manshippe in sclatting y churche gat ijs.
- It. for iiij crestes *vid*.
- It. for syxe peni nayles ij*d*.
1568. *Expences* :
- It. to Olyu^r for whipping dogges *vid*.
- It. to the mason's seruitor iiij*d*.
- It. for mending the churche mattoce *vd*.
1569. *Receyts* :
- It. Eliza yat the wyeffe of John yat the yong^r gent and Elenor Sauere were chossin fount wyeffs this yer but the gatheryd nothing this yer.
- It. of John Castell for layeng corne in the churche howse *vid*.
- It. of henri alder for makyng mault in y^e churche howse a bz maulte
- Expences* :
- It. for castyng the saunce bell xvjs. *vid*.
- It. for a booke of bothe Tomes of Omelyes and an othur of comon praer my L of Salisburi his inJunctions w^t a table to knowe in what degrees the people may mary viijs. iiij*d*.
- It. for viij clues of holland to make a surplesse [x*s*. viij*d*.]
1570. *Receyts* :
- It. the enchreys of y^e forty pences was vs. vij*d*.
- It. of the executors of Robert Stone for vi bz of barlay that he gave to the bells hearse light & Roode light in Stanford churche [iiij*s*. viij*d*.]
- Expences* :
- It. for Tymber to make posts in y^e churche howse ijs.

- It. for making holes to put the posts in *ijd.*
 It. for a hundrethe syxpeni naylls *vjd.*
 It. for hame to thatche the churche howse
 *vs. iiijd.*
 It. for prays for y^e same worke *vd.*
 It. for caryage of the hame *xvjd.*
 It. for a newe lathur *xijd.*
1571. *Receyts :*
 It. of James Coll for the thirdes of an acre
 of barlay and an acre of pulsse this yer
 *vs.*
- Expences :*
 It. in expences at bysshope juells visytacyon
 holden at Redyng *xs.*
 It. in expences at highworthe beyng caulid
 before the sayd bysshoppe *viijs. vijd.*
 It. for iij Jobbs of Strawe and the caryage
 *vij. iiijd.*
 It. for iiij^e prays & a hundredth lydgers
 *xijd.*
 It. to heryng for thatching y^e churche howse
 *iiij. viijd.*
 It. for helpe to pull doune y^e Roode lofte
 *vjd.*
 It. for wrytting an Inuentori in parchement
 to the bishoppe of Salisburi of weddinges
 christnings and buryenges *iijs. iiijd.*
 It. for a booke of Artyckulls for Religion
 *ijd.*
 It. to Thomas Strange for keping y^e clocke
 *iiij.*
 It. for a bawdrycke for the grayte bell *xijd.*
 It. for a buckull & wedges for the same
 *iiij.*
 It. for shutting a clapper for y^e seconde
 bell *xxd.*
 It. for xj naylls & shutting ij twysts for y^e
 grayt bell *viijd.*
 It. for a cytasion for Bartylmeo smythe and
 marmaducke chapman *vjd.*
1572. *Expences :*
 It. for presenting howghe Elyot & Katheryn
 Snodman *iiijd.*
 It. for ij bookes of prayer send from m^r
 archedyacon and to the apparytor for
 bringing of them *vjd.*
 It. wafor bredde for the comunion all the
 yere *xijd.*
 It. for a paper of the Tenne comaundments
 *xviijd.*
 It. to a Joyn^r for a frame for the same com-
 aundments *ijs. viijd.*
- It. to Olyu^r Norway for whipping doggs owte
 of y^e churche *vjd.*
 It. to belyngam a clocke smyth for looking
 to y^e clocke *xijd.*
 It. to w^m Cox for ij days worke helping the
 plomber & fynding himselfe maytte &
 drinke *viijd.*
 It. the cunstable of ganfelde hundrethe had
 towards y^e releefe of y^e prisoners in Redyng
 *xxd.*
1573. *Expences :*
 It. to w^m Smyth that cam to vewe the churche
 by the bysshope of cantorburyes lycens *ijs.*
 It. in expences at wantage be for the Queens
 comysshioners that made Inquyri for ali-
 anatyng lands *ixd.*
 It. for tallyng wodde of wynde fall in the
 comon *iiijd.*
 It. for making a Trenche & falling thornes to
 make a hedge *xijd.*
 It. for bords to stoppe pigions owt of the
 churche *xd.*
 It. for plowyn ij acres iiij yarthes *iiij.*
1574. *Expences :*
 It. in expences for the noble buryeng J Cox
 in the churche *xjd.*
 It. payd crypps for trussing the myddull bell
 & y^e forbell *ijs. vijd.*
 It. for a claspe, hanging owte the saunce
 bell rope *ijd.*
 It. to a mason for Rowe castyng the Toure
 *iiij.*
 It. for iiij faynes to settle one y^e pynacles
 *iiij.*
 It. to one to carry watt^r to y^e Rowe castyng
 *ijd.*
 It. To Robert Reyer for whitelymg the
 churche *iiij. vijd.*
 It. for making a lathu^r for the churche
 *xvjd.*
 It. for mendyng the benche in the churche
 howse *iiijd.*
 It. to the Joyn^r, for making a spyer in the
 churche howse *xijd.*
 It. to mappet for mending the flowre in y^e
 churche howse *vjd.*
 It. for hewyng a mantyle for y^e chamber in
 y^e churche howse *xviijd.*
 It. to Robert Reyer for making a cheymnay
 in y^e sayd howse *xvjd.*
 It. for digging ij lods Buckland stones *viijd.*
 It. for the Threshshing of whayte barlay &
 pulse *ijs.*

1575. *Expences :*

It. for shutting ij bell Ropes	xxijd.
It. for makyng a Roler for the klocke & mending y ^e wyer	iiijd.
It. to the smythe for ij geysds & one staple for the bells	iiijd.
It. to the smythe for mending the churche doore key	ijd.
It. for mending the beer & whipping doggs owt of y ^e churche	viiijd.
It. for falowyng storyng & soying an acre of the churche lande	iijs. vjd.
It. for the Lords Rent of the churche howse	xijd.
It. for lathing & mending the churche howse mounds	vd.
It. for makyng a forme & footyng the Reste	iiijd.
It. for dygging of a sawe pytte	ij.
It. for moyng and kockyng of an acre of pulsse	xd.

1576. *Expences :*

It. franklins expences to oxford for that he wold not Repayre the churche yard walls before he was commanded	vjd.
It. for a beame & too braces for y ^e churche yat	xijd.
It. to Lady Englefelde for Rent of y ^e churche howse	xijd.
It. for a li of sope to washe y ^e churche lynnyn	iiijd.
It. for paper & ynke	jd.
It. for eyring the churche acre at hunni butts	xiiijd.

1577. *Expences :*

It. in expences at the byshoppe of canturburies vicitacion holden at Abynton the 8 of June	iijs. iiijd.
It. for a booke of artyckles for the sayd vicitacion	xd.
It. for wrytting an answeare to the sayd artycles	vjd.
It. forgeven Rychard Tyrroll in parte of hay that hee bowght of the churche the yeer laste paste	xijd.
It. for makyng a bell clapper	xxiijs. xd.
It. to y ^e smythe for warrantying y ^e sayd clapper for xx yeer	iiijd.
It. for expences to fatche the sayd clapper whome	vij.
It. for keeping the clock to phillippe straunge	iijs.

1578. *Receyts :*

It. Rec for ij bz of lyme	xd.
It. Ree for the waste of a platter that was molten	iiijd.

Expences :

It. for paynting serten sentences of the scripture one the churche walls	xxs.
It. for a byble for the churche	xxijs.
It. for brynging the sayd byble from oxford	vjd.
It. for the Queenes Injunctions	vjd.
It. for mending the churche portche	ij.
It. for mending the pulpytte	iiijd.
It. for ij bushells & a halffe beyne to so the acre	ij.
It. for iij ^e prays & halffe hundredth bynding Rodds	ixd.

1579. *Receyt :*

It. solde a Jobbe of thornes that was lefte when the mounds were made of the churche howse for	xij.
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Expences :

It. for Redde lethur for the Bawdrycks	xiiijd.
It. for mending stooles bords & formes	xxd.

1580. *Expences :*

Imprimis for the Releefe of the prisoners in Reding Gayle the whole yeer aft ^r the Rate of Too pens evry sonneday	ixs. xd.
It. to John appowell for casting brasses at ijd. the li	vij.
It. to Ro Stone to helpe to lay the brasses	iiijd.
It. to a mason for mending the crosse one the greene	vij.
It. for mending a bell Rope fynding hempe and graftying y ^t longger	vij.
It. for a payre of boote Leggs to mende bawdrycks	vij.
It. for makyng a kay for the clocke lofte mending y ^e perchill & the Crowe and an yron bolte for the brasses	xd.
It. paid for ij bookes sent from Salysburi	xvjd.
It. paid the apparitor of sarum & y ^e officialls apparitor	vij.

1581. *Receyts :*

It. Rec of M ^r yat Cunstable one y ^e coronation day	iiij.
It. of M ^{rs} Mary yat and of M ^r Edward yat for ij dynners that shulde have byn made to the parisheoners thone in the Rogasion weke a ^o 1580. Thother in Rogasion weeke 1581	xxjs.

It. rec of the young men they benivolens
towards y^e bell ix. s. iij. d.

It. rec of the parisheoners by the yard lands
towards the bell the w^{ch} monay muste be
repayd as apperithe in the next yeer fol-
lowyng iij. l. vj. s. iij. d.

Expences:

It. to a mason for pargeting in the Towre
mending stone worke under the leades and
kevering Roger Churchis grave in the
churche iij. s.

It. in earnest to a bell founder y^e caste the
Tenor bell xx. d.

It. for sherting the Bell cappers vj. d.

It. for an ex & othur asshe a bowte the bell
. vj. d.

It. for brynging leade from oxford with a
botte iij. l. d.

It. for fatching lead from hincsay to Stanford
. iij. s. iij. d.

It. to a plomb^r for leade & workmanshippe
uppon the steeple and othur places of the
churche xli. s. vj. d.

It. for yellmyng of straw xij. d.

It. for prays lydgers bynding Rodds and a
Raiter xij. d.

It. for Eyring the churche Acre Thrisse
. iij. s.

It. for ij bz of seede whyate to so yt
. iij. s. iij. d.

It. for the makyng & towards Jone Bullocks
quote xx. d.

(To be continued.)



The Antiquary's Note-Book.

Curiosities of Local Government.—

The old accounts of the Surveyors for the Repair of the "King's Highway" in the parish of St. Thomas and St. Clement, Winchester, for the year 1761, nine years before the city was paved and cleansed under the provisions of an Act of Parliament, afford us a curious idea of the education and the method of repairs of those times. In 1761, William Oram and Michael Aldridge were Surveyors, and we give their account exactly as written:

	£	s.	d.
For fifty-four load of stones	14	3	6
For picking of Sones	2	0	6
For Speding the Sones	0	13	6
paid for a wrant	0	2	0
for puting on the Stones and Shoveling the Streets	0	8	0
for a load of stones	0	3	7
for Beer for the Carters	0	7	0
for puting on the Stones	0	0	6
for nesecary charges	0	3	6½
for three days work	0	3	6
for caryng away the durt out of the high- way before the Stones were layd, hired two men	0	8	0
Spent at the Elextion of Surveirs of the highways	0	10	6
do for nesecary charges	0	17	7½
for fiksing a great Stone set to Keep of the Wagons of the footway agaiſt Rounds house in Jayl Street	0	1	6
pd. for pick up 3 Load of Stones	0	2	3
expended at ye election of officers and other expenses	1	4	7
Pd. Mr. Clarke	1	0	4
	£22	8	5

Having regard to the above spelling, it is not surprising that Mr. Aldridge signed the account with a cross. The cleansing of the city ditches round the walls was an expensive item in the accounts at various times. In 1751, thirty ratepayers were ordered to be proceeded against as defaulters, and as some of them were leading parishioners, doubtless the state of the highways and the expenditure of the Surveyors were not approved by the ratepayers, for the highest rate for the year once was 12s., and the smallest 6½d. There were several hop-gardens in the parish, and these lands, now covered with houses, are in the deeds described as hop-gardens. Of the families mentioned in the old accounts one only remains, the Newbolts, who have resided in Winchester for 300 years at least. In 1761, a statement of the rate shows spelling extraordinary:

S. Thom parish reate gathered by Tom Moody and John Crick:

	£	s.	d.
Reates Coleacted	41	17	6
Reate nott Coleaceated	7	4	2
	£49	1	8

There was always half a guinea spent at "ye three Tunns" or "ye Red Hatt," after election of officers, on good ale.

I am going through the books, so shall

favour you with some extracts about the small-pox, the poor, the price of provisions, and the old fairs as I get the details out.—
W. H. JACOB.

Surveys of London.—Honest John Stow, in his *Survey of London*, set an example which has been followed, and we are to some extent indebted to his initiative for all subsequent contributions to London topography. Standing about midway between the ordnance survey of our time and the Survey of Stow, that made by the company of parish clerks is remarkable for completeness, accuracy, and methodical arrangement. It bears date 1732, and presents many interesting particulars of Georgian London. In a subsequent issue (1824), the following information as to the parish clerks of London is given: "The parish clerks of London were incorporated by Henry III.; they were then known by the title of 'the brotherhood of St. Nicholas,' whose hall was near Little St. Helen's, in Bishopsgate Street, within the gate, at the then sign of the Angel. Charles I. renewed the parish clerks' charter, and conferred upon them ample privileges and immunities, and incorporated them by the name of 'master, wardens, and fellowship of parish clerks of the city and suburbs of London, and the liberties thereof, the city of Westminster, the borough of Southwark, and the fifteen out-parishes adjacent.' By which charter the parish clerks enjoy certain privileges peculiar to them as such; among which this is not the least, viz., 'that in respect of their great and continual charge which they do undergo, they, the said master, wardens, and brethren, shall be free from all offices, unless they desire or yield themselves thereunto.' Which privilege is likewise confirmed to them by an order of the Lord Mayor and Court of Aldermen, in the mayoralty of Sir Robert Vyner, in the seventh year of the reign of King Charles II., in these words, viz., 'All parish clerks to be exempt from all offices, as by their charter, and by an order under seal of the mayoralty of the city of London,' etc." The title-page of the parish clerks' Survey of London is descriptive, almost, as a table of contents: "New Remarks of London; or, a Survey of the Cities of London and Westminster, of Southwark, and part of Middlesex and

Surrey, within the circumference of the Bills of Mortality. Containing—The situation, antiquity, and rebuilding of each church; the value of the Rectory or Vicarage; in whose gifts they are; and the names of the present Incumbents and Lecturers. Of the several Vestries, the hours of prayer, Parish and Ward Officers, Charity and other Schools; the Number of Charity-children, how maintained, educated, and placed out Apprentices, or put to Service. Of the Alms-houses, Workhouses, and Hospitals. The remarkable places and things in each Parish, with the Limits or Bounds, Streets, Lanes, Courts, and number of houses. Likewise an alphabetical Table of all the Streets, Courts, Lanes, Alleys, Yards, Rows, Rents, Squares, etc., within the Bills of Mortality, showing in what Liberty or Freedom they are, and an easy method for finding any of them. Of the several Inns of Courts, and Inns of Chancery, with their several Buildings, Courts, Lanes, etc.—Collected by the Company of Parish Clerks.—To which are added, the Places to which Penny Post letters are sent, with proper directions therein; the wharfs, keys, docks, etc., near the river Thames; of water-carriage to several cities, towns, etc.; the rates of watermen, porters of all kinds, and car-men; to what inns Stage-coaches, Flying-coaches, Waggon, and Carriers come, and the days they go out.—The whole being very useful for Ladies, Gentlemen, Clergymen, Merchants, Tradesmen, Coach-men, Chair-men, Car-men, Porters, Bailiffs, and others. London: printed for E. Midwinter at the Looking-Glass, and Three Crowns in St. Paul's Churchyard. MDCCXXXII."

In the preface it is said of the parishes of Lambeth, Newington Butts, Rotherhithe, and Hackney, that they "have not been mentioned in any book before."



Antiquarian News.

A MURAL monument to the late poet, Walter Savage Landor, has been unveiled at St. Mary's Church, Warwick. The inscription is as follows: "Walter Savage Landor; born at Warwick, January 30, 1775. Died at Florence, September 17, 1864."

The city of Hai-yen, north of Ningpo, which was submerged by the sea about a thousand years ago, has lately been partly exposed to view, and a considerable number of vases, plates, and other utensils of the Sung dynasty have been recovered by enterprising natives.

Lord Mostyn has presented the town of Flint with an historical painting of Sir Roger Mostyn, the friend of Charles I., and who, at his own cost, garrisoned and defended Flint Castle against the Parliamentary party in 1643. He also wrested Hawarden Castle from them.

Important discoveries were lately made in a cave at Rübeland, in the Harz. A quantity of bears' bones recovered is estimated at nearly 10 cwt., among them being seven very well-preserved skulls; also a set of stags' antlers, fragments of skeletons of hyenas, and some fine slender bones which experts assign to the ptarmigan and the lemming. These remains are regarded as relics of the arctic fauna of the ice period in the Harz. It is proposed to keep them in the cave, which will be lighted by electricity for the benefit of scientific visitors.

St. Margaret's Church, Hornby, an interesting old North Lancashire church, is to be restored at an outlay of £3,000. According to Canon Raines, a priory, dedicated to St. Wilfrid, being a small Premonstratensian cell of Croxton Keyrial in Leicestershire, formerly existed at Hornby. To the priory succeeded the chapel of Hornby, built for Monteagle's tenants, which, according to the will of Edward, Lord Monteagle, was in existence in 1523. The nave of the ancient church was rebuilt in 1817.

A Welsh correspondent of the *Cambrian News* says that he recently picked up a very good copy of eight sermons preached by the Rev. Daniel Rowlands, of Llangeitho, one of the founders of the Calvinistic Methodist Church of Wales. They bear the imprint of 1774, and are said to have been "preached at the New Church in Llangeitho." They are in English, or to quote the title-page, are "now attempted to be translated from the original British." The translator was Mr. Thomas Davies, near Haverfordwest, and his preface is most unique. He apologises for any printed mistakes, or, as he puts it, for "whatever might drop wrong," on the ground that "the author, being far distant from London, could not see any of it when in the press." He describes Rowlands as "an eminent clergyman in the Principality of Wales, who hath been for nearly forty years a zealous and an indefatigable labourer in the Lord's vineyard. He is still alive, and, notwithstanding his advanced age, as active as ever." He speaks of his piety and integrity as such as "are not the general characteristics of latter

days," and describes his audiences as very large; "the stated number of communicants at the monthly sacrament in his own church is seldom less than 2,000, and sometimes more than 4,000." Very curious reasons are given for this, the only known translation "from the original British" of Rowlands's sermons. One is "that those who do not understand the Welsh language, and may be prejudiced against the truth from the opinion of others, may examine for themselves and judge whether those doctrines, which are branded as unfriendly to good works, may not be enforced in a practical manner and be productive of the strictest and most refined morality." Another is that "as the Methodists in Wales have been represented as a set of ignorant, hot-headed enthusiasts, the public may as well now form some judgment of their understanding, of their principles, from the writings of one who hath presided among them for such a length of time with unblemished reputation, and may be supposed from the nature of his connections to express the sentiments of the whole fraternity." One of the sermons was preached in 1735, the year from which the body dates, though not legally enrolled until 1826.

Mr. Arthur William à Beckett writes to the *Tablet* to give his impression, derived from a visit made with his cousin, Mr. William à Beckett Turner, to Canterbury to view the supposed remains of St. Thomas à Becket. He says, "As to the identity of the bones with those of St. Thomas, I have a very fair impression that the remains I saw on Thursday week were indeed those of the holy blessed martyr. The place in which the relics were found was that traditionally ascribed as the exact spot for centuries, and the contemporary biographer of Sir Thomas More declares that he and others, instead of allowing the bones of the Saint to be burned, seized them, and hurriedly buried them. They were found not *in situ*, but in a confused mass near the head of the coffin. When I saw them in Mr. Austen's drawing-room, I confess that they had an awe-inspiring effect in spite of their painfully realistic surroundings. The skeleton was of gigantic stature. I should imagine it must have belonged to a man quite six feet three inches high. This exactly tallies with the personal appearance of the Saint, who was said to be a head and shoulders taller than his attendants. The skeleton itself was in a perfect state of preservation, and so far as I could see appeared to be complete. The skull (the bones of which had been placed on a clay model) showed traces of two sword-cuts—one which seemingly had severed the crown of the head from the rest, and a second which had fallen on the top and had not caused so much injury. In fact, as Mr. Austin pointed out to us, it was most probable that we were standing before the remains of the great St. Thomas of Canterbury, as

all the accounts of his martyrdom were consistent with the condition in which the remains had been found. What seemed to me to point conclusively to the relics being genuine was the great size of the skeleton. I have never to my knowledge seen a larger. I believe that Father Morns, the biographer of the Saint, is not satisfied as to their identity. Minor Canon Scott Robertson, on the other hand, takes a contrary view." The committee of archæologists appointed by the Dean and Chapter of Canterbury to report as to the identity of the remains, report decidedly against their being those of Thomas à Becket. The remains have been reburied. They were placed in an elm shell, made to fit the stone coffin, and then re-interred in the exact spot where they were found, which is in the chapel of Thomas à Becket, and close to the spot where the murdered Archbishop was originally buried. It is explained that the excavations in the crypt of Canterbury Cathedral, in the course of which the remains of Thomas à Becket were discovered, were undertaken for the purpose of ascertaining whether any Saxon masonry exists there. To settle this point of dispute, researches are still being carried on by Canon Rutledge and Canon Scott Robinson.

The proprietors of *Eddowes' Shrewsbury Journal* have shown a most laudatory appreciation of the importance of the recent additions to the Abbey Church of that town in issuing a pamphlet containing a short history of the building, and an account of the additions, reprinted from their newspaper. The brochure, which consists of some twenty pages, is a model production in every sense, being printed in large quarto on good hand-made paper with rough edges, and having plenty of illustrations, two of which are well executed ink photos. The remaining illustrations, eight in number, would have come out much better on smoother paper; but they are sufficiently good to give a clear idea of the church, and to show how much renovation the beautiful old fabric still requires. It is a disgrace to a wealthy town like Shrewsbury that so fine and ancient a building should have been allowed to cry pitifully for aid for so many years, and it is to be hoped that now the work has been taken in hand it will not be allowed to drop till the clerestory has been raised and the transepts completed. The historical details, although rather meagre, are interesting and accurate.

It was recently stated that an interesting discovery of Roman remains had been made by the excavators engaged on the District Railway works which pass under the site of the church of St. John-the-Baptist-upon-Walbrook, which was destroyed in the Great Fire of London. It was, doubtless, part of the floor of a Roman villa. Another beautiful specimen was found under the Old Leadenhall Market. Both these relics are said to have been removed to some place

belonging to Sir E. W. Watkin. Surely it would be far better to deposit all these venerable remains of Old London in the Guildhall Museum, where everybody may see them, rather than cart them away to some remote and isolated country seat. I am informed that it is very little the Corporation get for their museum without paying heavily for it. Could not the City authorities in future strive to secure relics of this kind for the museum? Perhaps Sir Edward is forming a museum himself which he intends some day to hand over to the public.—*City Press*.

At Aix-la-Chapelle, unknown to most visitors to the place, there is a newspaper museum, founded by Oscar von Froekenbeak. It now contains files or specimens of over 17,000 different newspapers, nearly half of the newspaper press of the world, and the collection is daily being added to. The great curiosity of the museum is No. 46 of the *Texas Democrat*, published at Houston on March 11, 1864, and printed on wall-paper.

An interesting event took place last week at the establishment of Messrs. Trübner. Mr. Karl Trübner, of Strasburg, had purchased of Lord Ashburnham those manuscripts in his possession which had been claimed for some years past by the French Government, and these manuscripts were on that day handed over to M. de Lille, chief librarian of the Bibliothèque Nationale, who had come from Paris, accompanied by two assistant librarians, expressly for this purpose, in partial exchange for the Codex Manesse, which formerly belonged to the University Library at Heidelberg.

We are indebted to Mr. H. W. Smith, of Belvedere, for the following communication:—A discovery has recently been made between Whitstable and Herne Bay. A resident of the latter town walking along the beach near Swalecliffe, observed an object projecting from the cliff. Close examination showed that it was the fossil remains of some animal; and, assistance being obtained, a tusk of the great hairy elephant, whose remains are also found in the northern regions of snow and ice, was unearthed. The encrusted clay being removed, the tusk was found to be fifty-seven inches along the curve, and the thicker end about seventeen inches in circumference. It was in good preservation, only a small portion of the tip being broken off.

An immense cave has been discovered at Bloomfield, Kentucky. It is supposed to have been the abode of cavemen, as numerous relics were found in the shape of pottery and bronze articles. A sepulchre was also discovered in a large niche, at right angles with the main avenue, and in it are numerous mummified bodies.

According to *The Builder*, steps are being taken in Prussia for the more effectual preservation of ancient church monuments, a memorandum having that object in view having been recently issued to the ecclesiastical authorities (consistoriums). Hitherto the Government had only the power to put its veto upon proposed sales of ecclesiastical works of art, but it was powerless to prevent neglect, alterations, or so-called restorations. The ecclesiastical authorities have now been admonished to pay more regard to their preservation, which is enjoined upon them as a duty they have to perform. But a much more effectual check upon waste and spoliation is to be provided in Prussia by a proposed law enforcing such preservation, and providing the necessary funds for carrying it into effect.

An interesting discovery has been made in Canterbury Cathedral. Thomas Bradwardine, commonly called Doctor Profundus, a learned theologian, was Archbishop of Canterbury for less than two months in 1349. It is known that the panelling under the great window of Prior Oxenden, in St. Anselm's Chapel, formed part of the tomb of this archbishop; but it was not known whether his remains were beneath the stone slab. The tomb has just been opened, and the skeleton was found, with fragments of cere-cloth, the skull being perfect, and some of the bones. The tomb had been rifled of any ornaments it might have contained, such as ring, crosier, etc., and was full of fragments of stained glass.

Among the most interesting relics of the Pilgrim Fathers are some autograph writings which establish a chain connecting the Pilgrims with the present day. Peregrine White was the firstborn of the infant colony, having been born on the *Mayflower* after she arrived in Cape Cod Bay, in November, 1620, and he was only a month old when the Pilgrims landed. He survived all their hardships, and lived to a ripe old age, and "Grandfather Cobb," who was born in 1694, knew him well. Cobb was the oldest man in his day in New England; his life covering space in three centuries, for he lived over 107 years, until 1801. William R. Sever, born in 1790, knew Cobb, and recollected him well, and lived until he was ninety-seven years old, dying in October last. These three lives thus connect the landing of the Pilgrims with the present day, and united they cover a period of 287 years. Such longevity is remarkable.

Recently the world has been electrified by the following announcement: An important discovery of several thousand ancient documents has been made at Stratford-on-Avon. The local company of rifle volunteers lately removed their armoury from the old Guildhall to other quarters, and a minute examination of the premises has just been made by the headmaster of the Grammar School, the Rev. S. De Courcy Caffan, whose

school premises also form part of the ancient Guildhall. On his ascending the staircase leading from the armoury, an old chamber was discovered, the passage to which had been blocked for many years. Scattered over the floor of the chamber were some thousands of old documents, some of them in such a state of decay that the writing has become almost illegible. Some of the documents are dated 1579, and the more important range from the time of Queen Elizabeth to that of Queen Anne. The town clerk has removed the papers to a place of safety, and a careful examination of them will be made by the librarian, Mr. Savage.—The second stage in this Shakespearian episode was thus made known: The Record Committee of the Stratford-on-Avon Corporation have held a meeting at Shakespeare's birthplace, with reference to the recent discovery of old documents and manuscripts in a disused room in the Guildhall, when the following resolution was passed: "That Mr. Savage, librarian of Shakespeare's House, be requested to examine and arrange the various documents discovered in the Guildhall, and now deposited in the Record Room, and make a report thereon at the next meeting of the committee, to be held on the 25th inst., and that no access to the documents be permitted pending the librarian's report." The papers, which number between one and two thousand, are mostly done up in bundles, and are covered with dust and dirt. Owing to the librarian's illness, no regular examination of them has yet been made, but already a document dated 1560, and another dated 1609, have been found. The latter was written exactly seven years before Shakespeare's death, and while he was living at New Place, Stratford-on-Avon.—The third and final act was a communication from Mr. Halliwell-Phillipps, which has dashed expectations, and showed that Shakespeare's biographer knows Stratford-on-Avon better than they who live there. The following letter was published in the *Athenæum* of March 10: "Hollingbury Copse, Brighton, March 6, 1888.—The recently-announced 'discovery' of thousands of ancient documents in an unknown room at Stratford-on-Avon recalls to memory the old story of the young gentleman who found a watch before it was lost. Although the little apartment in which they are deposited is very rarely opened, it has been for generations the receptacle of the overseers' archives, and having made a minute examination of the latter many years ago, I fear I must disappoint expectations, one of which has culminated in the hope of their including an autographic copy of *Hamlet*, by assuring you that there is not a single paper in the collection which alludes in any way to the national poet. I should not, however, have troubled you with this exposure of a little ephemeral extravagance if it did not give me an

opportunity of earnestly entreating the people of Stratford, a town in which numbers of attic corners have been closed up for generations, to consider the possibility of further record discoveries. That there exists any room in the locality, haunted or otherwise, which now remains concealed is altogether incredible; but still it is just possible that documents of priceless value may be hidden behind a modern plaster. And this may be the case, although one of my best hopes in this direction expired long ago, at the demolition of the house that had belonged to the poet's relative and intimate companion, Thomas Greene. The exterior had been modernized, but portions of several of the gables had been long blocked up, and there it was natural to conjecture something of value might have turned up. The offer, however, of liberal rewards to the workmen failed in eliciting anything of the slightest importance.

The interesting and, in some respects, unique church of Acton Burnell, in Shropshire, is now undergoing restoration at the hands of Mr. F. B. Wade. The church, which has been allowed to get into a shocking state of dilapidation, was built by Bishop Burnell, chancellor to Edward I., and is a good specimen of transitional work, the east window being an excellent example of plate tracery. It contains several fine brasses and monuments, and some good carving. It is feared that the restoration cannot be completed for want of funds; but as Bishop Burnell hailed from this parish, it will only be becoming if lawyers, for whom the good prelate did so much, dip their hands into their pockets, and so show their appreciation of his work. Members of the Lower House, too, will not care to be laggard subscribers when they reflect that one of the earliest, if not indeed the first, meeting of the House of Commons was held in this village.



Meetings of Antiquarian Societies.

Yorkshire Archæological and Topographical Association in Leeds.—The twenty-third annual meeting of the members of the Yorkshire Archæological and Topographical Association was held on January 26. Mr. Thos. Brooke, F.S.A., Huddersfield, occupied the chair. In moving the adoption of the report, the Chairman gave a summary of the history of the society during the last twelve months, and said he noticed with some surprise that it was definitely stated that the next excursion was to be to Easby Abbey and Richmond. The distance to those places might be too great for some of their members,

and if that were found to be the case, he suggested as an alternative scheme another visit to Fountains Abbey. With the permission and co-operation of the Marquis of Ripon, they had been able to carry on some most interesting excavations. They were not quite completed, but it was hoped to soon resume them, and under those circumstances it would almost be as well if they could visit Easby Abbey and Richmond first. Mr. Tomlinson, the hon. sec., had received from Mr. St. John Hope a short sketch of what he had learnt in his excavations at Fountains Abbey, the result of which had been to throw much light on the Cistercian style of building. The ordinary funds of the society were not sufficient to pay for the still necessary excavations, and he (the Chairman) hoped that those friends who had assisted in the past would again come to the society's help. In conclusion, the Chairman announced that the Surtees Society, through their secretary (Canon Raine), had presented a set of twenty volumes of their publications, which made the association's collection of those valuable works almost complete. The Archbishop of York, the Marquis of Ripon, and Earl Fitzwilliam were afterwards re-elected presidents of the three Ridings of the county.

Leeds and Yorkshire Architectural Society.—Jan. 16.—The Rev. Canon Scott read a paper on "The Transitional Periods of Gothic Architecture."—Architecture could be divided into the two sections of the radiated and arcuated—the architecture of the beam and that of the arch. The buildings of the early Hindoos, Egyptians, Greeks, and Romans were of the former class; and the introduction of the vertical or arcuated style was almost contemporaneous with the advent of Christianity. He first described the arcuated work of the Romanesque as comprised in the Lombardic in Italy, the Byzantine in Constantinople, and the Norman north of the Alps. The special characteristics of the Norman style, as found in England, were the round arch with the cushion capital, the zigzag moulding, and the square abacus on which the arch rests. The transition from the rounded to the pointed arch arose out of constructive necessity, found continually in the new and improved style of building, which enabled architects to vault over different spaces, to economise materials, and to use thinner walls and piers, and to make up for the thrust of the pointed arch by buttresses. The first style of Gothic was the Early English, and was distinguished by the pointed arch, the tooth ornament in the mouldings, and the lancet lights in the windows, of which our finest examples are those of the north transept at York, the Beverley Minster, and the Salisbury Cathedral. The second transition was exemplified by the Decorated style, which was to be found in the origin and development of tracery in the windows and the change from plate to bar tracery. Quoting from Ruskin's *Seven Lamps of Architecture*, Canon Scott described this beautiful development, and continuing, said that the style lasted through the reigns of the three Edwards, and was divided into the geometrical and the curvilinear Decorated. From this point Gothic architecture rather deteriorated than advanced. The next transition was into the perpendicular style, in which the tracery of the windows assumed vertical lines. Several of the noblest specimens of this style were described,

and it was pointed out that this form lasted in varying phases up to the Reformation. The latest phase of this order was the Tudor work of Henry VII. From this time a debased form, known as the Elizabethan, and which was chiefly confined to domestic buildings, was in vogue during Elizabeth's reign. A futile attempt was made to bring it back, even subsequent to the Rebellion, and some of the college chapels at Oxford and Cambridge afforded specimens of the Jacobean Gothic. It was quite possible to point out the exact time when the decadence commenced. It was superseded by the revival of the antique and pagan styles, commonly called the Renaissance. The invention of printing introduced to Christian Europe the ancient pagan authors, and so fascinating was this knowledge, gained for the first time, that the great idea which filled all minds was how most nearly to copy the ancients in their lives and modes and expressions of thought. Besides, the discovery of America, with its rich mines of precious metals, also so roused the avaricious in man, that what had formerly been given to God was now spent in fitting out vessels of discovery and merchandise, so as to gather in the riches of other lands. It was quite incorrect to lay to the Reformation the decadence and degeneration of art, as the descent began two centuries prior to the Reformation, and the Renaissance had already entered on its existence before Henry VIII. defied the Pope. It was well known, too, that the last persons to take advantage of the Gothic revival in our day were the members of the Roman Catholic persuasion, and that in Italy there was less of Mediæval Gothic to be found than in any other country.

British Archæological Association.—Jan. 18.—Mr. Thos. Blashill in the chair.—Mons. Schuermans, of Liege, forwarded particulars of the discovery of Roman sculptures, built up into the later Roman walls of Grenoble. The date of this second use is about the beginning of the fourth century, as is attested by an inscription.—Mr. Earle Way exhibited some artistic pieces of Delft ware, found on the site of the palace of the Dukes of Suffolk in Southwark.—Mr. Loftus Brock, F.S.A., described a canette of Flemish work of the sixteenth century.—Mr. J. T. Irvine forwarded a collection of sketches of churches in Northamptonshire, including one of a curious inscription at Water Newton.—Dr. T. G. Walker exhibited a fine collection of antiquities recently found near Peterborough, among which was a remarkable fibulæ of early Saxon date, the hammer of Thor being represented in a conspicuous position.—Mr. Bodger exhibited a capital series of Roman coins, also found near Peterborough, and a collection of leaden dumps supposed to have been used in playing some popular game, but which were probably used as small change at a time when nothing smaller than a silver penny was in circulation.—Mr. C. H. Compton referred to the old custom of providing a powdering closet in houses of the time of Queen Anne, for the process of powdering a lady's hair after the task of dressing had been otherwise completed.—The Chairman, in reply, spoke of the existence of a small room frequently found in houses of the date named, and fulfilling the requirements. In Kensington Square some of these rooms project from the back of the house.—A paper was then read on "Ancient Roads," prepared by Mr.

Geo. Payne, F.S.A., but read in his absence by Mr. de Gray Birch, F.S.A. The course of the lower road from Gillingham to beyond Faversham was traced as a specimen of an ordinary country lane of uncertain age. The number of ancient sites which are passed, prove the road in question to be of remote antiquity. It ends at a British earthwork in Bigbury Woods.—A second paper on "Some Recent Discoveries in Winchester Cathedral," by the Rev. Canon Collier, was then read.—February 1.—Mr. W. C. Smith reported the discovery of pre-historic remains at Dunstable. The proposed repair of the village cross at Servington was considered, and a view exhibited. Mr. Loftus Brock, F.S.A., exhibited a series of ancient engravings of the antiquities of Rome, showing their appearance in the latter part of the sixteenth century. Mr. H. Cole, of Winchester, exhibited a large and fine collection of rubbings of brasses, taken by a process invented by himself, by which the exact appearance of the brass is rendered, and all enamel colours, when they occur, can also be reproduced. Dr. Walker, of Peterborough, sent for exhibition a remarkable bronze equestrian figure of Roman date in perfect preservation. A paper was then read on the original design of the west front of Peterborough Cathedral by Mr. J. T. Irvine. Attention having been called to the imperfect design of the three gables over the large arches of the front, the lecturer referred to the curious fact that the stonework showed evidences of having been originally prepared for some larger arrangement of niches and circular windows. These portions touch one another, and in some places the stones are actually cut through irrespective of the pattern, to make them fit into their present positions. A large drawing was exhibited, showing the author's idea of what the original design of the master mason had been. A second paper on "Ancient Wardrobes and Wardrobe Tallies," by Mr. H. Syer Cuming, F.S.A., was then read. Some curious examples of mechanical contrivances for keeping accounts of articles of wearing apparel were referred to at length.—February 15.—It was announced that an invitation to hold the Congress for the present year at Glasgow had been accepted. Visits will be paid to Linlithgow, Stirling, and many other of the places of importance around the city. The Exhibition, now being promoted at Glasgow, will have an important section devoted to Archæology, and the ancient Palace of the Bishop is to be reproduced. Mr. Loftus Brock, F.S.A., exhibited some Greek statuettes of terra cotta from Asia Minor, showing some curious examples of female costume, one of the figures having hanging bands not unlike the so-called "stole" on the sculpture recently found in the Roman wall at Chester. Mr. J. Silvester exhibited a series of pre-historic flint-flakes and scrapers, bones of animals and men found in some excavations made on his estate at Seade, Petersfield, which he described. Two of the three tumuli referred to have been opened, and burnt bones have been found on a layer of black earth, with fragments of a single urn. There are also three curious parallel banks of earth across a valley formed of gravel, there being a layer of white clay above the natural soil. Dr. Thomas Walker sent notes on the discovery of a remarkable bronze figure,

of Roman date, a horse and its rider, exhibited on a former occasion and again now. It is in perfect preservation, and it was found not far from the borders of the Nene, near Castor, beside the line of what was, perhaps, a summer camp of the Roman troops stationed at Durobrivæ. In the author's absence, the paper was read by Mr. W. de Gray Birch, F.S.A. A second paper was then read by Dr. Brushfield, on the punishment formerly known as the Drunkard's Cloak, of Newcastle-upon-Tyne. The cloak consisted of a tub or barrel which was placed over the delinquent, who was then made to walk about the streets of the town. No other instance of this rough mode of punishment appears to be known in England, but many continental cities, such as Deft, Nuremberg, Copenhagen, Dresden, etc., had similar customs. The proceedings were brought to a close by a reference to the death of Mr. George Godwin, one of the oldest vice-presidents of the association.

The New England Historic, Genealogical Society.—Annual meeting, Somerset Street, Boston, Jan. 7, 1888.—President Abner C. Goodell, Jr., of Salem, occupied the chair, with Mr. David G. Haskins, Jr., as secretary.—President Goodell made his annual address, referring to the custom of his predecessors as making it necessary, although not required by the bylaws of the society. He congratulated those present on the membership of the society, which numbered about 800, with property, outside its very valuable library, valued at \$113,000, some \$70,000 being in funds invested by the wills of the donors. The library, he said, required an increase of room, and in this direction the building committee had been actively at work. He spoke of the work that had been done by the society in examining English records, and bespoken the aid of kindred societies throughout the United States, while expressing the hope that soon Congress would pass a grant of money to aid in the work of Mr. Stevens in that direction. He referred to the many anniversary celebrations which had taken place in various places during the past year, especially those in Portland, Me., where Mr. J. P. Baxter had given \$100,000 for a building for the Maine Historical Society and a public library, and closed by strongly urging the younger members of the society to be careful in taking for granted as correct all so-called historical records, as many anachronisms existed, some of which he spoke of as being false on their face. He alluded to the celebration the society would have on Feb. 6, and invited the members to be present at the memorial service to the late Hon. Marshall P. Wilder at the Horticultural Hall Jan. 18, at 3 p.m., when an address would be delivered by Rev. Andrew P. Peabody, D.D.—The publishing committee reported that the 41st volume of the *Register* of the society had been completed, and that the first number of the 42nd volume will soon be ready for subscribers. The proceedings of the last annual meeting, one of much interest, had also been printed, and in closing its report the committee strongly urged members and others to aid in supporting the *Register*, which is the organ of the society.—Mr. John Ward Dean, the librarian, reported that the entire number of volumes and pamphlets now in the library is 91,736.

Cambridge Antiquarian Society.—Feb. 6, 1888.—Prof. Macalister exhibited six skulls, types of the large

Egyptian collection recently acquired by him for the Cambridge University Museum, and commented on their ethnic characters, observing that craniology had as yet given no support whatever to Professor Huxley's theory that the aborigines of Egypt were akin to the Australoid tribes. He remarked also that skulls from Egyptian sepulchres were scarcely ever of senile subjects, pointing to the prevalence of epidemics, which we know from other sources: of the six skulls exhibited, one showed the prognathous features of the negro type. He also exhibited a number of articles which had been lately found in the coprolite-diggings at Hauxton, Cambridgeshire, including coins of Hadrian, Gratian, Nerva, and Constantine, styçæ of Eanred and Burgred, and several bronze and brass rings, buckles, and pins. Several iron knives and hooks, and two carved bone handles. These were found at very different depths in the excavations. Mr. Magnússon read a paper on four Runic Calendars, originals of three of which were exhibited, one belonging to Mr. Henry Gurney, of Reigate, and two to the Museum of Local and General Archæology here; of the fourth, belonging to the Archædual Museum of Mannheim in Germany, Mr. Magnússon exhibited a copy which showed that this book-formed calendar, carved on six plates of wood, was wrought in a peculiar fashion, the lines of each obverse side running from left to right, those on the reverse, from right to left with the by-strokes of the Runic characters, employed as Sunday-letters, turned round in the same direction. The forms of the runes varied greatly, with the exception of that which stood for the seventh day of the week, which retained consistently the same form throughout. This rude and primitive indicator of time began the year on the 24th of December, left out the 30th of that month, and consequently indicated a year too short by one day, as did, indeed, Mr. Gurney's Calendar, and one of the two specimens of the Archæological Museum. Mr. Gurney's Calendar was in several points perhaps the most interesting. It began the year on the 14th of April, St. Tiburtius' day; divided it into two semesters, winter and summer half-year, left out the 31st of December, and had golden numbers of a type quite peculiar to itself, so far as Mr. Magnússon was aware. They were, with the exception of the signs for Golden Numbers XII. and XIII., derived from the Arabic numbers on the old traditional principle of rune-carvers or rather rune-scratchers—for it was a fact, that should not be forgotten, that runes were originally scratched, with a sharp point simply, and only later were executed by the method of carving—never to let a line run parallel to the grain of the wood on which the characters were carved, and thus it constituted a real curiosum in palæography. This calendar, too, contained the Golden Numbers of the Paschal term and of the term of Pentecost, in accordance with the perpetual lunar calendar of the Christian Church. One of the Museum Calendars also had Golden Numbers of somewhat unusual type, and rather irregularly executed. That also began the year on the 14th of April, and left out the 31st of December. Its list of Saints' days and mark-days was unusually full, and altogether it was a very perfect type of "Prim-stave" record. These two calendars must be

older than 1690, or at least belong to the rune-stave tradition which was in vogue before that date, when, by the labours of the Swedish astronomer, Samuel Krook, the reformed rune-stave was introduced, which by its Golden Numbers showed the true novilunia, and instead of III. had XIX. against the 1st of January, followed by VIII., XVI., etc., in due course. The second stave belonging to our own Museum was one without Golden Numbers, beginning on January 1st, and containing a year of 365 days. The noticeable peculiarity of this Runic stick was that the days of the week were so arranged, as to give one the impression that it bore traces of the old division of time by pentades. The first five days of the week formed a group by themselves, and the last two, being merely a couple of straight strokes, were joined together by combining strokes throughout. This, so far as Mr. Magnússon knew, was the only Runic calendar which dealt with the Sunday-letters in this fashion, and was therefore a very valuable and venerable piece of antiquity. For a long time, in fact, since the publication of Finn Magnússon's heathen Calendar of the North, in 1828, no doubt had been entertained, among the learned, of the early heathen time-division of the North having been counted by pentades. But this was the first real document that might be appealed to in support of that mode of computation, having once been in practical use among Scandinavians. Rune-stave records had as yet been very imperfectly studied. Some people would even make us believe that they were of small worth. Yet it was an obvious matter, that they were the last existing proofs of a tradition, which once upon a time was as vividly realized as it was wide-spread; and no one could tell the real age of the traditionary features exhibited on this stave or that, until a comparative study of rune-staves generally had been made by various Runic scholars. Professor Skeat remarked that he thought that the compound characters for 10, 17, and 19 in the calendars might be explained as being merely the Arabic numerals. The first was composed of 1 and a small square 0, the two being joined together; the second of 1 and a small 7 joined together; and the third of 1 joined on to a slightly imperfect 9. As to the old puzzle concerning the order of letters in the ancient *Futhork*, or Runic alphabet, for which no origin had hitherto been found, he suggested that it was not impossible that it had something to do with the Paternoster. The Paternoster was regarded as a charm, and the letters had magical virtues. Even the order of the letters was regarded with a superstitious reverence, as shown by the curious Anglo-Saxon poem on the subject published by Kemble. A translation of the Paternoster into any Low German dialect would begin, as in Anglo-Saxon, with the words—*Fæder ure, thu on (or in) heofonum*; where the words begin with F, U, TH, O. This gives the first four letters. Of course this is but a guess, but, in the absence of further evidence, it seemed to him to be worth mentioning. That the runes were originally scratched rather than cut is curiously shown by the English word to *write*. It is cognate with the German *reissen*, and meant originally to tear or scratch a surface.

London and Middlesex Archæological Society.
—An evening meeting of the London and Middlesex

Archæological Society was held at Vintners' Hall, Upper Thames Street, on Jan. 26.—Before the reading of the papers commenced the company had an opportunity of inspecting the interesting hall, which was erected by Sir Christopher Wren after the former building was destroyed in the Great Fire, and it was opened in 1671. There is a good deal of fine old oak carving about the hall, in which flowers and fruit (grapes being of course conspicuous) are freely introduced, and there are several beautiful banners belonging to the company, and a couple of well set-up swans on their roughly-formed nests. For special exhibition Mr. J. E. Gardner, F.S.A., had sent a large collection of interesting engravings illustrative of the hall and of other buildings, past and present, in that part of the City, including the Custom House, old London Bridge, and several views of Frost Fair on the Thames, which were arranged on screens in a separate room. On the table in the hall, where the meeting was held, there was a collection—said to be the finest in existence—of jade ornaments and weapons (belonging to Mr. W. H. Cope), which attracted great attention; two of the charters of the Vintners' Company, one of them having been granted by James II.; a case of Apostle spoons (belonging to Mr. W. Pitman, C.C.); and an elaborately-embroidered pall of the Vintners was laid upon the table after the meeting, and some inquiries of visitors in relation thereto were answered by Mr. H. Magee, an officer of the company. Their collection of plate was also shown. It includes many interesting specimens of the gold and silversmiths' art, and not the least curious object is the "milkmaid cup," which is double, the milkpail forming one receptacle for wine, and the dress of the maid another. The pail swings, and it is said that a newly-initiated Vintner is very likely to get some of the wine down his dress front if he is not particularly careful of the movement, whilst he concerns himself with a draught of wine from the other part of the cup.—Dr. Freshfield on taking the chair, expressed the acknowledgments of the society to the Vintners' Company for allowing the meeting to be held—not for the first time—in the hall. He was glad to see so many present and to know that so much was being done by the City companies to publish their histories. Not very much was known about them, but what was known was very interesting. Dividing the companies into three sections—the merchant companies, the crafts or tradesmen, and those of a quasi-professional nature, such as the Scriveners' (one of whose books of record was shown on the occasion), the Apothecaries', and the Barber Surgeons—the Chairman offered a few remarks on each, and concluded by saying that each trade and profession had its antiquities, and there could never be any lack of work for the London and Middlesex Archæological Society to do.—Mr. E. W. Brabrook, F.S.A., then read a long and very interesting paper on "The History of the Vintners' Company," who received their charter of incorporation from Henry VI. in 1437, but whose history as an unincorporated guild could be carried back two centuries earlier. Their local habitation in the Vintry, the noteworthy men connected with them from very early times down to a recent date, the customs of the trade, and many other matters were passed in review by Mr. Brabrook, who caused some amusement by relating how a certain offender was punished in the olden time

by being compelled to drink a draught of the bad wine he sold, the remainder being poured on his head, and he was then sent to prison for a long time and forbidden to follow the trade of a vintner in the City again. Reference was also made to the fact that the vintners enjoy the privilege, together with the dyers, of keeping swans on the Thames, the remainder of the swans publicly kept there belonging to the Crown; and this gave the reader an opportunity of adverting to the old laws relating to the sealing or destruction of the birds or eggs. In the case of one being stolen, it was ordained that that bird, or another, should be hung up in a house by the beak, and the thief be obliged to give the owner as much wheat as would cover the bird up to its head.—Mr. Cope then read a paper on "Jade," a stone, it will be remembered, of various shades of green, which takes a beautiful polish, and upon which the Chinese especially place a high value, and find in it the emblems of many virtues. Its antiquity, the way the mineral is found, method of making articles from it, and many other particulars, were given, and were illustrated by the many beautiful objects which the reader had before him.

Bath Field Club.—The third afternoon meeting of this Society was held at the Literary Institution on Jan. 11. The chair was taken by the Rev. Prebendary Scarth, who presided over a good attendance of members.—Mr. E. Green, F.S.A., read a paper giving an account of a poll-tax collected in Bath in 1379, the second year of King Richard II. After drawing attention to the earliest map of the city, noticed by him in a former communication to the Field Club, as being the ground to be filled with the tax-paying population, the first document quoted was a Nonne Roll of 1340, relating to a tax of the ninth part from all moveable goods and chattels within the city, when the assessors returned the amount received as £14 10s. 1d., on a gross assessment of £130 10s. 9d. The names of the inhabitants were then criticised, and their occupations. Another example, of 1377, from a Clerical Subsidy, was next noticed, the first name on this list being John Berwykes, prior of the Cathedral church of Bath, and after him twelve brothers, all paying uniformly twelve pence. The modes of taxing adopted in early days being briefly explained, including fifteenths, and fifteenths and tenths, another example was given for Bath for the third year of Richard II., when a tenth and half a tenth, or 15 per cent., on all moveable goods from the laity in the city produced £20. In 1381 a poll-tax, entitled the Account of John Gregory, John Natton, and Robert Webbe, collectors of twelve pence on all aged fifteen and upwards, produced £14 12s., from 292 persons, men and women. The next document was one for the second year of Richard II., the one specially intended for notice, and one of the fullest and greatest interest. This is the Account of the collectors of a poll-tax of four pence from all the men and women of the city of Bath of the age of sixteen and upwards, mendicants excepted, as assessed by John Gregory, John Natton, and Robert Compe for the lord the King on the one part, and collected by Richard Forde, John Swayne, and John Cherde on the other part. By good fortune the names of the streets are here given, as well as the names of the residents and their occupations, thus forming a fair directory for the year 1379. The whole number paying this tax, including the Mayor, who heads the list, was 329, from

nine streets, Walcot Street, Brade Street, and Southgate Street being, however, without the walls. Analysing this list, remarks were made on the probable number of children, as only five were returned as paid for. Allowing one-third of the whole number of adults as unmarried, there were 220 couples accounted for. As an average of one child over sixteen may be expected, and two children under sixteen, or multiplying the 220 by five, the population would be found. The names and the occupations were next considered, the great interest perhaps being in the occupations. Much has been said about the woollen trade in Bath, but without any direct evidence. In this roll the question receives some assistance, as besides the often-recurring names of Dyer, Fuller, Webbe, etc., there are actually three weavers and six fullers so returned, enough in so small an adult population to warrant the conclusion that these industries were briskly carried on. Then there are eleven "filators," women who must have been spinsters or spinners of yarn for this same business. The often-mentioned "artificer" was traced also to have been a worker in the same line. Thus Bath, without much imagination, can be discovered as being an industrial city depending on the woollen trade. Neither the Baths, nor bathing, nor the waters are mentioned, neither is there any occupation given, as in any way connected with them. The only evidence of any medico is in the name John Leche, judging only from the name, as no occupation is given with it.—Questions were asked by several members which elicited this further information from Mr. Green: There was no clue to the number of mendicants, but probably they were very numerous. The returns of the poll-tax were probably very much "cooked" in those days, especially as regarded the clerical interests and certain favoured individuals. The servants consisted of three classes, corresponding most likely to domestic servants, apprentices, and hired men servants; it was doubtful if serfdom existed in the city. Canon Ellacombe said it did not seem to occur to people that Bath was an ancient city, and although not rich in architectural remains, it possessed a rich store of records, which papers like the present one were very valuable in bringing to light.—The Chairman also drew attention to the fact that we had clear historical accounts of Bath in the time of the Romans and Saxons, and it was very important now to throw some light on the Mediæval period, which this paper was calculated to do.



Reviews.

Northamptonshire Notes and Queries. Edited by Rev. W. D. SWEETING. (Northampton: Taylor and Son, July, 1887.) 8vo.

Mary Queen of Scots is always a subject of interest, and to Northampton particularly so. A writer gives information about a silver brooch which is said to be a copy of one worn by the Queen. This part contains an unusual number of generally interesting notes, among which may be noted tradesmen's tokens, local dialect, chained books in churches, the old Grammar School at Northampton, crosses cut in the turf, and

Lord Mayors of London who were natives of Northamptonshire. This latter subject is one which we should like to see extended, for it would illustrate many an important aspect of London history. We hope the subject of the crosses cut in the turf, about which the editor inquires, and gives a useful note, will be further investigated.

Bye-gones relating to Wales and the Border Counties. (Oswestry and London : Woodall, Minshull and Co., July to September, 1887.) 4to.

This seems to be as interesting a part as usual, and in the matters of local institutions and local customs rather more full. We are particularly glad to see this, because very frequently the notes of local observers are of great value in elucidating difficult points in municipal and manorial history.

Hull and East Riding Portfolio. Edited by W. G. B. PAGE. (Hull : Barnwell, October, 1887.) 4to.

The article on an old map of Holderness and chart of the Humber is of considerable topographical interest, and that on the monastic institutions of Hull and its vicinity is very useful. Other articles of local importance are also included in the part.

The East Anglian ; or, Notes and Queries on Subjects connected with the Counties of Suffolk, Cambridge, Essex, and Norfolk. Edited by Rev. C. H. EVELYN WHITE. (Ipswich and London : Redway.) 8vo.

The Ipswich court books are noted in this part, and the leases and land registers are of singular interest. Church Goods and Churchwardens' Accounts are also subjects treated of. A Weeping Cross and Eastern Counties Horologists are also noted.

The Archives of Andover. Part I. By the Rev. C. COLLIER and Rev. R. H. CLUTTERBUCK. (Andover : J. C. Holmes.) 8vo., pp. 20.

This promises to be a very useful and valuable contribution to municipal history, and we are very pleased to think that so much local interest exists to warrant this attempt at publication. We are not yet conscious of the importance of local archives in England, though gradually much is being done to enlighten us. There is not sufficient of the present work completed for us to enter into its special interest to students, but we hope to see some of the future parts and then to examine them as a whole.

Beaumont and Fletcher. "Mermaid Series." Edited by J. ST. LOE STRACHEY. II. (London : Vizetelly and Co., 1887.)

Having noticed the first part of this selection from the co-dramatists, it is only necessary to add that this second part opens with the "Address to the Reader" prefixed by Shirley to the folio edition of *Beaumont and Fletcher* in 1647, and that the selection of plays here printed comprise : *King and No King*, *Bonduca*, *The Spanish Curate*, *The Faithful Shepherdess*, *Valentinian*. All who care for English drama, all lovers of our literature, know Beaumont and Fletcher ; but not all are able to possess their plays, and to such we may say that the selection made in this series is, upon the whole, fairly representative.

How to Write the History of a Family : a Guide for the Genealogist. By W. P. W. PHILLIMORE, M.A., B.C.L. (London : Elliot Stock.)

This is a very interesting and valuable volume, containing a mass of information which will be of the greatest use to all those who are intent on following out genealogical inquiries. We are not sure whether the allusions to heredity and anthropometry will be very alluring to the man who wishes to glorify his family. These scientific investigations are apt to bring out disagreeable facts ; they may be of great importance from an outside point of view ; but although the fools and knaves of a family may not be turned out of the genealogy, no man cares for their disagreeable idiosyncrasies to be made too much of. And, moreover, the ordinary photographic album is usually so uninviting an object that we are not anxious to see its contents mixed up with heraldic matters. This, however, is merely by the way, for the plan of the book is much to be praised. There are chapters on surnames, and their bearing upon families, on kinship, and the full description of the sources of knowledge is most valuable. One appendix contains lists of Record Publications, the Calendars of State Papers, the Rolls Series of Chronicles, etc.



Correspondence.

HAINES'S MANUAL OF MONUMENTAL BRASSES.

[*Ante*, p. 109.]

A correspondent has just drawn my attention to some errors in my list of additions to Haines in your number for March :

Harlow Aylmar 1518, not 1418.

Hornchurch :

"A shield . . . between three plates."

(?) A lion's head cpd. between three plates ; on the one in base is outline of a mullet.

(Haines, No. ix.) The Pennant Shield is entirely away from the inscription, and is the one described in the last paragraph of my notes. The brasses were re-laid some years ago and got mixed.

Stondon Massy :

No. 1, Sarre. "Over right woman," on a chev., between three . . . six chain links, 2, 2 and 2 each conjoined ; this is evidently meant for the Ironmongers' Company.

My correspondent adds that *Roydon* No. 3 (in my notes) is "John Swifte, buried 6 Nov., 1570."

J. G. BRADFORD.

157, Dalston Lane, E.,
7th March, 1888.

EMANUEL HOSPITAL.

[*Ante*, p. 47.]

In Mr. Maskell's account of this hospital there is no mention of the ghost story. It is an article of general belief amongst the less educated inhabitants of Westminster that the place is haunted.

The following statement was made to me by an old

nhabitant, who died some years ago at the age of nearly ninety years. She had it from her parents, who belonged at least to the middle of the last century :

That Lady Dacre, the foundress, expressed a desire in her last illness to be buried in the green plot which forms the principal quadrangle of the hospital ; but this could not be, because the ground was unconsecrated. In consequence of the refusal, on the anniversary of her decease the said lady used to walk during the whole night in her shroud, on the lawn in front of the chapel. On the foundation of the school, about 1730, it was thought desirable that the ghost should be "laid." Accordingly a solemn ceremony, at which a considerable number of the clergy and others assisted, was performed, and the unquiet dead appeased.

The worthy to whom I owed this account assured me that her mother had often "seen" the apparition, and was present at the ceremony of its appeasement.

J. M.

February 14, 1888.

A STRAY MEMORIAL BRASS.

[*Ante*, pp. 39, 86.]

My note upon the church brass recently discovered in a pond at Minsterly, in this county, which appeared in the January number of the *Antiquary*, has brought me several communications. Mainstone parish, in which Castlewright is situated, is partly in Shropshire, and partly in Montgomeryshire. The Earl of Powis kindly writes :

"There is a township of Sylfaen in the parish of Castle Careinion, contiguous to Welshpool. I have a farm called Sylfaen, and one adjoining it called Upper Sylfaen belongs to Mr. Turner, of Pentreheilin, near Llanymyrch. They were both portions of the Trefnant estate, in Castle Careinion. I do not know of any family of Jones, of Sylfaen."

The "Sylvaine" of the brass is doubtless the "Sylfaen" hamlet in the parish of Castle Careinion.

Mr. Herbert W. Macklin, of the Cambridge University Association of Brass Collectors, also writes me for some information as to the present whereabouts of the brass, to whom I have replied, and I hope soon to send him a rubbing.

As Lord Powis refers me to a former Vicar of Castle Careinion, in the church of which parish is probably the matrix of the brass, I hope to obtain some further information as to the family it commemorates, and possibly to bring about the restoration of the memorial to the church in which it was originally placed.

R. ANSLAW.

Dogpole, Shrewsbury.

As your Salopian correspondents have failed to discover the whereabouts of *Sylviane*, I, though a stranger to the district, venture to suggest that *Sylvan*, which I see marked upon Weller's map, is possibly the place alluded to.

It is, I should judge, a very small place, perhaps only one house, in the hills as nearly as possible in the centre of the county of Montgomery ; it is about half a mile to the south of the road from *Welchpool* to *Machynlleth*, at the point where that hitherto clearly-defined road appears to become a mere moun-

tain track, and is about equidistant from these two towns and from *Castlewright*.

The distance, viz., about sixteen or seventeen miles as the crow flies, would not be too great for a lover to fetch his bride, and the couple may have afterwards settled at or near Minsterly, and, with their son, have been buried there.

The brass certainly ought to be restored to its original place, and this, with the aid of local registers, if such exist, and are accessible to your readers in the neighbourhood, should not be difficult, as the dates are so clearly given.

Some light is wanted as to the shield of arms. The *Cross Foxes* are the bearings of the Williams of Flint and the Williams-Wynn of Denbigh families, and I cannot find that either the *foxes* or the *bendlets* are borne by any of the several Jones and James families mentioned by Burke.

I. C. H.

March, 1888.

THE NEW ENGLISH DICTIONARY.

[*Ante*, xv, 181.]

I note the April number of the *Antiquary* for last year contains a very favourable review of a new English Dictionary, on historical principles, founded mainly on the materials collected by the Philological Society, edited by James A. H. Murray (Oxford : Clarendon Press. London : Henry Frowde), 4to.

I have to hand Part III., and turning to the article on the Black Prince, written by Miss Edith Thompson—a lady, I believe, who has aided in the investigation of many historical terms—the writer says that this is a name given to the Prince apparently by sixteenth century chroniclers. A number of authorities are given. It seems to have escaped the notice of the "editor and his staff in the Scriptorium" that there is extant a history of the Black Prince written by one William de Packington, who died in the year 1390. I quote the following from a manual of British Historians, by William Dunn Macray, pages 44, 45 :

"William de Packington, or Packenton, was secretary and treasurer to Edward the Black Prince, Prebendary of York, etc., and appointed Archdeacon of Canterbury in 1380. He wrote two histories in French ; the one a chronicle from 1208 to 1380 ; the other one a chronicle of the Black Prince. A part of the chronicle translated by Leland is in his *Collectanea*, vol. ii., pages 455 to 470."

I find, too, in the interesting *Memorials of Canterbury*, by Dean Stanley, D.D., page 138, the Dean says, speaking of the battle of Cressy (1346) :

"From that time the Prince became the darling of the English and the terror of the French ; and, whether from the terror or from the black armour which he wore on that day, he was called by them 'Le Prince Noir,' the Black Prince, and from them the name has passed to us ; so that all his other sounding titles, by which the old poems call him—'Prince of Wales, Duke of Aquitaine'—are lost in the one memorable name which he won for himself in his first fight at Cressy."

THOS. B. BLACKMAN.

Precincts,
Canterbury.

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Sharon Turner's History of the Anglo-Saxons, 3 vols., 8vo., 1823; Sharon Turner's History of England, 5 vols., 8vo., 1825. Uniform and neatly bound. 8 vols., £3 3s.—J. M. Smith, 34, Carolgate, Retford.

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Ferguson's Antiquities. Oldmixon's British Empire in America, 2 vols.; London, 1708. Woman's Duties; published by Miss E. Faithful at the Victoria Press. Ferguson's Wanderings in France and Switzerland.—Elliot Stock, 62, Paternoster Row, London, E.C.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E.C.

W. Bell Scott's The Poet's Harvest Home. English Psalter, 1550—1560. Life of Lyte. Child's Philothea. Faith White's Letter-Book. Instrumental Strength, by Charles Stanford. Thoughts for Students and Pastors, by Stanford. The Enthusiast, by Stanford. The Plant of Grace, by Stanford. Owen's Works, by Russell, vols. 1 and 14 (Baynes, 1826). Paxton Hood's Lamps, Pitchers, and Trumpets. Mursell's Addresses to Working Men at Birmingham. Thomson's Home Life in the Holy Land. The Willow Plant. Vagrants and Vagrancy, by Ribton Turner. Paley's Sermons. Thomas à Kempis' Works, 2 vols., 32mo. (Jones). Thomas à Kempis' Works, 2 vols. (Vandergucht). Martin's Christian Dogmatics. The Laird o' Coul's Ghost. Shakspeare, vol. 7 (Whittingham, 1818). Bibliotheca Topographica Britannica, vol. 50.—Retail Department, Elliot Stock, 62, Paternoster Row, E.C.

Vol. 2, Tennyson's Poems, 1842, boards; Princess, 1847.—Frederic Cattle, Ilkeston.





The Antiquary.



MAY, 1888.

Reminiscences and Remarks.*

BY WILLIAM RENDLE, F.R.C.S., ANTIQUARIAN STUDENT, SOUTHWARK.

“**M**EN are the sport of circumstances.” I never realized this so fully as I did on receiving your pleasant appreciative letter, asking me to contribute to your series of “Antiquarian Reminiscences.” I call myself an antiquarian student. What is meant by that? Not only one who looks kindly on the past and is learned in it, hoarding up records of facts and ordering all into systematic knowledge; but one who, studying it with the present, adapts the best of that time to this, and tries to improve all, himself included. I am never tired of quoting the great Dean Stanley; he sums it all: “With our minds fixed on the future, our lives busy in the present, may God preserve us our hold on the past!” An instance to show my meaning: remembering the plague in 1637, the College of Physicians made a report, recounting causes and remedies; my point is, they recommended “a sufficient authority—a Commission or Officer of Health (*sic*)—to look out and discover.” My office was contemplated in 1637, and I was one of the first appointed by the new law of 1855.

Looking over the past, with a view of complying with your request, I had to look back over seventy-three of the seventy-seven years which have already fallen to my lot; for I remember at four years old some circumstances which, among others of that early time, have impelled me on towards these

* Being the fourth contribution to the series of Reminiscences by Antiquaries. *Ante*. pp. 1, 49, 89.

studies. If I can conceal myself behind the circumstances, it will be well; but as it is not easy to abolish the *ego* in reminiscences, you will kindly take the best I can give.

Cradled in an antique Cornish village, Polperro, which to this day draws artist-students in all directions to contemplate and portray its old-world looks and ways, what could prevent my catching its tone and spirit? It was a very centre of folk-lore,* of ghost stories, superstitious beliefs, and what not. One of my choicest books is a 1783 edition of the *Arabian Nights*, with the name “William Johns, Polperro,” in it—my grandfather, to whom it belonged.

Once, in the street there, an old “uncle” kept me listening to his harrowing story, which he fully believed: how he had met the wet and dripping wraith of Uncle† Tom Pearce, who had been drowned at sea the very moment of the appearance to Farmer Johns; the wraith only shook its head and passed on, instead of answering the kind inquiry, “What’s the matter with ’ee, Uncle Tom?” My mother was a very repository of legends, “old wimmen’s widdles,”‡ and I was her eldest son and companion. At four, I could read fairly well in a way, and not so long after would have to read verse and verse with my father. I was fond of reading: the *Pilgrim* was my familiar; I was in the dire struggles before Mansoul, and my lodging seemed to be at the “sign of the Conscience seared with a hot-iron.” *Crusoe*, *Philip Quarll*, and the *Arabian Nights* were indeed favourites; and so things became idealized and, indeed, realized. A few vivid pictures of, say, 1815 rest with me still. Methodist revivals are, or were, peculiarly warm in Cornwall, becoming almost a disease, which, as an epidemic, seemed to infect many, extending in a semi-ecstatic way into the streets and houses; children caught the fever of it, and among the rest one of my pictorial recollections is preaching to children about my own age of three or four, a nursery-chair my pulpit, a small audience before me, in the street; but

* *Folk-Lore of a Cornish Village*, by Thomas Couch: *Notes and Queries*, vols. 11 and 12 of the first series.

† Uncle, a familiar, kindly way of addressing an elderly man, as “granfar” is an old one.

‡ Meaning here Cornish folk-lore stories.

whether the book was upside or downside, I have not the slightest idea. But I counter-balanced that with a freak of another sort, standing on a cricket,* and while the rest were fretting at our separation, which was preparing, I consoled myself with the contents of an apple-pie. I see it now, but the taste is gone.

Some of us had to leave the old place and come to London, no mean undertaking then. In 1815 we had no steam to help us on in this journey to my father, already in London, making his way. Four of us came off with our belongings in a boat from our fishing village to the coasting sloop *Fowey*, of Fowey, Captain Moses Bone. Few will perhaps believe that for six weeks we were beating about the Channel or in shelter waiting for fair winds before we reached the Thames, and were landed at Griffin's Wharf, Mill Lane, Tooley Street, where we at last arrived to take up our lodgings in the Borough. Let me here remark as to three of my journeys from Cornwall to London at three far different times. The first, in 1815 or 1816, six weeks by the Fowey coaster; a second outside a fast coach, two nights and a day or two days and a night, I forget which; a third now lately by railway, from Waterloo at eleven in the morning, at Plymouth to tea at six the same day.

The little trader landed us in Southwark—curiously, as to my in after-life studies, at Mill Lane, between, on the right, the spot where was once the sumptuous house of the Abbot of Battle and his gardens—the Maze; and on the left the Mills, and in Stoney Street the palace of the redoubtable Sir John Fastolfe. Our lodgings were over the arched way to a small street which was used as a thoroughfare to the back entrances of old Borough inns—Spur and Queen's Head, for instance, which, saving renovation after the fire of 1676, had been there from the fifteenth century. Our landlord was a scion of the old firm of Wilkinson and Co., which a little less than a century ago kept bank where the London and County now does, at St. Margaret's Hill. We were in King Street, which, not fifty years before, was Axe and Bottle Yard, with, for distinguished occupants, Marshall, the founder of Christ Church

parish, and Puritan ministers, some of whom went, I think, to New England; and Mrs. Newcomen, who gave of her charity this very land in 1674 for education and the poor. All unconscious of the ancient ideas which haunted the place, from this until I was, say, ten, I was getting silently imbued with the spirit of my local associations.

The old Borough, from ten or twelve feet below the surface of the ground level, where the Roman people had left such an abundance of coin, pottery, glass, and what not, to the tops of the gabled wooden houses which yet existed in plenty, was full of interesting matters which would fit in by-and-by.

Opposite our home over the arch, across King Street, a little to the right or west, stood, about fifty years before, the cruel filthy Marshalsea Prison, which had been there for at least three hundred years, extending down to the small river or black ditch, always open and always running, which drained from Kent Street and beyond into the Thames. I could see it from our window. It often poisoned the prisoners, and how we, fresh from the sea, escaped fever is not easy to explain; there was then, and long after, plenty of it about. In the year 1753, John Wesley, in his remarkable journal, visiting a prisoner in this Marshalsea, bursts out in indignation: "A nursery of all manner of wickedness. Oh, shame to man!" he says, "that there should be such a picture of hell upon earth." *Hell in Epitome* is the title of a chap-book of the time; and this is true, notwithstanding the grim joke as to the names here and there given to some of its corners—"The Elysian Fields," "The Cloystered Grove," "The Park;" and, by way of approximation to truth, the black ditch without—the "River Acheron." In this same building that cruel old man, Bonner, spent years in durance; here he beat his servant, Seth, out of his room with a bedstaff; here had his bed taken from him by the Marshal; and at length passed from it to be buried at night in the graveyard at hand—a very appropriate ending for all brutish people. Here, also, among others, Withers the poet, Selden, and John Eliot were, for a time, immured; so the bad and the good alike went to the dungeons of the Marshalsea, and were fellows with gaol-fever and the black ditch.

* A wooden stool with three or four legs.

The Tennis Court and Bowling Green, at one time a cabbage-garden, and the ditch, bounded the prison to the east; the two are even now known as the Tennis Court and Bowling Green Lane. On this spot, in Southwark fair-time, plays were performed; in 1736 for instance, "at the New Theatre on the Bowling Green, 'Venice Preserved' and a pantomime."

While as a child I was looking from the window over our neighbourhood, and within a stone's-throw, behind Guy's Hospital, were yet lying, undisturbed, many an interesting Roman relic, a few years after (1822) was dug up and preserved by the learned and indefatigable Southwark Antiquary, George Gwilt—among the rest was a perfect iridescent bottle or "lacrymatory," now among my own treasures—a bottle of good-will, may I say, to a dead friend, both friend and mourner living in Southwark fourteen hundred years ago; and there was also pottery—exquisite in colour, form, and ornamentation.

In 1816, at, say, six, I made my first appearance at the Sunday-school in Crosby Row, of which my father was a teacher and leader, and that went on for years, as long as the place was used for the purpose. It was originally a chapel built by John Wesley in 1764, the headquarters of Methodism in Southwark until 1808, when the new chapel in Long Lane was built. In 1816 it was our school on Sundays; during the week it was the Court of Requests, for the recovery of small debts. It struck me even then as curious, if not grotesque, to see on each side of the pulpit the tables of fees where I was accustomed to see the Commandments. This little chapel was complete with galleries and pulpit; it was octangular in shape, probably the model for Rowland Hill's chapel, built in St. George's Fields exactly twenty years after. One of the rough account-books of Crosby Row Chapel furnished me with some interesting entries: "washing the surplus"—Wesley, as a clergyman of the Church of England, preached in the surplice; "cleansing the shores"—an open ditch skirted the chapel; "mending the dyal;" "paper for halfpence"—it was customary to make up copper into five shilling parcels, which usually passed unquestioned; there was also a large item for "bad money;" these two concerned the col-

lections. Crosby Row and its chapel were sold by auction in 1879. I believe much of the same is to this day used as a Welsh Methodist place of worship. And so I was being assimilated or welded into the old borough of Southwark, it seems to me now as part of it. Within a few doors of our lodgings in King Street, or Snow Fields, a young couple—members of a family who have taken an important position in Southwark for nearly half a century—just about that time opened a little shop for the supply of leather and sundries to shoemakers and cobblers; full of years and honour, they have gone. The little shop is now represented by the largest shoe business in Southwark, with tributary shops here, there, and everywhere about London. I have had the honour in the course of, say, forty years, to attend my then neighbour of King Street, including some of three generations of the family.

My mother was fond of old things and old customs,* and I was generally her companion. Once it was to tea with a Methodist friend of hers; I recollect it well, because it was in one of the old gabled houses in the High Street near the bridge. The room was of dark wainscot; I believe it was one of a row of houses shown in Plate xl. of Mr. Dollman's fine work on St. Mary Overy, and removed in 1829. As near as I can judge, it was on the exact spot where nearly all the Harvards, the father a butcher there, were, in 1625, carried off by the plague; one survivor, after long search found in the person of a young minister, who fled, as it were, from our ill-fated land in 1637, to New England, became the founder of the Harvard University, and died as soon as he had done the good deed. My loving guide took me with her to most places that interested her; we went to see the awful gap by Bermondsey churchyard, where a family had been burnt to death; and at the same time the tombstone, with its grotesque inscription (just within the rails for ready reading) telling of how many

* For instance, in 1819, a child sister died, and was, at my mother's desire, buried in the Cornish way. The coffin was white; through the three rings on each side were white handkerchiefs for the bearers to hold by; these were six young girls—neighbours' children—in white, with white gloves; and so the little one was taken to the burial at Southwark Chapel, close at hand.

gallons of water, a hundred or more, the unfortunate woman had been from time to time relieved before she was brought to that final lodging. And we strayed about the purlieus of Bermondsey Square—since I knew its history and made acquaintance with Buckler's MS. volumes* in the British Museum, of great interest to me. Tombstones have always attracted me; the old inscriptions, often, it is true, coarse and foolish, were yet so often touching and wise. I have copied a rare number in my time; I am sorry we have come to the dead level of artists in the wholesale line. We strolled through Bartholomew Fair at its liveliest; paid now and then visits to hospitals, or to sick people, poor or friends, of Methodist connection, who lived away in bystreets and alleys; often with my father on this errand for the Strangers' Friend Society mostly in Kent Street and its purlieu, or to some gathering or open-air preaching in St. George's Fields or on Kennington Common. One whole day my mother and I spent at a May meeting in City Road Chapel, listening to missionary stories, then a little more naïve and interesting. We provided ourselves with food, that we might without interruption enjoy it to the full. We used to cheer the favourite preachers of the day—Robert Newton, Adam Clarke, Jabez Bunting, or Richard Watson, or some missionary fresh from the savages, or black preacher—Kah-ke-quo-quonaby was the name of one, as I seem to remember. Their funny little quips and anecdotes seemed to infuse new spirit in us as the hours went on.

No one can tell the pleasure it used to be to me to walk through and through the curious and unfrequented places of London, and I often indulged. I have anticipated somewhat. My story vividly pictures the state of London before 1820, and how it was being built up, not yet rapidly, for London dragged on in the old way, and only found new life when the railways woke us up.† About 1818, the first in the midst of a field, about five or seven

* J. C. Buckler, MSS. 24432, additional, B.M. The condition attached to this gift was that it should not be used by readers until 1889. "Mr. Panizzi," so it was written in the book, "regrets this condition," and at his suggestion it was presented at once without any conditions, to my great pleasure and profit.

† It must be remembered that the population was

minutes from London Bridge, our new little house was built. Here was, so to speak, a Methodist colony, and it was that brought us to the spot. On the one hand was the chapel in which Wesley himself first preached in Southwark, and on the other the new one in which we were worshippers, the localities appropriately named Meeting-House Walk and Chapel Place—the old mode and the new; both, strange to say in these times of now and then needless changes, represented by the same name.*

Our religious colonies, mostly working people or small traders, had among them many a working builder; my father's house was built by them in 1818. They left their sentimental marks in the names Baalzephon Street, Rephidim Street, Elim Street, Etham and Wilderness Streets, all in Long Lane—almost a little Methodist town; and there was Salem Place, Dipping Alley, in the Baptist colony of Horslydown and its neighbourhood; on the Bankside were Zoar Street and, lugubrious enough to be retained, Deadman's Place. Southwark had been of old a ready resort for Puritan and Nonconformist, and for those who fled for religious liberty; but we redressed the balance a little when we drove out Pilgrim Fathers and other Puritans. It must, however, be said that they not unfrequently carried with them as hard intolerance as they fled from. Walter Wilson's *Dissenting Churches* and Rocque's excellent map of 1746-50 mark the spots where these various chapels could be found.

This field of two or three acres was behind Guy's Hospital, within, say, seven minutes of London Bridge; and, strange as it may seem to us now, there were many such green places, acres upon acres, in Southwark and elsewhere in London at the time. The plan, from that in the British Museum, before me now, marks an intended new road across the fields to the Kent Road. The boundaries were an extensive rope-walk to the left, and

then only about 900,000 toward the four or five millions that London now holds. A most instructive illustration of this growth was given in a map with the Government report on Metropolitan Drainage, 1857, and I think reproduced by Mr. Loftie.

* It would be well scrupulously to preserve every old name which has associations, unless cogent reasons could be given for change. I have been now and then shocked at the uncalled-for, inappropriate alterations.

in other directions open running black ditches, imperfectly railed. The road went no further than our Nelson Street toward the intended result. I watched the laying down trunks of trees made into pipes, through which our water-supply was to come for a time from the London Bridge water-wheels. In after-days I attended old Richardson, in Long Lane, who made these pipes. There was the tree-trunk, through the centre of which he cleverly bored a circular hole; then he secured an iron ring firmly into the butt, and pointed the other end, and so made the pipes ready to lay down, end to end, in the streets; these driven into one another, and made secure with pitch and oakum, the job was finished. It was an event when the water first came on. I remember taking some of the semi-opaque water in a glass; the deposit was, say, a third, or half an inch, of earthy matter held in suspension, and not unfrequently small fish came through. It must be remembered that, although everything drained into the Thames, the universal prevalence of cess-pools intercepted the direct drainage of sewage into it, which, to some degree, saturated the land instead. Our neighbourhood was at the first, as soon as it got into use and traffic, pretty nearly a quagmire; bit by bit the street level became considerably raised. The older houses in Long Lane had to be entered by four or five steps downwards, either by a deep fore-court outside the living rooms, or, on opening the front door, the same within, so that some, especially the unsteady, might likely enough tumble, instead of walking in. Similar conditions were not uncommon even in the main thoroughfares of High Street and Blackman Street. One shop I knew, opposite Lant Street, had piles of books from the floor to within sight of the doorway, three feet up.

Interwoven with those times, and pointing back to far other, the wonderful, and often musical, street cries are not to be forgotten: "Milk, my pretty maids!" "Hot pies!" "Razors and scissors to grind?" "Live mack-a-rèll," with the accent loud and strong on the "rèll;" and the most musical of all, the girl who sang out, "Here's your pretty bow-pots, all a-blowin', all a-growin'!"—but even these fade before your realistic lamp-

lighter, close-clad and going on with his masterly piece of workmanship, the ladder light, tough and springy as a piece of lancewood. It was something to watch him rapidly tripping, shuffling, and gliding along his way, from post to post. Without any actual or abrupt stop, the ladder was against the bar at the top of the lamp-post, he was up, his oil-can deftly poised on the ladder-rung, scissors were out, the wick snipped, the oil supplied, the cleansing with a dirty, oily, fluffy rag done, and he down and on again before you could say "Jack Robinson." Then, with his fuliginous link in the evening, he was on the run again, the *glim* was lit, and darkness was visible. It was said that the Cossack folk over here after Waterloo made free with the oil: I knew not they were so nasty as that; but I suppose Esquimaux folk feed rank—the fact is, we don't know our privileges.

Then there was the watchman and his box, staff, rattle, and lantern, who was scarcely qualified for his quasi-violent office until he was too old for anything else; his box was in the day a thing of folding leaves, flat against the wall. I remember one against the Coach and Horses, at the corner of Crosby Row. At night the man would come with his heavy coat, the leaves of his nest would be unfolded, it would turn out to be a comfortable little box with its wicket and seat, its staff, lantern, and rattle, and there the old man would wait for events; now and then, making night hideous and disturbing the sleepers, he would go round, and in as musical and loud a voice as he could command, would tell you the hour and the state of the night and morning. In the accounts of St. Thomas's Parish, Southwark, is a bill relating to this personage: 1743. "It. for a watch-house standing and fixed to side of church in St. Thomases, in all £4 8s. 0d., a lantern 2s. 3d., and painting the staff 2s. 3d."

My third distinguished worthy was the ditch-caster, who, with his well-tallowed boots high up his thighs, and his rake and appropriate dress, would push the filthy liquid to and fro and ever on, to the great delight of the children—to mine among the rest; and now and then he would elevate some courageous and adventurous little one to a high place on his back, and, as fashionable æsthetic people say, the child would have subject for talk a

long time to come. A branch of this gentleman's trade was "gold-finding"—in other words, emptying cesspools and privies at night. I have seen an elegant billhead (with a picture of the process) of one of these tradesmen of about 1770. The old proverb says: "If you want to sell your cow, you must say the word," so the gold-finder sends round his card.

Well, time went on, and I became actively employed in medical practice; the office of Parish Surgeon, and then that of Medical Officer of Health of St. George the Martyr, Southwark, were conferred upon me, and for a time no small part of my days and nights were spent in Kent Street, the Mint, and other poor districts. I came to know well the lodging-houses before they were specially legislated for, and the haunts of thieves, beggars, and wanderers. They seemed by a respectful nod whenever and wherever we met to know me, in London, or in the country even. I spent many an hour in their service at the Old Bailey, and so I stood at the parting of the ways, and learned a great deal of the old and the new. One of the oldest houses in the Mint threatened to come down by the run; in my visit I put my arm through a large crack in the main wall from the stairs to the street. The people were warned out at once, and the house fell within the week without injuring anyone. I thought had I been heavier I might with a shake have helped it down upon us all. The house had been there from the gable-fronted times; there were many such in the Mint, wooden with gabled fronts, but they mostly appeared firm enough—wonderful building, good wood, and, so to speak, no jerry. In my notes of 1774 I find a record of two that came down and buried a number of people in the ruins. The names of some of the courts and alleys may point to the time of building, although many were evidently older. The following is part of my first report as Officer of Health to the Vestry, and it will be seen that I mixed the antiquarian student with the Officer of Health. I say in my first report: * "Here is a map of our parish about 150 years old; you see that almost all the alleys are blind alleys, and are so still. The character of the sanitary arrangements may be judged by the names;

* To the Vestry in 1866

what is now Suffolk Street was Dirty Lane, bounded by a place possibly more dismal than the rest, and named Melancholy Walk. In the Borough was Labour-in-Vain Alley; Vine Yard in the maps of the last century was the Harrow Dung-hill, before that time St. George's Dung-hill; Friar Street was Higler's Lane; Green Street was Green Walk; 1747, the Borough Road was the New Road, and was in the midst of fields. There were no houses to speak of beyond Suffolk Street; what is now the London Road district did not exist. Notwithstanding Dirty Lane and Harrow Dung-hill, there appeared, according to these old chroniclers, to have been some delightful places about the Mint. They say that Bird Cage Alley was well built, with gardens behind; and that in Blue Ball Alley you might take several turnings among the gardens. What is now John Street and William Street was an open space; the Queen's Bench was not, nor Bethlem; all these were open spaces, in St. George's Fields." And as the duty of the antiquary, who has other associations, is not merely to hoard up facts and be curious about old things, so, in my descriptions of the places inhabited by the poor and abandoned, I made some reflections as to causes and remedies. I could scarcely go to and fro for seventeen years in the region of the Mint, in Southwark, without reflecting somewhat upon the causes of the sin and disease I beheld. I came to the conclusion that, bad as my patients were, they were as much sinned against as sinning, and that young children who had the ill-luck to be born or brought up there had a very uphill work, an almost impossible work, to find their way up to honesty, respectability, and good bodily and mental health. I was, of course, more concerned with their bodily condition. Naturally, I reflected upon the things I saw, and I thought that, did we but know, and had we the necessary courage, unselfishness, and perseverance, we might amend much of all this: not suddenly—we cannot so change the habits of a life or alter a locality—but slowly, and with patience, we might imitate the great Master who especially visited and cared for such outcasts; and if we could not better the state of the old offenders, we might, at least, interrupt the supply of young recruits for this evil service.

With duties by day, and often by night, that seldom enabled me to count with certainty upon the morrow, the advantages of learned societies willing to receive me as a member were denied me. I could not, when I wanted them most, attend them. On one occasion, type of others, I engaged to lecture to Vestry and friends upon the old conditions, the history of our parish: as ill-luck would have it, a valued patient wanted at the same time all my attention. With the consent of my patient, the address was given, but I had to regret it. Such have been the conditions under which my antiquarian studies have been pursued. I had to collect and study within reach of home and at any time that offered. London is, however, rich in resources to those determined to find them; it yielded me friends, libraries, and opportunities for pursuing my hobby. How all this came about, and a little concerning friends, books, and opportunities, will be the subject of a second and concluding paper of these reminiscences. Dropping the antiquary, and for a moment taking up the doctor, let me say as to this hobby—to every thoughtful man who has an absorbing duty, apt in some natures to send thoughts to bed with them, destroying rest and sleep, a hobby, quite other than the duty, some useful and loved pursuit or study, may bring forgetfulness for the time of all else, may so insure health to the mind which otherwise would become one-sided, prematurely weak or decayed, or even altogether wrecked. I do not forget one meaning of the word tells of the hobby “unduly occupying one’s attention to the weariness of others;”—I suppose that common-sense is the medicine for that.

(To be concluded.)



Notes on Holy Bread.

BY EDWARD PEACOCK, F.S.A.



FEW summers ago I had the pleasure of making an archæological and architectural tour with a friend, who, in the short intervals he could snatch from a busy life devoted to mercantile concerns, had acquired a large and varied

stock of antiquarian information. He had but recently returned from France, where he had, as he said, been surprised to find that the Holy Communion was administered not in the form of wafer, but in little squares of leavened bread, as is the custom with the Protestant bodies in this country. I knew, of course, that he had made some mistake, but I was some time before I made out what was the little seed of fact from which had grown so luxuriant a crop of misconception. At length I discovered that he had been present at the distribution of the holy bread, and had mistaken this old and singularly beautiful rite for the administration of the Blessed Eucharist. Though I took considerable pains, and quoted all the authorities with which my memory supplied me—we were in a railway carriage at the time—I am by no means sure that the good gentleman has even now got rid of the idea that Catholic France copies Protestant England in the character of the bread used for the Communion. Soon after this, while my friend’s amusing blunders were fresh in my memory, I met a Catholic lady, who had spent several years with friends in France, and who was, as a matter of course, quite familiar with this rite. Although she is remarkably well-informed on matters relating to her religion and the development of its ceremonial, I discovered that she was under the impression that the distribution of the *pain bénit* was a custom absolutely confined to France. When I assured her that before the changes in faith and ritual in the sixteenth century it was well known here, and that there was good ground for believing that it was in those times distributed, after the principal Mass, in every church in the country, she was as much surprised as my mercantile friend had been before, when I explained to him the nature and use of the ceremony. I am bound, however, to admit that she at once accepted the truth when the evidence was laid before her.

Since these conversations occurred, my attention has been at times directed to the subject, and although I have not often come across persons so accomplished in the art of blundering as the gentleman who had persuaded himself that the *pain bénit* was the Holy Eucharist, I find that it is by no means an uncommon opinion that there is no evi-

dence of its ever having been used in England. That this is a mistake I shall proceed to show; but first it may not be out of place to describe what the holy bread is. The *Eulogia, panis benedictus, pain bénit, pan benedetto, gewijd brood*, or holy bread, is ordinary leavened bread cut into small pieces, blessed, and given to the people after Mass. The notion which has at various times been entertained, that it was instituted as a substitute for the Holy Eucharist, is an error. The holy bread has nothing sacramental in its nature. It is used in the manner of the love-feasts of the early Church, as a symbol of the fellowship and brotherly love which should exist among all who are of the household of faith. Its distribution was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Αριθωρα*. The holy bread was sometimes carried home by those who received it. We have proof of this in an incident in the mediæval romance called *The Battle of Arleschans*, where a person is spoken of as having some of this blessed bread in his wallet.* In the injunctions issued in the name of the boy-king, Edward VI., in 1547, priests are ordered to teach their flocks that there is danger to the health of a man's soul "in casting holy water upon his bed, upon images and other dead things, or bearing about him holy bread or St. John's gospel.† This practice of taking home the holy bread may not improbably have led to abuses. One is more than hinted at in Quivedo's *Visions*, where mention is made of a profane person "crumming his porrage with consecrated bread that he stole every Sunday."‡ It seems to have been held to be a religious duty to take holy bread every Sunday, for one of the questions given by Myrc for examination of conscience is:

Hast þow eten any sonday
With-owte halybred? Say ȝe or nay.§

And we learn from *Piers the Plowman* that jealousy was caused by the order in which

* J. M. Ludlow, *Epics of the Middle Ages*, vol. ii., p. 217.

† Cranmer, *Miscellaneous Writings*, p. 503.

‡ L'Estrange's Translation, 5th edition, 1673, p. 108. Cf. Burlesque of the same, 1702, p. 92.

§ John Myrc, *Instructions for Parish Priests* (E.E.T.S.), l. 1457.

the priest gave it to his flock, as we have known people in our own time quarrel concerning the position that was their right when they went up to the chancel rails to receive Communion:

 þe person hit knoweth
How lytel ic louye Letice at þe stile;
For hue hadde haly bred er ich, myn hert began to
 chaunge.*

That this symbolic rite had become dear to the people is evident from many incidental notices which occur in the stormy annals of the Reformation period. When the men of Devonshire rose in arms in 1549, in the vain hope of restoring the old religion, the seventh article of their demands was:

We will have holy bread and holy water every Sunday, palms and ashes at the times accustomed, images to be set up again in every church, and all other ancient old ceremonies used heretofore by our mother holy church.†

And when they marched to the siege of Exeter, which ended for them so sadly, they carried before them "the pix or consecrated host, borne under a canopy, with crosses, banners, candlesticks, holy bread, and holy water."‡

From these examples—and many more might be produced—it seems certain that the distribution of the *panis benedictus* was not a ceremonial usage confined to large churches, but that it was practised in every church throughout the land. That it certainly was so in the diocese of Salisbury we have direct evidence. In the Constitutions of Giles de Bridport, the Bishop in the year 1252, it was decreed that the parishioners should provide the holy loaf every Sunday. The order in which the apportionment was carried out in the parish of Stanford-in-the-Vale may be seen from a memorandum in the churchwardens' account-book.§ It is probable that at Boston land had been given or bequeathed for supplying this bread for the people, for in 1554 there was a plot of ground that went by the name of Halibredale.|| In some cases we have evidence that the rich and powerful relieved the parishioners from the burden of

* *C. Text* (E.E.T.S.) *Pass.*, vii., l. 144.

† Cranmer, *Miscellaneous Writings*, p. 176.

‡ Heylyn, *Ecclesia Restaurata* (Eccl. Hist. Soc.), vol. i., p. 158.

§ *The Antiquary*, vol. xvii., p. 70.

|| Thompson, *Hist. Boston*, 1856, p. 274.

providing the holy bread by taking it upon themselves. On Palm Sunday, in 1361, the then head of the great house of Berkeley offered to our Blessed Lady in Berkeley Church a pound of virgin wax ("pro candela caritatis"), and a bushel of fine wheat ("pro pane benedicto"), an offering which was continued yearly for many generations.*

The distribution of holy bread does not seem to have been discontinued at once on the change of religion, for one of the rubrics at the end of the Communion office in the Prayer-book of 1549 provides that :

In such chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving the same) resort to their parish church.†

It appears from Foxe that Latimer permitted, though unwillingly, the use of holy water and holy bread in the diocese he ruled. The historian apologizes for him, saying that the days were then "so dangerous and variable that he could not in all things do that he would;" and goes on to tell his readers "that although he could not utterly extinguish all the sparkling relics of old superstition, yet he so wrought, that though they could not be taken away, yet they should be used with as little hurt, and with as much profit as might be." With this intent he instructed the clergy under his authority to use these words when giving the holy bread to their flocks :

Of Christ's body this is a token,
Which on the cross for your sins was broken.
Wherefore of your sins you must be forsakers,
If of Christ's death ye will be partakers.‡

The changes, however, went on more rapidly in some places than others. London was far more under the influence of Protestant ideas than Worcestershire. In 1550, Ridley thought it safe to class holy bread with "palms, ashes, candles," and many other objects formerly used in divine worship, and to describe them as superstitious things "now taken away by the king's grace's most godly proceedings.§

It is probable, though we think not quite certain, that the use of holy bread was dis-

continued in the latter part of the reign of Edward VI. It was restored with the other Catholic rites under Mary, but with the Protestant settlement under Elizabeth it finally disappears. The last mention of it we have come upon is in the list of objects destroyed or removed from certain Lincolnshire churches in 1566. At Gonwarby, the "hally bred skeppe" was sold to a certain Mr. Allen, who—the churchwardens that made the return have recorded—"makethe a baskett to carrie fishe in."**

Although removed from the life that was being lived, the memory of holy bread long lingered in the minds of the people. In the seventeenth century it became a figure of speech denoting flattery. John Webster makes Mistress Honeysuckle say :

Use him as thou dost thy pantables, scorn to let him kiss thy heel, for he feeds thee with nothing but court holy bread, good words, and cares not for thee.†

It has furnished our French neighbours with certain figures of speech. A well-merited disgrace is spoken of as *pain bénit*, and there is the idiom, "C'est pain bénit que d'escroquer un avare," which Chambauds renders, "Tis nuts to one to cheat a covetous man." The formula for the blessing of holy bread varied. Beyerlinck gives two Roman benedictions. The first of them is in English as follows :

Oh Lord Jesus Christ, the bread of angels, the living bread of eternal life, deign to bless this bread as thou didst bless the five loaves in the desert, that all who eat thereof may receive from thence health of body and soul.‡

Readers of the lives of saints will call to mind several instances of miracles which are said to have been wrought through the medium of the *panis benedictus*. Beda says that when a certain Hildmer, an officer of King Ecfrið's court, was confined to his bed by sickness, which those about him thought mortal, he was given to drink a cup of water, in which was a fragment of the holy loaf blessed by St. Cuthbert. As soon as this water was swallowed, the pain in the sick man went entirely away, and he was soon once more in robust health.§ Two miracles of

* Smyth, *Lives of the Berkeleys*, vol. i., p. 337.

† *Liturgies of Edward VI.* (Parker Society), p. 97.

‡ *Acts and Monuments*, edition 1861, vol. vii., p. 461.

§ Nich. Ridley, Works (Parker Society), p. 320.

* Peacock, *English Church Furniture*, p. 86.

† *Westward Ho!* act ii., scene 3.

‡ *Magnum Theatrum Vitæ Humane*, 1678, vol.

p. 405 c.

§ *Vita St. Cuthbert*, cap. xxxi.

this kind are attributed to St. Bernard of Clairvaux.*

An interesting object, which is believed to be an English knife used for cutting the holy bread, is preserved in the sacristy of St. Andrew at Vercelli. It is thought to have once belonged to St. Thomas of Canterbury, and to be of Anglo-Saxon make. It was given to the church by Cardinal Guala, or Walo, who was papal legate in England in 1216. Upon the handle is carved the occupations of the twelve months of the year.†

The rites of the Church have all at one time or other been perverted or parodied by the foolish, the superstitious, and the profane. It would have been something to wonder at if this beautifully symbolic usage had escaped desecration. It has not been so. We are told that the holy bread has been employed at one time for the purpose of driving away rats,‡ and at another of the bread blessed, after the midnight Mass, being used as a charm against the bite of mad dogs.§

Numerous fragments of information concerning this subject are scattered in our antiquarian literature, but no separate treatise has, as far as I can ascertain, been devoted to the subject. It is much to be wished that a full account of the rite should be compiled, giving the various forms of benediction which have been in use here and in Continental dioceses.



Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)

TOKEN RINGS.—These rings were given as pledges of friendship or love, and were usually interchanged. They were common among the Romans. We have an example of one which bears the inscription: "PIGNVS AMORIS HABES" (You have a love-pledge.) One of the most interesting examples of this

* Morison, *Life of St. Bernard*, p. 71.

† Rock, *Church of our Fathers*, vol. i., p. 136.

‡ Le Brun, *Sup. Ancient and Modern*, vol. i., p. 180

§ Thiers, *Traité des Sup.*, vol. iii., p. 59.

kind of ring was that given by Queen Elizabeth to the Earl of Essex, "in token of esteem," with the intimation that if ever he



forfeited her favour, and it should be sent back to her, the sight of it would ensure his forgiveness. Henry VIII. sent a turquoise ring to Cardinal Wolsey, in his last troubles at Esher, by Sir John Russel, as a "token" from his Majesty, with the assurance that "he loved him as well as ever he did, and was sorry for his trouble." Queen Elizabeth sent a ring as a token of friendship to Mary Queen of Scots, with the promise that if it were returned to the donor in any period of misfortune, she would do her best to assist her. Miss Strickland informs us that Mary, in a letter to Elizabeth, though unable, as she mentions, to send back the ring, reminds Elizabeth of her promise. "It will please you to remember," she writes, "you have told me several times that on receiving the ring you gave me you would assist me in my time of trouble." On leaving Scotland, writes Miss Strickland, after her fatal resolution of throwing herself on the protection of Queen Elizabeth, Mary sent the ring as an *avant courier*, with a letter. This romantic toy, which she regarded in the same light as one of the fairy talismans in Eastern lore, was actually the lure which tempted her in this desperate crisis of her fortunes to enter England, under the fond idea that its donor could not refuse to keep her promise. This memorable ring is described by Aubrey to have been a delicate piece of mechanism, consisting of several joints, which, when united, formed the quaint device of two right hands, supporting a heart between them. This heart was composed of two separate diamonds, held together by a central spring, which, when opened, would allow either of the hearts to be detached. "Queen Elizabeth," says Aubrey, "kept one invictu, and sent the other as a token of her constant friendship to Mary Queen of Scots; but she cut off her head for all that!"

Rings, as tokens or pledges for the repayment of loans, were made for Queen Henrietta Maria, the wife of Charles I.,

while she was in Holland endeavouring to raise money and troops for her unfortunate husband. She had a great many rings made with her cipher, the letters H M R, in very delicate filigree of gold, entwined in a monogram, laid on a ground of crimson velvet, covered with thick crystal, cut like a table-diamond and set in gold. These were called the King's pledges or "tokens," and were presented by her to any person who had lent her money, or had rendered her any particular service, with an understanding that if presented to her Majesty at any future time, when fortune smiled on the royal cause, it would command either repayment of the money advanced, or some favour from the Queen as an equivalent.*

"Many of these interesting testimonials are still in existence," writes Miss Strickland, "and, in families where the tradition has been forgotten, have been regarded as amulets which were to secure good fortune for the wearer." One of these royal pledges, Miss Strickland informs us, has been preserved as an heirloom in her family; and there is a ring with the same device in the possession of Philip Darrell, Esq., of Cales Hill, Kent, which was presented to his immediate ancestor by that Queen.

A somewhat similar instance of token rings being given occurred in Germany in the beginning of the present century. When Prussia was making an effort to retrieve from the crushing defeats it had sustained from Buonaparte, the people contributed their jewels towards the expenses. The women gave up their wedding-rings, and in acknowledgment received rings of *Berlin Iron* bearing the inscription: "Ich gab Gold um Eisen," *i.e.*, "I gave gold for iron."

Rings were often sent as tokens of credit by messengers with requests. Margaret, eldest daughter of Henry VII., married to James IV. of Scotland, when requiring money, sent to her royal husband Martin Livesay, with a ring in token.

Marquise Rings.—These are properly ladies' rings, with a long oval bezel, rather pointed at each end, and were made about the end of the last century. There were three examples in the Loan Collection, South Kensington. One belonging to Mrs. Bury

* Jones's *Finger-Ring Lore*, p. 349.

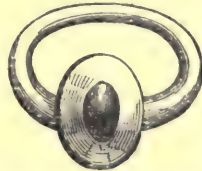
Palliser was of gold, the bezel oval, the centre formed of the translucent enamel, set with three sparks of diamond in silver collets, and bordered by small diamonds similarly set. The length of the bezel was $1\frac{1}{8}$ inch.

Ecclesiastical Rings.—A jewelled ring was an essential part of the adornment of a Bishop when arrayed in full pontificals. A rough and uncut sapphire was the stone generally used for the episcopal ring as prescribed by Pope Honorius. This ring indicated his rank, showed his spiritual marriage with the Church, was made for him and buried with him. It was worn on the third finger of the right hand. Green tourmaline, called the "Brazilian emerald," is worn by Roman Catholic Bishops of South America. "Before receiving the pastoral staff and mitre," writes Mr. Waterton, "the Bishop-elect is invested by the consecrating Bishop with the Pontifical ring. The usual formula



RING OF THIERRY.

was—'Accipe annulum pontificalis honoris ut sis fidei integritate ante omnia munitus.'” In the collection of Lord Londesborough is a fine example of a gold episcopal ring, with a sapphire. It is that of Thierry, Bishop of Verdun, 1165. At Winchester is preserved the Pontifical ring of Henry de Blois, Bishop of Winchester, A.D. 1129. It is a



RING OF ARCHBISHOP SEWALL.



RING OF ARCHBISHOP GREENFIELD.

massive ring of solid gold, set with an oval irregularly-shaped sapphire, *en cabochon* polished only, not cut, held in its heavy socket by four fleurs de lis, and still further

secured by drilling through its centre a passage for a gold wire.

The ring of an Archbishop usually bore a ruby. At York Minster are kept the rings of Archbishop Sewall (died 1226) and Archbishop Greenfield (died 1315). They are of gold, with a ruby set in the centre of the bezel.

Papal Rings.—The real Papal ring is the Fisherman's ring, *annulus piscatoris*, so called from the Pope considering himself the successor of St. Peter, who was originally a fisherman, and to whom and St. Andrew Christ said: "Follow Me, and I will make you fishers of men." It was the Pope's ring of investiture, and was placed on his finger immediately after his election. It was of massive gold. The figure of St. Peter, seated in a boat, with a net in each



THE FISHERMAN'S RING.

hand, was engraved on the bezel of the ring. This ring was the Pope's lesser seal or signet, used for documents of minor consequence, and the impression is usually made on red wax or stamped on paper. The Bulla was the Pope's great seal; it was employed for giving validity to instruments of greater importance, and the impression of it is always on lead; it was affixed to the document by a string, the document itself taking the name of Bull from the leaden seal attached to it. Originally, the Fisherman's ring was used as the private seal of the Popes, but after the reign of Pope Calixtus III. it was attached to briefs.

The Fisherman's ring, or *annulus piscatoris*, is always in the custody of the Grand Papal Chamberlain. It is taken to the Conclave or Council of the Cardinals, with the space left blank for the name; and as soon as a successful scrutiny of votes for a new Pope has taken place, the newly-elected

Pontiff is declared, and conducted to the throne of St. Peter, where, before the Cardinals have rendered homage to their chief, the Grand Chamberlain approaches, and, placing the Papal ring on the finger of the new Pope, asks him what name he will take. On the reply of the Pontiff, the ring is given to the First Master of the Ceremonies to have the name engraved on it that has been assumed. The announcement of the Pontifical election is then made to the people from the balcony of the Papal palace.

Kissing the Pope's ring as an act of reverent homage is a custom which has descended to our own times. One of the important ceremonies at the opening of the great Œcumenical Council at Rome (December 8, 1869) was, that every single Primate, Patriarch, Bishop, and mitred Abbot who was present to take part in the Council, paused before Pius IX., and, in an attitude of profound reverence, kissed the ring.*

A new ring is made for every Pope, and Mr. Edwards thus narrates the ceremonies connected with it: "When a Pope dies, the Cardinal Chamberlain or Chancellor, accompanied by a large number of the high dignitaries of the Papal Court, comes into the room where the body lies, and the principal or great notary makes an attestation of the circumstance. Then the Cardinal Chamberlain calls out the name of the deceased Pope three times, striking the body each time with a gold hammer, and as no response comes, the chief notary makes another attestation. After this the Cardinal Chancellor demands the Fisherman's ring, and certain ceremonies are performed over it; and then he strikes the ring with a golden hammer, and an officer destroys the figure of St. Peter by the use of a file. From this moment all the authority and acts of the late Pope pass to the College or Conclave of Cardinals. When a new Pope is consecrated, it is always the Cardinal Chancellor or Chamberlain who presents the renewed Fisherman's ring, and this presentation is accompanied by imposing ceremonies."

The other Papal rings are usually of bronze gilt. Most of these bear the symbols of the four Evangelists: the Bull, the Lion,

* Jones's *Finger-Ring Lore*, p. 201.

the Angel, and the Eagle, the triple crown and crossed keys. These rings were evidently worn to indicate the Pope's rank.

In the Waterton collection at the South Kensington Museum are some remarkably fine examples of bronze-gilt Papal rings of

one of these bearing three *fleurs de lis*, and ensigns with an open crown, probably the arms of France; the other charged with a lion debruised by a bend, being the arms of the family of Barbo, of Venice, to which Paul II. belonged.



RING OF PIUS II.

the fifteenth century, very massive, and in excellent condition.

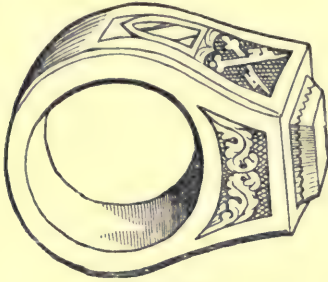
In the possession of Octavius Morgan, Esq., is a Papal ring of great interest, massive, and of bronze gilt set with blue glass. At the angles are the symbols of the four Evangelists in relief; on the hoop is inscribed, PAULUS PP SECUNDUS (Paulus Papa Secundus). At the sides are two shields,

In the collection of Thomas Windus, Esq., is a ring bearing the arms of Pope Pius II., of the family of Piccolomini, the Papal tiara, and the inscription PAPA PIO. The ring is of bronze, thickly gilt, the stone topaz; on the sides are the four symbolic figures of the Evangelists.

In the Londesborough collection is a fine example of a Papal ring. On one side of the

ring the cross keys surmount a coat of arms ; on the other, keys alone appear. Foliated ornament fills the spaces above the circlet on either side. It is set with a large crystal.

In mediæval times Popes, Archbishops, and Bishops were buried with a ring on their finger.



PAPAL RING.

On May 29th, 1205, Pope Innocent III. sent John, King of England, four gold rings set with precious stones, and in his letter says the gift is emblematical. He thus explains the matter: "The rotundity signifies *eternity*—remember we are passing through time into eternity. The number signifies the four virtues which make up constancy of mind, viz, 'justice, fortitude, prudence, and temperance.' The material signifies 'wisdom from on high,' which is as gold purified in the fire. The green emerald is emblem of 'faith;' the blue sapphire of 'hope;' the red garnet of 'charity;' and the bright topaz of 'good works.'



National Portraits.

[*Ante*, p. 98.]

HAVING sketched the outward history of the National Portrait Gallery, we now approach the inward, or the acquisition of the portraits themselves.

It may not be superfluous to point out that the Gallery is a collection in the true sense of the term; the portraits, for the most part, were in existence in private hands, and inaccessible to the public. The work has been

to bring the scattered treasures together. No private enterprise could have done it; the movement has been patriotic and national from its inception. It is one among many results which may be traced to the stirring of this country by the International Exhibition of 1851. The era of peace and commerce, of national education and self-consciousness, was the fitting time for national portraiture.

Considerable interest attaches to the first contributions made to the collection—not the purchases, but the donations. First of all, the foundation-stone of the Gallery was the Chandos portrait of Shakespeare. This was presented by the Earl of Ellesmere in 1856, and a better beginning there could not have been. In the following year these portraits were added: William Wilberforce, Viscount Sidmouth (1757-1844); Spencer Perceval, Earl Stanhope (1673-1721); Thomas Stothard, Thomson the Poet, Viscount Torrington (1663-1733).

At this period the project had only just come before the public, and these donations formed an encouraging nucleus. In 1858, the Secretary of the Society of Antiquaries presented a portrait of John Fox, the martyr-ologist; W. M. Rossetti presented one of Wright, the Derby painter; Mr. Labouchere, one of Nollekens, the sculptor; and there were two other donations.

In the thirty years during which the collection has been forming, the number of donations has amounted to over 400; last year it had reached 414, and that number is probably now increased. When it is considered that these pictures have had to pass a test or standard of importance, the collection will appear to be a remarkable sign of English national sentiment. We have no means of knowing how many portraits have been rejected, or how many families have been restrained by diffidence from offering portraits at the tribunal of the trustees. It is impossible to imagine a more delicate task than the sifting and selection of such treasures.

In considering the sources of the national collection, we would gladly, did space permit, do honour by name to those who have enriched it by their donations. This, however, is done in the catalogue of the Gallery.

Here we can only mention a few points of incidental interest, in connection with some of the acquisitions. In March, 1863, Lord Lyndhurst's pictures were sold, and portraits of Lord Heathfield (1717-1790), Archbishop Laud, and the Earl of Mansfield, were obtained for the Gallery. In their subsequent report, the trustees state that it was their desire to secure also on that occasion an original half-length portrait of Lord Duncan, the victor of Camperdown; "but the sum which they had decided upon offering, though considerable, did not prove adequate, and the picture has passed, it must be owned very appropriately, into the possession of one of the grandsons of the distinguished Admiral." In 1869, the collection of the Marquess of Hastings was sold, and four valuable historical portraits were secured for the national collection. We believe that these were Dean Swift (painted by Jervas); George Villiers, second Duke of Buckingham; and Anne Brudenell, Countess of Shrewsbury (both painted by Sir Peter Lely); and Gainsborough's Earl Cornwallis. These four portraits cost £366.

In 1882, the trustees were compelled to outrun the constable. In July that year, the Hamilton Palace Collection was dispersed, and although the trustees restricted themselves to two purchases, yet one of the portraits—a picture of superlative national and historical interest—could only be secured at a very high price. This was the remarkable picture representing the "Ratification of the Treaty of Peace between England and Spain," at old Somerset House, on August 18, 1604, with portraits of the English, Spanish, and Austrian plenipotentiaries. The trustees had to pay £2,520 for it, and they state in their report: "The high price which the trustees have thought it necessary to pay for the conference picture, rather than allow it to pass into foreign or other hands, has more than exhausted the funds specially placed at their disposal, which expenditure will have to be met by saving under different heads in subsequent years." The other Hamilton portrait was of James II., painted by Kneller, price £110 5s.

In July last year, one of the treasures of the Blenheim Collection passed into the National Portrait Gallery. This was Gains-

borough's portrait of John Russell, fourth Duke of Bedford, and it cost the trustees £630.

These high prices were phenomenal, and contrast with the small sums often paid for valuable pictures. The smallness of the annual grant for the maintenance and increase of the collection illustrates the obligation of the country to the economical administration of the trustees and to the patriotism of donors.

Besides the purchases and ordinary donations, the Gallery has been increased by the absorption of other collections. An excellent example in this direction was set by the authorities of Serjeants' Inn, who presented their legal portraits to the national collection in 1877. The trustees' report on this subject is worthy of quotation: "The trustees have the satisfaction of stating that, through the munificent liberality of the Society of Judges and Serjeants-at-Law, they are enabled to record the accession to their collection of a large number of portraits of eminent members of the legal profession. These portraits, principally painted by distinguished artists, several being of full-length proportion, are twenty-five in number. In addition to these are four highly-finished portraits in water-colours, and eighty-five engraved portraits of eminent jurists. These portraits, which till recently decorated the walls of the hall and dining-room of Serjeants' Inn, Chancery Lane, were offered to the trustees of the National Portrait Gallery by a letter from Mr. Serjeant Pulling, written on behalf of the judges and serjeants-at-law, as a free gift." The portraits include Sir Robert Higham, King's Serjeant (1560-1640); Sir Henry Hobart (d. 1625), Lord Chief Justice; Sir Edward Coke (1552-1634); Edward, Lord Keeper Littleton (1589-1645); Sir Randolph Crewe (1558-1646), Speaker of the House of Commons and Lord Chief Justice; Sir Matthew Hale (1609-1676), Lord Chief Justice; Sir John Maynard (1602-1690); Sir John Powell (1633-1696), Judge; Sir John Pratt (d. 1725), Lord Chief Justice, father of Lord Chancellor Camden; Lord Chancellor King (1669-1734); Sir William Lee, Lord Chief Justice (1688-1754); Edward Willes, Judge (d. 1787); William Murray, Earl of Mansfield (1705

1793); Lord Chancellor Camden (1714-1794); Sir Francis Buller (1746-1800), Judge; Lord Kenyon (1732-1802), Master of the Rolls and Chief Justice; Sir Charles Abbot, Lord Tenterden (1762-1832), Chief Justice; Lord Chancellor Eldon (1751-1838); Sir John Bayley (1763-1841), Baron of Exchequer; Sir Nicholas Conyngham Tindal (1777-1846), Lord Chief Justice; Lord Chancellor Truro (1782-1855); Lord Denman (1779-1854); Lord Chancellor Lyndhurst (1772-1863); Lord Chancellor Campbell (1781-1861); Sir Thomas Street, Justice of the Common Pleas (1684).

Perhaps stimulated by this excellent example, the National Gallery and the British Museum shortly after, in 1878, parted with portraits which found a more appropriate home in the National Portrait Gallery. The first picture sent by the trustees of the National Gallery was a portrait-group of Prince George of Wales (afterwards George III.) at the age of twelve, and Prince Edward Augustus (afterwards Duke of York) at the age of eleven, painted by Richard Wilson, R.A. Five years later, in 1883, another portrait was transferred from the National Gallery. This was of Sir William Hamilton, "diplomatist, archæologist, and patron of the fine arts" (1730-1803), whose collections of volcanic geology and ancient Greek and Etruscan vases became national property, and are in the British Museum. This portrait was, in the first place, presented to the trustees of the British Museum by Sir William himself in 1782, and in 1843 it was lodged in the National Gallery. In 1883 it was transferred, as a loan, to the National Portrait Gallery. Later in the same year, fifteen other pictures from the National Gallery were added to the National Portrait Collection. These were of Sir David Brewster; John Fawcett (1768-1837), comedian and manager of Covent Garden Theatre; John Hall, the engraver (1739-1797); Kemble, as Hamlet; John Milton; Thomas Morton, the dramatist (1764-1838); William Pitt; Sarah Siddons; John Smith, the engraver (1652-1742); William Smith, the actor (Garrick's pupil); Sir John Soane, the architect, and founder of the museum bearing his name in Lincoln's Inn Fields; Catherine Stephens, the vocalist, who became Countess of Essex; Benjamin

West; Right Hon. William Windham (1750-1810); William Woollett, the engraver (1735-1785).

The portraits which were transferred from the British Museum are of great interest, and among them are some portraits of celebrated antiquaries. The transfer took place early in 1879. The portraits had for a long time occupied an obscure position in the British Museum, on the walls above the cases of natural history in the Upper Zoological Gallery, and were quite inaccessible for purposes of study. Their removal was due to two causes: one, that increased space had been provided for the Portrait Gallery at South Kensington; the other being the recent passing of the British Museum Act, the second section of which empowered the trustees to assign to other collections any pictures belonging to the British Museum. The whole collection was sent to South Kensington, and the trustees of the National Portrait Gallery selected seventy pictures therefrom. It will be impossible to mention all these, even by name alone; but their coming from the British Museum prepares us for the fact that they are of extreme historical interest. They are, indeed, representative of British history—political, social, and literary. Here a few lines must be given to those portraits of antiquaries which thus found their way into the national collection.

First we have Sir Julius Cæsar (1557-1636), Master of the Rolls, antiquary and philanthropist. Next come Sir Julius's great contemporary, William Camden. This portrait was engraved by Basire in 1789 for Gough's edition of the *Britannia*, and it is similar to the portrait in the Bodleian Picture Gallery. Next comes Sir Robert Bruce Cotton (1570-1631), the great antiquary and collector, whose MSS. are now in the British Museum. Sir William Dugdale next (1605-1686), to whom we owe the *Monasticon*, *St. Paul's*, and *Warwickshire*. A more modern picture presents us to Dr. James Parsons, M.D.; F.S.A. (1705-1770), physician and antiquary. A more important portrait is that of Sir Hans Sloane (1660-1752), the eminent physician, whose collections were purchased for the State in 1753, and formed the basis of the British Museum. More distinctly that of an antiquary is the portrait of

John Speed (1555-1629). Richardson's portrait of George Vertue, the engraver and antiquary, who was so useful to Walpole, was one of the seventy which entered the national collection. This portrait was engraved for Walpole's *Anecdotes*; and there is a similar picture, by Gibson, in possession of the Society of Antiquaries. A portrait of Humphrey Wanley should not be passed over. Dr. John Ward, F.R.S., F.S.A. (1679-1758), author of *Lives of the Gresham Professors*, an important man in his time, is another of the portraits.

We have now noted all the antiquaries, and feel something like compunction to have singled them out from such distinguished company for remark. The natural modesty of antiquaries is such that one feels almost that an apology is due. It is strange how insensibly we invest a portrait, no matter how remote, with ideas of personality. This it is which makes it so grotesque when a mistake is made as to the original of a portrait. We feel like the lover who discovers he has been watching the wrong window for the appearance of the loved one's light and perhaps the shadow of her hand. There is an instance among these pictures which came from the British Museum. We are decisively given to understand that a picture representing a half-length figure, the size of life, in a black gown trimmed with fur, a plain black cap, and a white ruff round the neck, is of the Very Reverend Thomas Wilson, Dean of Durham (1528-1581). Now this picture is a rough old copy of an interesting portrait in the possession of the Duke of Bedford, at Woburn Abbey, which has been wrongfully engraved both by Houbraken and in *Lodge's Portraits* as Sir Nicholas Bacon. Another instance was a portrait which, in the British Museum, was Sir Francis Drake, but in the National Portrait Gallery it is found to be nothing of the kind. The original is unknown—possibly Sir Henry Vane the elder. Yet another example is the portrait of a cavalier, to the waist, life size, wearing a square laced falling collar, long light-brown hair, and moustaches turned up. In the British Museum this portrait was of "Charles I., when Prince," and duly catalogued as such. When it reached the National Portrait Gallery, this was found to be a mistake:

"original unknown; possibly the Marquess of Worcester," says the official note. Upon the whole, one's regret that the pictures were so inaccessible in the British Museum becomes mitigated somewhat.



Vanes and Weather-cocks.



VANES and weather-cocks appear to have been always placed so far above our heads as to have escaped the sight of any weather-wise or other writer; at any rate, we know of no book (ancient or modern) devoted exclusively to the subject. This, perhaps, arises from the fact that the "clerk of the weather" was originally "at sea" on the matter. There can scarcely be any doubt that he was considerably so at many periods of his existence, as we may gather from the fact that many of our vanes, so far as design is concerned, are mere survivals of those originally used at sea.

An American writer of many years ago was very much at home on the subject, when he declared that weather-cocks, or weather-men, or weather-fish, or weather-whales, deserve the appellation of signs far more reasonably than those pieces of painted wood which we see on our taverns and over our shop-doors. In a word, a weather-cock, or whatever you call it, is a complete sign of the doings and pursuits of the people within. The farmer mounts his plough, your retired military or naval man a little painted gentleman in full uniform. Visit a sea-coast, and you have your haddock, or whale, or your ship in full rig. Your sportsman is known by his favourite bird, your tradesman by the peculiar symbol of his craft. On the other hand, when some eccentric and out-of-the-way vane meets your view, you recognise the peculiar idiosyncrasy of the inventor. You may therefore rely upon it (says our American friend) that vanes and weather-cocks on any building whatsoever are distinctly characteristic of the owner or inventor—an opinion which their history entirely confirms.

Thus the ancient Greeks sometimes erected a pole, spear, or standard in the prow of their vessels, to which a fillet, pennon, or ribands of various colours were attached, for the double purpose of distinguishing the particular ship and to serve as a vane or wind-indicator.

The earliest known land vane of which any description has come down to our own times was erected at Athens before 100 B.C. This was the celebrated Temple of the Eight Winds, which has been thus described: It consisted of an octagonal marble tower, on every side of which was the figure of a wind—according to the quarter from which it blew—carved after a model by Andronicus Cyrrhastes, “the first inventor of weather-cocks.” On the top was erected a little pyramid or spire. On this was placed a bronze Triton, which, veering round with the wind, pointed to the quarter whence it blew. Varro describes a circular building on his farm which likewise bore representatives of the eight winds, whilst an index on the ceiling pointed out the direction of the wind. The remains of another somewhat similar wind-indicator, or anemoscope, have been found near the Via Appia. At Constantinople there once stood a noble quadrilateral pillar, supported by several others, and which by its height overlooked the whole city. It was adorned with rural representations of all kinds of singing birds, folds of cattle, milking-pails, of sheep bleating, and of lambs frisking and playing, etc. This pillar supported a pyramid at the top of it, upon which was placed the statue of a woman, which turned about with the wind, and was therefore called Anemodes. In after-times, at Hems, in Syria (formerly known as Edessa), there was a high tower to be seen, on the summit of which was placed the copper statue of a horseman, which turned with every wind; and Du Cange refers to a Triton on the Temple of Androgeus at Rome.

It is stated that Pope Gregory, in the sixth century, authoritatively declared the cock to be the emblem of Christianity, and that for this reason it came into use as a vane for churches; and most writers assert that the cock, as the emblem of watchfulness, was placed in such a position at a very early period. A Papal enactment of the ninth

century ordered the figure of a cock to be set up on every church-steeple as the emblem of St. Peter. Thus Mr. Pugin remarks that formerly “every spire was surmounted by an ornamental cross surmounted by a cock. . . . At the foot of the cross is a globe, to represent the power of the cross over the world.”

It is remarkable that one of the earliest of such weather-cocks has been met with. Thus at Brixen, in the year 1652, one such cock was discovered, bearing the inscription: “Dominus Rampertus Episc: gallum hunc fieri precepit anno 820.” The full meaning of the weather-cock as a symbol may be gathered from the hymn on such subject, written in or before the year 1420 A.D., a translation of which appears in Neale’s *Mediæval Hymn Book*. La Querièrè, however, maintains that the cock was first used as a vane as being the ancient warlike symbol of certain tribes in Gaul. It is recorded of the vessels of Sweyn of Denmark, 1004, that there were vanes at the mast-heads in the shape of birds with expanded wings, showing whence the wind blew. Several vessels represented on the Bayeux Tapestry have pennon-shaped vanes on the top of the masts. And again, in the life of Emma, Queen of Canute, a description is given of a fleet sent to England in 1013, in which it is stated that the figures of birds, turning with the wind, appeared on the top of the masts; but whether these were cocks or other birds the historian saith not. But cocks are distinctly visible on the outside of St. Swithin’s Church at Winchester, in the Anglo-Saxon Benedictional of St. Æthelwold. The picture represents the interior and exterior of a church. The bishop within is blessing the people; whilst on the outside two cocks, on two separate turrets, are looking after the weather. The date of this picture is of the tenth century, and these cocks are referred to by Wulstan, a contemporary writer.

The cock is again depicted on a yet earlier picture of a church, a copy of which is also given in the *Archæologia* (vol. 25). Hence weather-cocks were in use in this country in Anglo-Saxon days. Some idea of the size and weight of these ancient cocks may be gained from the fact that the cock standing on the old spire of Rouen Cathedral was

3 feet 8 inches in length, and it weighed twenty-eight pounds.

Yet, whilst the cock was thus used in early times for ecclesiastical purposes, and later on became the recognised form for a vane, it must be remembered that the vane is older than the weather-cock, and that its meaning points to this, viz., "a small flag," originally "a bit of cloth." At sea, a piece of bunting flying from the mast-head, to show the direction of the wind, is the vane; whilst another piece placed at a lower level and near the steersman is called the dog-vane.

The vane, then, was probably, first of all, a small flag or banner, pennon-shaped; and it is interesting to notice how this shape has been retained in a large number of vanes down to the present day. The greater number of our city churches, for instance, are thus adorned.

Æolus, who is said to have ruled over the Volcanic Islands (afterwards called Æolian), was the first to notice the changing character of the winds. His vanes, or *fanes* (as the word was originally spelt), were the smoking mountains by which he was surrounded; and, like Captain Cuttle, what he found, that he made a note of. He communicated his notes to the early navigators. No wonder that in return for his information they created him god of the winds.

Vanes thus introduced for use on ship-board gradually came to bear distinguishing marks, and when employed on land, as on castles, etc., were made of metal, as being more durable; but they were made in the form of a pennon or banner, for secular purposes at least. These were sometimes painted, at other times pierced or perforated with the owner's arms, and in this case were called panonceaux; traces of these are even now to be met at home and abroad. Thus, in the fifteenth century, the Tower of London had a banner-vane pierced with the arms of France and England quarterly. Again, on Lambeth Palace, another of later date was pierced with the arms of the See of Canterbury, impaled with those of Bishop Juxon. A church at Fotheringay once bore upon its vane (in similar fashion) the falcon and fetterlock of the House of York.

A marked instance of this class is afforded by the banner-vane, standing until recently

(if not still) on the Hôtel de Dieu, Beaume. Upon this were painted the arms (three keys and a castle) of Nicolas Rollin, Chancellor of Burgoyne in 1441. These were square in shape on the one side, the lower line running through on the other side as the indicator, and terminating in a nob. The square side was decorated at the two outer angles with a leafy ornament. Another was to be seen as late as 1833 at the Château d'Amboise, which dated from the commencement of the sixteenth century. It was carved with the arms of France, the *square side* being surmounted with a crown; on the other side, two indicators, running parallel with the upper and lower sides of the square.

A similar banner-vane, bearing the arms of the abbey, once decorated St. Albans, as we gather from the portrait of Allen Middleton, preserved in Wright's *Domestic Manners*. Such pennon and banner vanes were often supported by figures of various kinds, which, in the first instance, would probably be of heraldic character. One such supported banner-vane is given in Parker's *Glossary*. In the contract for the cross at Coventry we read: "On every principal pinnacle . . . the ymage of a Beaste or a Foule holding up a fane . . . and on every principal pinnacle . . . the ymage of a naked boy with a target, holding a fane."

In early days, at least in France, the erection of a vane was a privilege scrupulously confined to a certain class. The vane was originally allowed to none save those who had been the first to mount and to display their banner upon an enemy's rampart. It thus became a mark of nobility and rank. Nobles, proprietors of fiefs, and those who took a fortress during war, were alone permitted to raise the panonceaux on their respective properties, and this, their privilege, was jealously guarded in France as late as some 200 years ago. Thus we have seen that the vane, originally used for determining the quarter from which the wind blew when at sea, came to be employed on land as a mark of honour, and that it has survived even to our day in the form of the pennon or banner, for secular purposes; but that the cock became at an early period so universal as to have caused the popular use of the word *weather-cock* instead of *vane*.

This change of name came in as early as 1515, when we meet with a most interesting account of the placing of a weather-cock on the church at Louth, which is here subjoined :

“Memorandum (1515).—Fifteenth Sunday after Holy Trinity of this year, the weather-cock was set upon the broach of Holy Rood. Eve after, there being William Ayleby, parish priest, with many of his brethren priests then present, hallowing the said weather-cock and the stone that it stands upon, and so conveyed upon the said broach, and there the said priests, singing the *Te Deum Laudamus* with organs, and then the kirkwardens garred ring all the bells and caused all the people there being to have bread and ale and all the loving of God, our Lady and all Saints.”

“Memorandum.—That Thomas Taylor, draper, gave the weather-cock, which was bought in York of a great Baron, and made at Lincoln.”

But beside the vanes and weather-cocks already described, there were others. In particular, musical vanes are referred to by some of the old poets. Thus Chaucer writes in his *Dream* :

Within an yle me thought I was
Where wall and yate was all of glasse,
And so was closed round about
That leaveless none come in ore out,
Uncouth and strange to behold,
For every yate of fine gold
A thousand fanes aie turning
Entuined had, and briddes singing
Divers, and on each fane a paire
With open mouth again thaire.

Yet another line was taken in other places. Thus at Troyes the two vanes of the ancient Hôtel de Vaulinsant (erected during the Renaissance period) represented, 1. The sun; 2. The crescent-moon surrounded with stars. Again, a weather-cock in the form of a serpent and dove appears at the summit of the Gate of Honour at Caius College, Cambridge.

Old St. Paul's had an eagle-cock.

“On the lead spire of Rheims Cathedral,” says Pugin, “there is the image of a guardian-angel so contrived by the position of the image so as to turn and face the storm.” The same also existed at Chartres before the fire which destroyed the ancient roof. Walcott says that the Angel Tower at Canterbury once bore the figure of the Archangel crown-

ing it like the statue of Faith does the Giralda of Seville. He does not, however, say that it acted as a vane, but inasmuch as the Girardillo or figure of a woman on the cathedral at Seville is a vane, he seems to imply that the Canterbury Archangel was one also. The grasshopper vane on the Royal Exchange and the great Dragon of St. Mary-le-Bow are too well known to need description, but possibly the legend concerning them is not so well remembered.

Mother Shipton said, so runs the legend, that when the Dragon of Bow and the Grasshopper of the Exchange shall meet, London will be deluged with blood. Timbs records the fact that these two great vanes lay side by side, waiting for repairs, in a stonemason's yard in Old Street Road in the year 1820.

St. Bartholomew's, near the Exchange, no longer in existence, once bore a vane in the shape of a ship. Thus, in the records of that parish, as published in the *Archæologia* (vol. 45, pp. 78 and 98), we read that such ship (1607) was as large as the ship at St. Mildred's, in the Poultry; that it cost £3 10s. for the making, and £1 15s. for gilding, whilst in 1651 Mr. Greene, the smith, was paid for repairing the ship £1 2s.

St. Michael's, Queenhithe, formerly had a gilded vane in the form of a ship in full sail, the hull of which would contain a bushel of grain, thus referring to the former traffic in corn in that neighbourhood.

St. Mildred's, Poultry, formerly also possessed a gilt ship in full sail. This church is no longer in existence; but the ship has survived, and now appears on the tower of St. Olave's, Old Jewry.

It is curious to note how a kind of fatality has attended the churches employing ship vanes. Thus St. Bartholomew, St. Michael, and St. Mildred's no longer exist, and St. Olave's, on which now rests St. Mildred's ship vane, is to be pulled down.

A copy or replica of one of the two missing ships above referred to (possibly indeed it is actually one of the two) forms a most conspicuous object above the building occupied by Messrs. Mappin and Webb, at the corner of Queen Victoria Street, nearly opposite where St. Mildred's ship was formerly to be seen. Symbols of saints were not unfrequently employed. The arrow of St. Edmund,

as *Martyr*, gave birth to the many arrows now to be met with, where no reference to the saint was intended. It occurred, however, as his symbol at a church in Exeter, and his crown, as *King*, may still be seen on the vane at St. Edmund's, Lombard Street. St. Laurence's emblem, the gridiron, forms the vane of St. Laurence's, Jewry, whilst at Norwich he is or was commemorated by being depicted upon his gridiron, on the vane of the church there dedicated in his name. The vane on the summit of St. Clement Danes, is perforated with an anchor, the symbol of that saint.

Nor is St. Peter altogether forgotten in vane symbolism, as witness his key on St. Peter's, Cornhill, and the pierced cross keys on St. Peter's, Coggeshall. Crossed swords once stood on St. Antholin's, Budge Row. St. Ethelburga's, Bishopsgate Street, mounts a cock as obedient to ancient enactment, and with it the letters and figures: S. E., 1671.

As other instances of dates, there is the vane of Little Hallingbury, perforated with the date 1721, and the vane on the old tower at Hackney. Moreover, a pennon-shaped vane formerly stood on the Market Cross at Southwold, Suffolk. It consisted of an oblong plate of brass perforated with the date 1661, and accompanied by the letters T. P., I. W., which stood for Thomas Postle and Isaac Willhill.

St. Mildred's, Bread Street, contents herself with a simple monogram, M and double B, but likewise bears an heraldic mark, in which the chevron takes the larger place. The crown surmounting St. Martin's-in-the-Fields is said to have been placed there to denote that the Sovereign resided within the parish. Yet in addition to all these definite ideas and symbols, there came the era when every man chose his own vane, and oftentimes with appropriate signification. Such are the forked lightning over the electric ball at Sir John Bennett's; the great pheasants at Leadenhall; the dolphins at Billingsgate; the great griffon of the Fish Market. Yet the cock still retains its place amidst all these, as witness the giant cocks, in the act of crowing, at the Meat Market, and the beautifully-finished cock, with distinct and several feathers in its tail, recently put up by the Clerkenwell Vestry. A comet formerly

adorned the old church in that neighbourhood, and the present elaborately perforated vane at St. James's seems to point to the fact that weather-cocks in that parish have ever received marked attention. Their comet had, however, its fellow in one formerly to be seen at the Surrey Zoological Gardens, which was said, indeed, to have come from the Royal Mews at Charing Cross. It has also been popular in France. Yet again, other deviations from the original idea may be noted, as, for instance, the red-coated newsman, with a horn, formerly at Walworth; a lady with an umbrella, which she elevated in token of rain whenever the wind blew from the south; and again, at Peckham, about 100 years ago, the automatic wind-indicator, representing at certain conditions of the wind a cat catching a rat.

Notwithstanding all these vagaries, the taste of the present day is rapidly reviving the old banner-shaped perforated vanes, and on a large number of modern buildings these chaste and ornamental works are to be seen. Indeed, it is impossible to turn over the catalogues of designs furnished by our modern manufacturers in this department, without rejoicing in the fact that they present to our view to a very large extent the artistic vanes of the Middle Ages—vanes which no elaborate design of the present day can either surpass or perhaps even equal in beauty.

S. COODE HORE.



The Rise and Development of Philosophy during the Period of the Renaissance.*

BY C. E. PLUMPTRE.



IN relating the history of thought during a particular period, it is somewhat difficult to assign to its beginning and end a definite date. Modern science has familiarized us with the fact that, throughout the realm of natural law,

* Being the substance of a paper read before the Aristotelian Society, December 19, 1887.

sudden commencements, abrupt breaks, hasty terminations, are the exceptions; slow gradual growth is the rule. Nevertheless, it is natural to recall with vividness certain particular facts as if they were isolated, and had no steps leading up to them. The day on which the child utters its first sentence is a day memorable to the mother, even though she may have watched intelligence growing in its eyes for weeks previously. The first leaf that makes its appearance in the new year we naturally hail as the harbinger of spring, even though we know that that leaf could not have appeared without a previous circulation of the sap. Sometimes, for purposes of convenience, we go further than this. We assume particular dates that are quite arbitrary, born, it would seem, almost of caprice. There is no appreciable distinction, for instance, between the moral responsibility of a youth aged twenty years and three hundred and sixty-four days and of one a day older. Yet he must live to be exactly that day older before he is legally responsible.

In like manner, in tracing the history of philosophy during the period of the Renaissance, it is impossible to assert that such and such a year belonged to the Dark Ages, and the following year to the Renaissance. Slow, gradual growth has occurred here as elsewhere. Nevertheless, for purposes of convenience, and for a better comprehension of the spirit of this period, it is well, I think, to keep in mind three particular facts:

First, the introduction of Arabian learning into Europe, partly through the influence of Gerbert, afterwards Pope Sylvester II., flourishing about the close of the tenth century, partly through the medium of Roger Bacon, the Franciscan friar of the thirteenth century, but principally, I think, through the fall of Constantinople. In 1453, Constantinople fell into the hands of the Turks.

Thesecond fact to be held in remembrance is the development of the Scholastic Philosophy, dating from about the eleventh century.

The third fact is the Reformation.

Of these three facts, the introduction of Arabian learning into Europe seems to me the most important in its bearing upon the philosophy of the Renaissance. The influence of Scholasticism and the Reformation was

indirect rather than direct; conducive rather than essential. Whereas the introduction of Arabian learning into Europe had an influence at once essential and direct. In conjunction with the learning of the Arabs must be remembered, also, that of the Jews.

The Arabians openly acknowledged their indebtedness to the Indians and Greeks; but in many ways they improved upon them. Naturally, the experimental method of Aristotle found great favour with them, for the first dawn of Arabian philosophy may be said to have been almost entirely devoted to the science of Medicine, to the investigation of health and disease in the human body. While the Europeans were still content with miracle-cure, with shrine-cure, with relic-cure in aid of their sick, the Arabians and Jews were composing medical works that are not without their value even now. Mr. Draper, in his *Intellectual Development of Europe*, has pointed out that it is impossible to read many of their works without seeing that they must have indulged in the forbidden practice of dissection. Alhazen, for instance, born somewhere about 1100, was the first to correct the Greek misconception as to the nature of vision. He showed that the rays of light come from external objects *to* the eye, instead of issuing *from* the eye. He showed, also—evidently as the result of anatomical investigation—that the retina is the seat of vision, and that impressions made by light upon it are conveyed along the optic nerve to the brain. The Arabians had invented, or had learnt the use of, many scientific instruments unknown to the Europeans. And I need scarcely point out the superiority of the Arabian system of numerals over the Roman. This system is said to have been introduced into Europe by Gerbert, Pope Sylvester II., he having learnt it while he was at the Mohametan university of Cordova.

But now the Church, alarmed for her authority and reputation before the presence of the new learning, began to rouse herself a little. She, too, studied Aristotle, but only in the letter, not in the spirit. She ignored his inculcation of experiment and investigation; but eagerly sanctioned and, so to speak, consecrated such of his errors as were in harmony with the teaching of the Church;

as, for instance, the geocentric theory of the universe. It is necessary to keep this in mind; for the philosophy of the Renaissance, confusing the use with the abuse, was largely directed against so-called Aristotelianism. And the name of this mixture of pseudo-Aristotelianism and theology is Scholasticism.

I have sometimes thought that the conventional Christianity of our day bears somewhat the same relationship to the spirit of Christ as the Aristotelianism of Scholasticism bore to the spirit of Aristotle. The distinguishing mark, as it appears to me, of Christ's teaching is His insistence that the spirit is of more importance than the letter; life and feeling than mere form and routine—in which case the conventional Christians of the day are further removed from the Spirit of Christ than many self-confessed heretics. In like manner, when Galileo, representing himself as an antagonist of Aristotle, attacked the Aristotelian doctrine that the heavier of two falling bodies would reach the ground sooner than the other by the direct experiment of letting heavy bodies of unequal weight fall and strike the ground at the same moment; he, though he knew it not, was nearer the spirit of Aristotle than the so-called Aristotelians, who so worshipped their master that they consecrated even his very errors. Whereas Aristotle, had he been true to his own teaching, would, I think, have rejoiced to find the experimental method of such good service, even though some of his own errors were disclosed thereby. Scholasticism then, so strangely sheltering itself under the name of Aristotle, while utterly ignorant of the spirit of the master, occupied itself not with facts and experiments, but with dialectics and wordy disputes about names rather than things. Its influence upon the philosophy of the Renaissance, therefore, was indirect rather than direct, and lay principally in the spirit of antagonism it excited in the philosophers of that period. It was, therefore, as I have already described it, conducive rather than essential to the movement. One further distinction must be drawn, before we leave the subject, between the spirit of Scholasticism and the spirit of the philosophy of the Renaissance. It is customary to call the Period of the Renaissance the period of the Revival of Learning. So far as philosophy and science are included

thereby, it seems to me that this term more properly belongs to the period and spirit of Scholasticism. For Scholasticism was principally occupied with reviving and unearthing the teaching and learning of the great dead, reverently accepting their assertions, not because they were proved by well-known facts, but because they were sanctified by time-honoured names. Its basis, therefore, was not truth, but authority; not personal investigation, but the revival of the learning of others. There is an anecdote, for instance, recorded of a student, who, having detected spots in the sun, communicated his discovery to a certain priest. "My son," replied the priest, "I have read Aristotle many times, and I assure you that there is nothing of the kind mentioned by him. Go in peace, and remember that the spots which you have seen are in your eyes, and not in the sun."

Now, under the influence of the Renaissance all this is reversed. The attitude of its philosophy is not simply negative in its treatment of Authority. For the most part, in the natural spirit of reaction, it was antagonistic, doing insufficient justice to the undoubted value of the teaching and industry of the great dead, who have planted and sown in order that others may reap. One or two, however, of the more thoughtful of the Renaissance philosophers, though even they are too antagonistic, endeavoured to relegate authority to its rightful place. Giordano Bruno, for instance, one of the most important among them, pointed to a fact that even now is hardly sufficiently recognised, viz., that what are called the olden ages, the ancient times, are in reality the youthful ages, the early times. And conversely, that what are spoken of as the recent and modern times are in reality the older. The world, in this latter part of the nineteenth century in which I write, is older by four hundred years than when Bruno pointed out this truth, and he was led to the statement because he had been rebuked for his presumption in venturing to question the authority of one who had lived so much earlier than himself as Aristotle; the inference drawn being that, because Aristotle had lived so much earlier, therefore and for that reason alone was his opinion of so much greater value. Bruno, and many other of the Renaissance philosophers, rightly

perceived that the exact converse of this was the case. No doubt the judgment of thoughtful youth is better than that of thoughtless maturity; but assume the same mental and moral capacity, let all other things be equal, and the same individual at forty is more likely to be right in his conclusions than when he was twenty, simply by reason of his greater experience. In even a larger degree the like holds good of generations. Each century in succession has contributed something to the store of general knowledge, and it would be strange and depressing indeed if those who have had the good fortune to be born in the later ages should not be richer in the possession of truth than those born in the earlier. Had Aristotle lived in the time of Bruno, he would almost certainly have made fewer false statements. And Bruno's teaching, in its turn, fades before that of Darwin and certain other philosophers of our day. While Scholasticism, therefore, occupied itself with consecrating Authority and imparting the learning of others, the Renaissance, though not, of course, ignoring the ancient learning, paid the greater honour to original investigation and the discovery of truth.

The third fact to keep in remembrance is the Reformation. And here again this influence is indirect rather than direct, the light thrown by it upon the Renaissance being through what it failed to effect rather than through what it effected.

If we examine into the rise and progress of the Reformation, we shall find there are one or two remarkable points about its distribution that have not received quite sufficient attention. In the sixteenth century the national churches of Great Britain, Sweden, Norway, Holland, and many parts of Germany and Switzerland became separated from the Church of Rome. In Hungary and France, though there was no professed or open disruption from the Papacy, yet the Protestant movement exercised considerable influence. But turn to Italy, and here we find that its influence as a movement is almost *nil*. Individuals, no doubt, there were who accepted the reformed faith. But as a *movement*, whether considered numerically or intellectually, it is hardly an exaggeration to say that in Italy Protestantism exercised no power whatever. One other point I must

notice: the almost complete absence in Italy during the fifteenth and sixteenth centuries of trials for witchcraft. And yet during these two centuries such trials were more numerous in Germany, France, Spain, Scotland, and England than in any preceding centuries. When trials for witchcraft did occur in Italy, they were almost always confined to the sterile or mountainous regions remote from civilization. In the very rare cases of these trials occurring in Italian cities, they were notoriously cases not of simple witchcraft, but plausible accusations and pretences employed in the fomentation of conspiracies of private families.*

Can we allege any reason for this absence, so strange and remarkable, of two beliefs held elsewhere with universal tenacity, or are they only the result of coincidence? If we examine into the intellectual condition of Italy, in comparison with other European countries, we shall find the cause at work not at all impossible of interpretation. During the first twelve centuries, superstition had been prevalent throughout the whole of Europe; but there was little or no terrorism. Every act and circumstance of daily life had some magical or supernatural interpretation, and familiarity had bred—not contempt, indeed, but more or less indifference. With the introduction of Arabian learning, more especially of Arabian and Jewish medicine into Italy, came a change of ideas. Medical or surgical theories differ from other theories, in that they are capable of proof that is more or less immediate and palpable. If a man, suffering from toothache, consent to have the tooth extracted, the cessation of pain follows more obviously and immediately than if he touch a relic of a saint, or pay a certain sum to a priest. But a nation must have reached some degree of civilization before it is capable of receiving truths even so crude as this. And Italy, both from her natural position and historical associations, was more advanced than the rest of Europe, unless we except perhaps a certain portion of Mahometan Spain. Gerbert, who was the first to introduce Arabian learning into Spain and Italy, received the highest dignity possible. He was made Pope. Roger Bacon, two

* See Symond's *Catholic Reaction*, vol. ii., pp. 455, 456.

centuries later, for venturing to introduce the same learning into England, was so persecuted that before he died he lamented that he had devoted so much time to science, seeing the little benefit he had conferred thereby upon his fellows, and the great misery he had brought upon himself. Slowly and surely Italy became permeated with the scientific theories of the Arabians and Jews. Popes, cardinals, the higher order of monks, accepted the teaching equally with the laity, though neither priests nor laity made the teaching publicly known. Like begets like; and just as the spirit of secularism spread throughout Italy, superstition, through the long reign of ignorance, spread throughout the rest of Europe. At this juncture—in the fourteenth century, that is to say—a great natural phenomenon occurred, which intensified both movements. I allude, of course, to the Black Death. Mr. Lecky has come to the conclusion that, at the lowest estimate, 25,000,000 of inhabitants must have died during the six years of its continuance. Sudden pestilence, even in our own days, is apt to inspire religious terror; but in that period, when, save in Italy and a certain part of Mahometan Spain, medicine was unknown, the terrorism engendered was intense. In vain were relics touched or hymns sung. The pestilence proceeded remorselessly on its way. It was a Divine infliction for sins committed, came to be the general conclusion. But what could these sins be? That was the difficulty. Self-convicted sinners assigned different causes. The deed, however, that excited the most general remorse, was the wearing of boots with pointed toes—a custom that had lately come into fashion, and was supposed to be peculiarly offensive to the Almighty. There was, indeed, one materialistic alternative. In Switzerland and in some parts of Germany, the plague was ascribed to poison on the part of the Jews. But for the most part it was regarded as a supernatural infliction, a sign of Divine wrath. And when the unhappy victims discovered that neither penance nor penitence availed, fearful lest Divine wrath should follow them into another world, they left on their death-beds, as a propitiation, enormous legacies to the Church. See, then, the conditions at work in Italy. On the one hand, secularism spreading

through the learning and humanity of the Jewish physicians, and such of the Italians as had profited by Jewish and Arabian learning; on the other hand, the Romish Church profiting by the enormous bequests of the superstitious and ignorant throughout Europe. What wonder that the latter became an imposture and corrupt? What wonder that she acted upon the axiom of the great Father, that “ignorance is the mother of devotion,” and forbade all knowledge, save to the select few? Had the spirit of secularism alone progressed, all would have been well—nay, even had ignorance been allowed to continue her reign uninterruptedly, all perhaps might have been well, though not *so* well; but man cannot lend himself to conscious imposition without morally deteriorating, without becoming throughout corrupt. I need scarcely dilate upon the enormous wickedness brought about by this state of conscious deception. It is a well-known fact of history. Men arrived at that pass of wickedness where their crimes were not the result of accident, but a trade—where they did not arise from sudden human passions, or almost irresistible temptation, but of set purpose and contrivance. Immorality was openly trafficked in; dishonesty became an organized system. Happily for human nature, a state of things so essentially rotten cannot continue long, but carries within it the seeds of its own decline. A moral revolution set in—and the name of this moral revolution is the Reformation.

(To be concluded.)



Stanford Churchwarden's Accounts (1552-1602).

BY WALTER HAINES.

(Concluded.)

1582. *Receyts* :



T. of John yat of the parsonage of buckland in parte of the stocks that his predicesors dothe owe to the churche . . . xxvis. iiij*l*.
It. of John yat of the parsonage of buckland gent for buryeng James yat & fryswyth yat

- (his weffs grand father & grand mothur) in
o^r churche xiijs. iiij*d*.
- It. Rec of the parisheoners by the order of
the holy Lofe syns the 22 of Aprile 1582
untyll the 7 of Aprile a^o 1583 the sayd ij
days beeyng Includid Therbie 51 sonne-
days there shulde bee payd *ijd*. everi sonne-
day of this ys payde ijs. viij*d*.
- It. Rec for lyme in this Toune & gooze
vijs. viij*d*. ob
- Payments :*
- It. for shorning a bell clapar ijs. *ijd*.
It. for ij drynking cruses *vjd*.
It. for a hors hire twyse & fatching tooles
xd.
It. for falloynge sturyng & soynge an acre barle
lande iiij*s*.
1583. *Receyts :*
- It. there was browght to the churche this
yeere fowre newe platters & too newe pot-
yngers the w^{ch} were of the colention &
provision of the young youthes of this
Toune suche as were betwyxt x yeers of
age & xiiij having one busshell of the
churche whayte towards theyre charges.
- Expences :*
- It. caryeng dong to the churche land &
throyng of yt *ijd*.
It. for cleaving of wodd *ijd*.
It. to M^r Nyc^s Kooke for a paper of Article
viij*d*.
It. James culle was allowyd for gevyng ten-
dans to the plumbers iiij daye xv*d*.
It. for mending a bell clappar vijs. ix*d*.
It. for caryeng of yt to yattendon viij*d*.
1584. *Receyts :*
- It. Jane Alder & Katherin Cole were founts
wyeffs this yeer & they browght to the
Churche xijs. viij*d*. ob gr.
It. Rec of T. yardlay for chipps xi*d*.
- Expences :*
- It. to weston his man for his Rope Rabnetts
& his mans helpe abowte the bells. xv*d*.
It. lavender for the churche clothes & shred-
ding trees iiij*d*.
It. for a prayer to bee used for the Queene
iiij*d*.
It. for earyng the Churche Acre iiij yarthes
iiij*s*. viij*d*.
1585. *Receyts :*
- It. Rec for iiij brasen kandullstycks a broken
crosse a peece of an olde potte & a holy
watt^r potte of brasse xxxs. viij*d*.
- It. for a bz of leade asshe of the plomber
xviij*d*.
- Expences :*
- It. for makynge a pytte to melt leade in
iiij*d*.
It. for boords for the Roofe of the churche
and to make a molde to caste they sheets
of leede in ijs. *vjd*.
It. expences to carri the Toune harnes to
wantage iiij*d*.
It. for felowyn stooryng & soynge at seede
tyme one Acre of barlay land in y^e northe
feeld iiij*s*. viij*d*.
1586. *Expences :*
- It. for iiij books of prayer and artycles xiiij*d*.
It. for mending the comunion Table &
Tymber xx*d*.
It. for mending the frame of the sanctus bell
viij*d*.
It. for falling & caryeng busshes xviiij*d*.
It. for xx^{li} of soder (beside vj sawcers)
[xiiij*s*.
Itm. received of m^r Leigh w^{ch} was a legacy
bequeathed by m^r ffalconer to the Church
of Stamford xs.
- Expences :*
- Itm. payed to Davies for money that Peeter
fferiman should haue payed anno proeterito
And when this money is payed, it is a
parcell of the money w^{ch} John whisteler
did receaue at the accounts made the
xxijth of Aprile a^o 1587 xx*d*.
It. John whistelers charges about Gillian
Wirgnams busines xv*d*.
It. for making enquiry after recusants. *vjd*.
It. to James Mason for layinge of the altar
stoan & mending other places about y^e
churche *vjd*.
It. to Thomas ffarmers charges when hee
tooke his othe at Oxfourd iis. iiij*d*.
It. to Robert mason for laying the slatts
uppon the church porch and the churche
gate for mosse and tile pinnes and setting
in of a windowe in the churche house wall
vijs. *vjd*.
1588. *Expences :*
- Itm. for a booke of prayer for the preserua-
tion of her ma^{tie} sett out by the byshoppe
of Canterburie iiij*d*.
It. expences at Wantage for appearaunce
beefore the Justices concerning the ex-
aminacon or rather presentation of Re-
cusants and papistes *vd*.

It. to Robert Mason for mendinge the church wall towards the pound ijd.

It. to the gayole at tweluetyde ijs. iiijd.

Itm. for pitching two or three stonnes in the church and for stoppinge out the pygeons iijd.

Itm. to Bilson for deliuringe a bill for a note of a certayne Collection iiijd.

Itm. to withers for mendinge the geeld hale hedge iiijd.

Itm. for parchment to make a bile wth for the profits and Commodities beeloning to parsonadges and vicaradges ijd.

Itm. for bindinge of the church booke in parchment viijd.

Itm. for bootelegings to lyne the bawdricks for the bells xijd.

1589. *Expences :*

It. for one to helpe the plumers a day vjd.

It. for his owne paynes watchinge upon the plumers and for fatching two burdens from goasie bushes vjd.

Itm. the church rent xijd.

1590. *Expences :*

Itm. for a communion booke iiijjs. vjd.

Itm. for settinge uppe the moule to cast y^e leade iiijd.

Itm. to John Strainge for felling & cleaning wood for the castinge of the leade xd.

Itm. for meking iij yron cletes and nayles iiijd.

1591. *Expences :*

Itm. payde for shroddes for ficsinge of the church vjd.

Itm. layde oute at Newberie for the two churchmen and one sydemans Dinners xxjd.

Itm. to mr Goodman for keeping the church booke iijs. iiijd.

1592. *Expences :*

Itm. payde to the glasier to binde him to keepe the church leades for vs a yeare as longe as hee liueth iiijd.

Itm. for mending the beare & for tymber xxijd.

1593. *Expences :*

Itm. to Thomas yearly for nayles and a dogg to trusse upp the bells and a plate for the Church doare vd.

Itm. for mendinge the church wall the earth & the masons hire ijs. ijd.

Itm. to the plumer for repayng the church leads yearley due unto him vs.

Itm. for puttinge upp the lead that the wynd blew down w^{ch} was beeside his bargaine ijs.

1594. *Receyts :*

Itm. of Rooke for his house and a tree vjs. viijd.

Itm. receaved of the Toune by the yardlands xxxijs. ix.

Expences :

Itm. for a booke of prayeres for the Queen vjd.

Itm. for bushell nayles jd.

Itm. for one to goe to Uphington and ffar-rington iiijd.

Itm. payde unto Peppes covringe twoo graves in the church xijd.

Itm. for lyme for the Toure viijd.

Itm. to the roughcaster xxvjs. viijd.

Itm. to the plumer havinge three pound of pewter allowed him after vjd. the pound for w^{ch} hee is to abate xviiijd. of his due vs payde I say unto him iijs. vjd.

1595. *Receyts :*

Itm. for goodman Alders lyinge in the church when hee was buried vis. viijd.

Itm. for goodwiffe Chamberlaynes lyinge in the church when shee was buried vis. viijd.

Itm. fyr sylver spoones that wer sould xiiijjs.

Itm. of goodman Rooke for his whole yeares rent for his chamber in the church house iijs. iiijd.

Expences :

Itm. for settinge on of the sight of the middle bell clapper, and mendinge one of the other clappers vjs.

Itm. for itches for the bell roapes vjd.

Itm. for boardes to loaft the Vestrie iiijjs.

Itm. to the carpenter for makinge the clocke loaft iiijjs.

Itm. for the booke of Articles against the Recusants vjd.

Itm. to the carpenter for layinge of rafters upon the Vestrie vjd.

Itm. to John Cocks for pullinge lathes off the Vestrie iiijd.

1596. *Receyts :*

Itm. for odd lead and lead aishes xxviijs.

Itm. for ould yron sould to Thomas Earley vs.

Itm. for chippes and offall woodd of the tree felled to make the church porch ijs. iiijd.

Itm. of Edmond Steevens for an ould hutche iijs. iiijd.

Itm. received for the church Pewter sould
to diurse xxixs. *vjd.*
Itm. for the church brasse sould the same
tyme xxxijs. *jd.*

Payments :

Itm. to Welman of Childrey for rafteringe
and lathing the church beeing in the
whole ij dayes worke ijs. *iiijd.*
It. to John Strainge for gatheringe mosse
vjd.

Itm. for fatching the bellhouse from ffarring-
ton xijd.

Itm. to sir Thomas for writinge what the
weight of the lead came unto *iiijd.*

Itm. to Robert Butte for ridding y^e chauncell
ixd.

Itm. to Bylson for bringinge the Injunctions
sent from the byshopp of Canterburie con-
cerninge prayer and fastinge *vjd.*

Itm. for earinge of the church acre for euery
tilth xviiij^{d.} in the whole *vjs.*

Itm. to goodman davies for caryinge of
stoanes to the makinge of a coyne or twoo
in the churche howse *xvd.*

1597. *Receyts :*

Itm. received of Mrs Knollys *xs.*

Itm. of Augustin Whitehorn to the church
for ringinge for his daughter *xijd.*

Itm. received for the ould communion table
cloath *vijd.*

Expences :

Itm. for a pinte of wyne against Whitesunte
xjd.

Itm. for wafers *id.*

Itm. for ij bookes *vjd.*

Itm. for gripinge the church acre *jd.*

Itm. to Marian Goddard for makinge clean
the church yeard *ijd.*

Itm. to Thomas Earley for a bond for the
greate bell wheele *ijd.*

Itm. to Richard Castell for a key for the bell-
free doare *vjd.*

Itm. to Edward Inglefield for healing
Thomas Whitehornes grave *vjd.*

Itm. for iij ells of holland for the comunion
tablecloth *viijs.*

Itm. for sixe yeard & a quarter of saye for the
comunion table *xiijs. vjd.*

Itm. for makinge of the saide cloathes *vijd.*

Itm. payed for digging the churche acre hade
iijd.

Itm. for ix quarts of wyne for the comuni-
cants at Easter *ixs.*

Itm. to the smith for a pinn for the baw-
dricke & a cloane nayle and nayles *ijd.*

1598. *Receyts :*

Itm. of John Castell for the Churche acre of
beanes *xvjs.*

Itm. of Jhon Broun for fursen *ijs. viijd.*

Expences :

Itm. payed toward the statute booke *xxd.*

Itm. for a pinte of wyne against whitsundaye
vjd.

Itm. for a roape for the fore bell *ijs. viijd.*

Itm. for fetchinge the roape from ffeifield . *jd.*

Itm. to Constables of the hundred for the
housen of hospitalls *ijs. iiijd.*

Itm. for a new Register booke in parchment
xs.

Itm. for wyne against Easter *ixs.*

1599. *Expences :*

Itm. to the smith of ffarrington for mendinge
the belles *xs.*

Itm. for meales that the smith and his twoo
boyes had at my house *xijd.*

Itm. for candles uppou the coronation daye
ijd.

Itm. to the plummer for healinge of the leades
xls. vjd.

Itm. to John Rayer for settinge uppe of the
pinnacle *vs.*

Itm. layed out on fees and expences at the
Assises *xxxixs. ijd.*

1600. *Receyts :*

Itm. recaued of mr Goodman for his wives
seate in the churche *ijs. iiijd.*

Itm. of Henry Savourie for parchement and
toward the writinge of the new Register
booke *iiijs. viijd.*

Itm. of the communicants for bread and
wyne against Easter *ixs. iijd.*

Expences :

It. for three quarter of a hundred and sixe
foote of bord to mend the Church lead
iijs.

It. for a pinte of malmesye and wafers against
Whitsuntyde *vijd.*

Itm. to henry ffranklyn for the Church house
rent for the whole yeare due at Michaelmas
xijd.

Itm. to the Constable of the hundred for
gayole money gathered about candlemas
ijs. vjd.

Itm. to Henry Prior of Goassey for aunswear-
inge for our collectors for the poore beefore
the Justices *iiijd.*

1601. *Receyts :*

Itm. of Henry Hampton for his parte of the gayne gotten by the neighboures meetinge at Whitsuntyde ls.

Itm. of goodman Prior of Goasey toward the reparacons of the Church, geeven when his sonn was burried xij*d*.

Expences :

Itm. for a Communion booke at oxfourde iiijs.

Itm. at Wantinge for ij bellstocks iiijs. viij*d*.

Itm. for ij bushells of poulse to sowe the Church acre iiijs. vj*d*.

Itm. for five doosen of bonds ijs. vj*d*.

Itm. for xxxij quarreis of glasse ijs. viij*d*.

Itm. for mendinge iij panes of glasse xij*d*.

1602. *Receyt :*

Itm. for ij Summer poles sould to Tayne iijs. ij*d*.

Expences :

Inprimis payed to Thomas Prior released him for a heard bargayne by the consent of the neighboures iijs. iiij*d*.

Itm. to Mabell Earley for nursinge William Collins chielde ijs.

Itm. for di^{ib} of candles upon the coronation daye ij*d*.

Itm. to goodman Puisy for gayole money from Michaelmas to our Ladie daye iiijs. iiij*d*.

Itm. to John Rayer for windfillinge the Church wall ijs.

Itm. Alluding the churchwardens for that they overreckoned themselves in their Whitsuntydes account xiiiij*d*.

Lancaster (or rather of this whole realme in their behalfe and quarrelle). But also induceth me, by a manner of necessitie, to make rehearsal of that long and wofull historie itselfe." The event which was so deeply impressed upon the mind of the earliest of our county historians was the encampment at this place, in 1452, of the army under the leadership of the Duke of York, who, regarding the possession of the city of London to be of paramount importance to the welfare of his cause, determined immediately after his arrival in England upon making a desperate effort to secure it. For this purpose, when he heard that Henry VI. was coming against him, he altered his route, and by dint of forced marches got in advance of his foe, and appeared before the walls of London, where he expected to be received with open arms, but to his utter surprise and mortification he found the gates of that city resolutely closed against him, its wary inhabitants not caring to compromise themselves by declaring for the Duke, whilst the King was so closely pursuing him with an army much stronger than that he had yet had time to raise; consequently he was compelled to withdraw his forces from before London, and encamp them "on the Burnt Heath, near Dartford, in Kent." The King following him, marched his army, we are told, over London Bridge, and continued the pursuit as far as Blackheath, where he halted and formed his camp. The two hostile armies being so near one another, an engagement appeared imminent; but diplomacy for a time succeeded in averting that flow of blood which afterwards so cruelly desolated the kingdom. The Bishops of Winchester and Ely visited the Duke in his encampment, and by fair promises, confirmed by the King, induced him to disband his forces; thus the neighbourhood of Dartford was spared the dreadful scene of carnage which had appeared inevitable. But here, nevertheless, was enacted the first act of that terrible drama, the memory of which was painfully vivid even when Lambarde wrote. Nearly two centuries rolled by, and then once again this place became the scene of the pomp and circumstance of war, and that, unfortunately, again a war of the most heinous and dreadful nature—Englishmen fighting against English-



Dartford Brent.

This brawl to-day

Grown to this faction, in the Temple garden,
Shall send, between the red rose and the white,
A thousand souls to death and deadly night.

Henry VI., Part I.



AT the east end of Dartford, between it and the parish of Stone, lies the expanse of green known as Dartford Brent. Alluding to it, in his

Perambulation of Kent, Lambarde says, "The sight of this ground, not only reduceth to my remembrance that deadly and doleful division of the houses of Yorke and

men, father against son, brother against brother; and so, in 1648, the Royalist party in Kent, under the command of the Earl of Norwich, having become formidably energetic, the Republican army, under General Fairfax, was sent against them. Several engagements took place, resulting in the defeat of the raw, untrained loyal troops. During this short campaign Fairfax encamped his army on Dartford Brent, but did not remain very long in so inactive a condition, for, hearing that a large body of the Kentish men had gone into Essex, and effected a junction with the loyalists of that county, forming a compact little army of about three thousand horse and foot, strongly entrenched in the town of Colchester, he at once broke up his camp and started in pursuit of the so-called insurgents. His army, having crossed the river at Gravesend, halted to despoil the venerable church of West Tilbury, the desecration of which must, from the fact of the murdered Archbishop Laud having recently been its rector, have afforded the Puritanical horde much satisfaction. An old engraving represents the troopers grooming their horses within the building, and assuredly never was church more thoroughly purged of everything in the way of ornament than this most unfortunate one at West Tilbury, for until a few years since a more barn-like building could not exist. It has now been restored, a term which too frequently with Essex churches is synonymous with rebuilt. Having accomplished this noble feat, Fairfax and his army marched on in the name of King and religion, though acting against both, to the siege of Colchester, the capture of which town was signaled by as foul a murder, on the part of the Republican leader, as ever disgraced humanity. A far different scene than that of martial glory and activity was witnessed upon the Brent on the morning of the 19th July, 1555, for on that day Dartford sent three of her people to swell the ranks of the "noble army of martyrs." Christopher Waid, Margaret Pollen, and Nicholas Hall, strong in their faith, defied the tempter's power and gained the martyr's crown by enduring the fiery ordeal of the stake rather than be false to their conscience and their God. In recognition of their faith and martyrdom, a fitting memorial has been erected

in the old burial-ground, near the site of the ancient chantry of St. Edmund the Martyr. Hasted tells us that the gravel-pit at the entrance of the Brent from Dartford was, while the assizes were held in this town, which was frequently at the latter end of Queen Elizabeth's reign, the place for the public execution of criminals; and that in 1772, in digging for gravel, eight human skeletons were found lying contiguous to each other, most probably the remains of some of those unhappy convicts. On referring to Kilburne's *Survey of Kent*, published in 1659, we find that the assizes for the county were held at Dartford during the period of one hundred years, from 1558 to 1658, on the following occasions:

On Friday, in the third week in Lent, 1559.
 On Tuesday, in the third week in Lent, 1560.
 On Monday, in the fifth week in Lent, 1563.
 On Monday, in the fourth week in Lent, 1564.
 On Monday, the 8th March, 1567.
 On Monday, in the second week in Lent, 1570.
 On Thursday, in the second week in Lent, 1573.
 On Thursday, in the second week in Lent, 1579.
 On Monday, the 20th February, 1597.
 On Monday, the 21st February, 1602.

J. A. SPARVEL-BAYLY.



The Antiquary's Note-Book.

Gog and Magog.—These figures in the Guildhall are probably more familiar to us than their history, and the following notes may be interesting:—To begin with tradition: Brutus—by some called "the Trojan," and by others "a Roman consul"—and his followers, after various adventures in search of an island in the Western Sea beyond Gaul, "by giants once possessed," and Corinæus, whom he had met with in his wanderings, after some joint adventures with Gauls of Aquitaine, both with their respective followers arrived at last on the coast of Totnes, a part of an island then called Albion, and inhabited only by a few giants. Here they

settled themselves. But Brutus after a time, wishing to perpetuate his name, called the island Britain and themselves Britons. It is said Corinæus was fond of encountering the giants; and among them was one called Gogmagot, or Gotmagot, or Gotmagog, said to be twelve cubits high, and of prodigious strength. One day when Brutus was holding a solemn feast to the gods at the port where he first landed, this giant Gotmagot with twenty others made an attack on the Britons and slew a great many. Whereupon the Britons in a body attacked the giants, and slew every one except Gotmagot, whom Brutus had desired to save alive, in order to see a combat between him and Corinæus. Accordingly Corinæus challenged the giant to wrestle, and in the struggle the giant's grasp broke three of Corinæus' ribs, at which the latter, enraged, threw the giant on his shoulders, and ran with him to a high rock on the shore, and there hurled him into the sea below. This is in brief the story of Geoffrey of Monmouth.—Now, Totnes being a Devon town, it would appear the Devonians seized upon this as having occurred in their county; but Totnes not being on the sea-shore, it was necessary to find a spot near the sea for the scene of the combat, and Plymouth Hoe was selected, where two figures, called Corinæus and Gogmagog were cut in the turf, and for a long series of years were renewed and cleansed at the cost of the Corporation until the citadel was built on the spot in 1671. This is not the only instance of the appropriation by this county of ancient places of eminence. One is by Exeter being assumed to be the "Isca Dumnoniorum" of Antoninus, in the place of Dorchester. Another is taking Honiton, or a neighbouring fort, for the site of Moridunum, in the place of Wareham. It would not be difficult to prove that the Totnes named by Geoffrey is not Totnes in Devon, but is Toteneys in Loegria, on the Totnais shore, which answers to Portland and the Fleet harbour, and the Chesil Beach and shore of Dorset, and from the number of "Tots" about the immediate inland the whole *district* may have come under the designation of Toteneys. And inland from Portland is the town of Cerne Abbas, or Cernell, near which on a high chalk hill there is the figure of a

giant cut in the turf. This locality would, therefore, appear to be much more likely for the landing of Brutus (as well as for several other events mentioned in history and romance as having taken place at Totnes) than the Devon inland town without any shore. Then, again, there are the Gogmagog Hills near Cambridge (where the Icknield Way and the Via Devana cross), where Mr. Douce, a not very old writer, had been told there was formerly a gigantic human figure cut in the chalk upon one of the hills. It might be worth examination whether any traces of this figure are still to be found. This giant seems to have been somehow connected with Cambridge.

Now, in Queen Elizabeth's days this myth of the giants, Corinæus and Gogmagog, was firmly believed in, and was associated with Totnes and Plymouth Hoe, and written upon both by Spenser in his *Fairy Queene*, and by Drayton in his *Polyolbion*. It is, therefore, not surprising that such a theme, in the spirit of the age, should be put in use in a show got up for the delectation of the Virgin Queen in one of her receptions at her good city of London; and accordingly it is found that as she had been received at Norwich by Gurgunt (whoever he might be), so at one of her visits the two giants, Gogmagog and Corinæus, "furnished accordingly," received her at Temple Bar; and in 1598, according to Paul Hentzner, they had been duly installed in the Guildhall, where they seem to have remained ever since. Such, then, would appear to be the origin of these two figures. But in the course of years the classical name of Corinæus has been lost, and the more barbarous name of Gogmagog (perpetuated, perhaps, by the names Gog and Magog in the Bible, which may not be very correct) has caused the name by popular corruption to be split into these two, and part applied to each figure.—H. F. NAPPER.

Curiosities of Local Government (*Continued*).—Winchester in the eighteenth century was a place of about 6,000 inhabitants, and in 1747 (almost the first date in the overseers' books for the principal parish, St. Thomas and St. Clement) we have a view of the local government of the old metropolis of England. The roads (no mention is made of pavements), the poor

and other matters were managed by the respective parishes, and the account for the year mentioned is amusing. We give it as entered :

St. Thomas and St. Clement, Winton, 26 December, 1747.

At Vestry this daye held, being first duly warn'd, wee doe appoint Mr. Chals. Lover and Mr. Thomas Sindall to be Surveyors for the highways for the year ensuing, and wee doe further order that Mr. Thoms. Fussell and Mr. Christofer Todd do forthwith settle their acct., and pay the Balance into the hands of the forsaid Mr. Lover and Mr. Sindall.

Twelve parishioners sign this, and then follows Mr. Lover's financial statement (he keeps the George Hotel) :

Disburst by Chas. Lover, 1748 :		£	s.	d.
For a Warrant ... ..	...	0	2	0
paid Wm Clark (solicitor) ... ..	...	0	6	8
paid Saml Criswick ... ..	...	0	17	0
paid James Carchost ... ..	...	0	10	0
paid Robt Corriss (for Stones) ... ..	...	4	8	6
Spent whoat was alowd of ... ..	...	0	5	0
for Stone layd mysel in Gayl (Jail) St	...	0	5	0
pd Clark for Somons ... ..	...	0	2	6
pd Wm Stocy ... ..	...	0	1	2
For a lode of Stones layd without Westgate	...	0	2	6
For one days work ... ..	...	0	1	2
pd Mr. Oram (for flints & cartage)	...	0	9	0
The Town Clarks Bill ... ..	...	0	13	4
		£8	3	10

Mr. Lover's colleague "disburst" a smaller sum :

		£	s.	d.
Pd William Lock for working in Southgate	St	0	12	0
pd for Stones and a laborer in Gail St	...	0	5	0
Pd for cleansing our City ditch in Saint	Gameses (James') Lane	0	7	6
pd Labourers for working in Southgate St	...	0	7	0
Spent at the parish meeting	...	0	2	0
		£1	13	6

The highway rate, from which these "disburstments" were made, produced from a 3d. rate £24, so that the repairs were moderate, and the roads and gutters bad in proportion. There were two hundred properties and persons assessed. These surveyors were reappointed for 1748, and the reference to the previous resolutions and the one for 1748 is remarkable—"and we doe further order as in and by the last order was ordered"—followed by the accustomed permission to "disburst" five shillings at one of the inns to mark the election of the surveyors. Even

with the above moderate expenditure there were "defaulters;" and "it is agreed that those persons who will not be prevailed upon to pay their rates by fair means be proceeded against by distress or otherwise."

The clerical duty and collection of rates is summarized thus: "Making a Ratte, 5s.; Wrighting and figuring four Rattes, 12s.; gathering the Rattes, 10s. 6d." The "Ratte" alluded to by the scribe was one for the *poore* in 1758, producing in the year, after deducting "voids" and excusals, £140.

One of the most singular and amusing entries as to the *poore* is that at Lady Daye, 1761, when Lord Parsons was relieved in money 4s., and had his wardrobe enriched with "2 cots, 1 Westcot, 2 Shurts, 2 payr of Stockinges, 1 payr of Britches." This entry indicates either an eccentric character or a nickname. There is a further item of washing Parsons and rubbing ointment into him at a cost of 23s. 3d., and his exit from the *peerage* and parish is set out *à la Cocker* :

		£	s.	d.
Laying him out ... ..	...	0	2	0
Beer ... ..	...	0	0	6
Shroud ... ..	...	0	2	6
Cloth (Pall) and Straps ... ..	...	0	1	6
Barers ... ..	...	0	4	0
ye Cofin ... ..	...	0	10	0
diging ye Grave ... ..	...	0	2	0
		£1	2	6

Finally he is alluded to as "olde Parsons." Our next notice will deal with the small-pox and inoculation, and some allusions to the fairs, and prices of food, and articles of wearing apparel.—WILLIAM HENRY JACOB.



Antiquarian News.

THERE is no longer any danger that Dr. Johnson's house at Lichfield will be demolished or converted to base uses. Simple preservation would be what we should desire, but the purchaser is having it carefully restored to what is believed to have been its appearance when Boswell's hero was born within its walls.

The tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for

Biblical learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

An English gentleman lately at Constantinople noticed in the Imperial Treasury a portrait of Lord Nelson. The admiral wears the aigrette given him by the Sultan Selim III. The present Sultan has not seen his way to give the original picture to the English nation, but has ordered a copy of it to be presented to England.

M. Henry HARRISSE proposes, says the *St. James's Gazette*, to celebrate the coming 400th anniversary of the discovery of America, by the publication of an *édition de luxe* of all the original letters and other writings of Columbus now in existence relating to his great discovery. A hunt for rare and unprinted documents is being made. Only 500 copies of the work will be printed.

In an old rockery in a house near Chester, on the Duke of Westminster's estate, the remains of a tabernacle cross were found and identified by Mr. Alfred Rimmer as the remains of Chester high cross, broken up many years ago. The date is about 1350. The duke at once gave it to the city, and the corporation have taken steps for its restoration in the Market-square of Chester.

Mr. Stevens, of King Street, Covent Garden, London on March 12 sold a very fine egg of the great auk for £225. It had been in the possession of the late owner since 1851, when it was purchased for £18. This is the highest price ever paid for an egg, and is an advance of £57 on the sum paid for a great auk's egg last December.

A correspondent of the *North China Daily News* of Shanghai describes a printing establishment which he found in a village in the interior, about 150 miles from Shanghai. The printing was being temporarily carried on in the village temple, and movable type only was used. In the large central hall of the temple were placed about twenty ordinary square tables, on which the cases of type were spread out, very much after the English method, only taking up much more room. At the time of the visit one man was engaged in setting up type, another was printing. The former stood before a table, on which was what may be called the Chinese "case." It was a solid block of hard wood, about 22 inches long by 15 inches broad, and perhaps 3 inches deep. The inside was hollowed out to a depth of about a quarter of an inch, this depression being still further hollowed out into grooves about three-quarters of an inch deep. The block had twenty-nine of these grooves, each filled to the depth of a quarter of an inch with ordinary stiff clay. With his copy before him, armed with a small pair of iron pin-

cers, the compositor began his work; character after character was transferred from the case and firmly pressed into the clay. When the forme was complete, a flat board was placed on the top, and the characters pressed perfectly even and level with the surface of the wooden block, the edge of which was cut to form the border generally found round every Chinese page. The printer now received the forme, and carefully brushed his ink over the type. Taking a sheet of paper, he pressed it down all over the forme, so that it might be brought in contact with every character. He then removed the sheet and examined each character, carefully adjusting those which were not quite straight with the pincers, and apparently never touching the type with his fingers. After sufficient copies had been struck off, the type was distributed, each character being returned to its particular box. The type in the forme was of three sizes, each character being kept in place entirely by the clay in which it stood. They were cut out of some hard wood, and perfectly square. The writer was told that the art of printing in this way had been handed down in the same family since the Sung dynasty more than 600 years ago. No strangers were ever taught, apprentices being always taken from the same clan. They were open to take any work at the rate of about a shilling a day, which included the two men, type, and ink, but not paper. They were then printing family registers. The custom in that part of the country is to hire the printers, who bring their type and set up their printing establishment on the spot. In this way the same business had been carried on in one family for six centuries, and during all this time movable type only had been used in the manner here described.

The following communication from Mr. William Blades, on the library of the French Protestant Church, appeared recently in the *City Press*: The interest of this library consists entirely in the old-world character of the books. When the French Church was a living reality, with a resident French and semi-French congregation, many of them men who made a mark in the literature of their day, this library, with its old fathers and Calvinistic theology, was a priceless boon. In these times matters are quite different; the congregation is small, the consistory has dwindled down to four, quarrelling and jealousy are rife, the descendants of the old refugees do not in many cases speak or understand the language of their ancestors, and the library is simply an anachronism. The church at St. Martin's-le-Grand is now pulled down, and the site sold for, I believe, £26,000. Some of this money will go to rebuilding, and some to the establishment of schools. Certain of the authorities, with the present minister, Mr. Daugars, wish to place the old library in the new school-room, and anyone who has experience

of school libraries knows what that means. It means certain neglect, sure decay, and slow destruction. Its past will then foreshadow its future. Already the most valuable bibliographical treasures have vanished—no one knows for certain how. I remember many years ago seeing a fine folio illuminated manuscript, coverless, torn, and filthy, upon the vestry floor. I saw one of the rarest books from Caxton's press—the second edition of Chaucer's *Canterbury Tales*, the woodcuts in which mark an era in the art—lying on the ground beside the coal-scuttle, dirty and torn, the leaves (each of which was worth a bank-note) wrenched from the back whenever the charwoman wanted to light the fire. There also was that grand folio from Rood and Hunte's press at Oxford, the *Provinciales* of Lyndewood, also, like the whole library, decaying from neglect. Where are these books now? No one knows. What security, then, is there that after the sentimentality of the hour has passed away, what is left will not share the fate of the departed ones? To have them properly cared for and preserved they ought to be handed over to the Guildhall Library. The authorities of the Dutch Church adopted that plan when they had to rebuild, and all their bibliographical curiosities now repose in a special alcove devoted to their preservation. These volumes are now useful to students, and often consulted. Many of the governors of the French Church are anxious to see their library preserved from destruction in a similar way, and, as a lover of old literature, I sincerely hope their wishes may be carried out. The chief obstacle is the opposition of the minister, the Rev. Mr. Daugars, who, after twenty years of neglect, has now developed the greatest interest in the preservation and virtual burial of the whole library.

During the late violent storms in the Channel the sea washed through a high and hard sand-bank near St. Malo, nearly 4 mètres thick, laying bare a portion of an ancient forest which was already passing into the condition of coal. This forest, at the beginning of our era, covered an extensive tract of coast; but with the sinking of the land it became submerged and covered up by the drifting sand. Mont Saint Michel once stood in the middle of it. The forest had quite disappeared by the middle of the tenth century. Occasionally, at very low tides after storms, remains of it are disclosed, just as at present. It is believed that some centuries ago the highest tides rose about 12 mètres above the level of the lowest ebb. Now the high-water level is 15·5 mètres above the lowest.

Thorney Abbey is about to be restored by the Duke of Bedford. The fabric came into his grace's family after the suppression. The first duke gave 146 tons of stone from the old monastery towards building the

chapel of Corpus Christi College, Cambridge. Five bays of the Norman nave of the church, and a portion of the west front, were saved from the wreck, and still testify to the magnificence of the ancient abbey of the thorny isle. The ruined fabric underwent a kind of restoration in 1638. Forty years ago another restoration took place. Then were added to the church two transepts, north and south, which makes the ground-plan of the sacred edifice the exact shape of the letter T. The present east window—filled with stained glass, mostly blue and red, illustrating the life of Thomas à Beckett—was inserted at this time, and added to the east end was a questionable church stone reredos in five panels, now *in situ*. The Ten Commandments occupy three of the panels, and the arms of the Abbey of Thorney and the House of Bedford are placed in hideous incongruity in the spandrils of the centre arch. The whole of the interior was whitewashed at the same time. Much of this will now be reversed, in accordance with a more informed taste. It is intended that the present restoration shall be thorough. The first feature in the interior will be the removal of the transept galleries. The present spacious high seats will be cleared out entirely, and so will the row of "free seats" down the centre. In their place will be substituted elegant open benches, possibly of carved oak, and these will be of a length on either side so as to allow of a central passage down the nave about six feet in width. The organ will be taken down from the gallery at the west end, and will be placed in a specially constructed loft in the south transept. Under the organ-loft will be arranged a convenient vestry. The west gallery, however, will for the present remain. The very unsightly stained deal pulpit and reading-desk, which block out the view of the east end, will be removed, and in their place will be substituted a pulpit of carved oak, which will be placed against the south wall at the junction with the transept; whilst the reading-desk, of similar material, will find a corresponding position on the north side. This will allow an unobstructed view of the altar. The east end is to be raised from the last bay of the nave one step, and still further by means of another step at the communion-rails. The present flimsy reredos "will know its place no more." The space of the sanctuary will be enlarged and enclosed with new railings of an elaborate description, but the same holy table, which is substantial and venerable, will again take its same prominent position. The windows will be reglazed, and the few samples of fine Venetian stained glass, saved from the wreck of the old monastery, will be reintroduced with, it is probable, suitable surroundings of coloured glass also. The church will be lighted by gas-pendants from the roof instead of by the present standards. Over and above all this, the entire interior is to be scraped of the whitewash which

disfigures it, pointed anew, and restored in every way as far as possible to its pristine appearance. The exterior as well will be overhauled. A new font is also to be provided, the present mean shaft and bowl having served since the first restoration of the abbey.

It is proposed to hold in the New Gallery, Regent Street, in the winter of 1888-9, an Exhibition of Pictures and Objects of Interest connected with the Royal House of Stuart. It will be under the patronage of the Queen; the Earl of Ashburnham is the president, and an influential general committee has been formed, while there are executive committees for England and Scotland. First will come authentic portraits of the members of the family, painted in oil or in miniature, or drawn in pastel. The royal palaces and the great houses of England, not to speak of collections of recent formation, possess large numbers of pictures by Janssen, Van Somer, and Mytens, by Jamesone and by Vandyck, by Lely and Kneller, of which the committee hope to borrow a representative selection. Second only to these in interest are the miniatures painted in the great period of miniature art, the works of Hilliard, the Olivers, Samuel Cooper, and other illustrious artists. Very many of these exist in celebrated collections, and the promoters have good grounds for hoping that their owners will lend them for the exhibition. Then there are original documents without end, some of them of the highest interest; letters of Mary Queen of Scots, and of all her descendants down to the time of the Cardinal of York, papers directly referring to the family, and so forth. It is intended to make of the autographs a special feature of the exhibition. Next will come personal relics of all sorts, and these are so numerous, that the chief difficulty will be to select those of most unquestioned genuineness and greatest intrinsic interest. Coins, medals, and seals will be another department; sculptured portraits, etc., another; needlework from the hands of the many princesses will form another, and not the least attractive, part of the display.

Mr. Alderman Symons has discovered an old portrait of a Mayor of Hull. It is a life-size bust portrait; the mayor is attired in robe and chain, and the date, 1669, leads to its identification as a portrait of John Tripp, who was mayor in that year, and a man of much local celebrity.

It is proposed to restore the ancient parish church of Yelling, near St. Neots, in consequence of the dilapidated condition into which it has fallen, especially the south aisle. The church evidently occupies the site of an older building, for there are portions of a Norman building still to be seen. In the south aisle, built into the wall and under an arch, is a well-preserved Norman tomb, which probably contained the body of the original founder or benefactor of the

church. The greater part of the church, however, appears to have been built just as the Early English style had merged into the Decorated, and the date of the present building might therefore be put down at about 1300. It consists of a tower, nave, chancel, north and south aisles, and south porch. In the interior the tower opens into the nave by a stately pointed chamfered arch, and the nave has three bays on the north and four on the south. The columns in the north appear to be Norman, but are surmounted with heavy pointed arches, wholly destitute of moulding or any ornamentation whatever. On the south side the columns and arches are in accordance with the rest of the building. The chancel arch is broad, but comparatively low. All the windows contain decorated tracery, except the east. This is a fine example of the Perpendicular period. In the chancel there is a large piscina containing two drains, and sedilia on the south side. Standing in the piscina—rather an odd place for them—are two old pewter alms-dishes, bearing the inscription, "Yelling, 1749." The piscina was evidently at one time graced by a canopy, but there are evidences that some iconoclastic hand has chiselled it off. At the east end of the south aisle there are the remains of an aumbry, and also another piscina containing two drains. The nave has three square-headed clerestory windows on either side. The font, which stands near the south porch, is very plain, but solid.

An interesting discovery was recently reported in the *Times*. During some excavations on the premises of Messrs. Walker and Sons, Otley, Yorkshire, a mass of human and other bones, bears' claws, flint, charcoal, and burnt slates or tiles was turned up with the subsoil; and among the *débris*, at a depth of nearly 8 feet from the modern soil level, six copper and bronze coins and a lead seal were found, several of the coins being in a good state of preservation. Some of the letters on the coins are worn, but it appears certain that some of the coins are of great antiquity. The seal is of more recent date. Seals like the one found were attached to the Papal bulls, and as this specimen has the usual aperture through its diameter to allow of the connection of the bull with the seal being made, there is no doubt that this was so attached to a document of this character. In years past the archbishops had a palace at Otley, and it is conjectured that this is one of the many seals used in the manner indicated. The seal in question bears authority from Pope Innocent IV., who occupied the Papal chair from 1243 to 1254. On the obverse are the Roman capitals "SPA, SPE," standing respectively for St. Paul and St. Peter. Immediately below are the heads of those saints in relief, a cross in the middle dividing them. On the reverse are the letters "INNOCENTIVS PP IIII."

The Abbot's Gateway at Peterborough is undergoing restoration. The gateway leads from the precincts to the bishop's palace, and is an interesting structure. The work is undertaken at the cost of Bishop Magee. For some time past the venerable fabric has shown visible signs of decay. The grouting from between the blocks of Barnack stone has in many instances entirely gone, as far as the surface is concerned; and, had not the very reverend prelate decided upon the pointing and other minor work of restoration at the present time, there is little doubt but that in a few years a more pretentious restoration, and a more considerable outlay, would have resulted. It is not intended to do anything more than what is necessary in the interests of preservation. The apostles and abbots of the past, who rest in effigy in secluded niches in both its north and south fronts, during the 500 years they have sat or stood in state there, though they escaped the Puritan fury, they have not been free from the destructive influences of the elements; and beauty, if ever the carvings possessed it, has long since fled from their features. The figures appear to have been designed for a higher elevation than they are at present, judging from what can be traced of their proportions. But, be the defects as they may, the effigies are secure in their places, and upon them none of the rest of the fabric depends. This being so, they will remain untouched. The gateway was one of the many works of Godfrey of Crowland, who added much to the monastic buildings during his reign over the Benedictines, 1299-1321. Bridges states that in 1302 Abbot Godfrey began the Abbey Great Gate, laying the foundations 15 feet deep. Over it was the Knights' Chamber. Craddock, however, always on the lookout for historical jars, says, "this has generally been supposed to be the gateway which now forms the entrance to the palace grounds from the court. But the words of the chronicle are, 'norrā portam abbatīæ.' Can this gate, which was never an abbey gate at all, be called a gate of the abbey? It always led to the abbot's grounds and residence. Since, however, there is no other gate that corresponds to this date, it is not improbable that this is really the building mentioned in the text." Proceeding to its architectural features, the same authority observes: "Though later than the west front of the Cathedral by perhaps fifty years, if not more, it harmonises very satisfactorily with it. Yet it is simple and wholly unornamented except by three niches in each front with a statue in each niche. The angles of the square abutments are rounded into elegant shafts like those of the west front abutment towers. Internally, it is divided into three compartments with diagonal ribs. Four years were spent in building it—a long time, if we consider the comparative insignificance of the

work. Abbot Godfrey's figure is supposed to be in a niche facing the Minster Close. Over this gateway, as the chronicler observes, is the 'Knights' Chamber.' This is well known, especially to the clergy throughout the district, as the chamber in which important ecclesiastical meetings are held, such as conferences, chapter meetings, assemblies of the Restoration Committee, and the like. It was so named because at one time there were pictures upon the walls of the knights who held land under the abbey. It is an interesting old chamber with its quaint wainscoting, but the pictures of the gallant knights are no more."

Early in the present year a barrow was opened by Mr. J. Silvester, of Froxfield, near Petersfield, situated in an arable field on his property, near a small home-stead marked Crabtree Farm on the 6-inch Ordnance map. A trench about 4 feet wide was dug approximately north and south through the centre of the barrow, on the level of the surrounding field, on soil which had evidently never been moved, and at the centre of the mound was found a heap of bones which have been pronounced to be human, but, upon their fragmentary condition, appear to have been broken up after having been burned. With the bones were two articles of bronze, and some pieces of stone (or possibly of burnt clay), which, when placed together lengthwise, would seem to form an article somewhat like a rubber used for sharpening scythes, having one side flattened and grooved. This, it has been suggested, was probably a mould for casting bronze articles. The pieces of stone do not make one complete mould; the broken ends of some fit each other, and others do not. There are also three pieces which evidently formed the end of a mould, so that probably more will be found on further investigation. Around the bones and other articles was a good deal of much-blackened earth. A few flint flakes were found in the barrow. No pottery has as yet been found, but many fragments of charcoal were scattered throughout the soil. The soil of which the barrow is composed is very different in quality and appearance from that common to the neighbourhood, and one of the peculiar features of it is the almost entire freedom from flints which usually are so very common. The bones and articles appear to have been placed on the surface of the ground, and then a trench dug around them, as the earth on both sides of their position had certainly been moved to a greater depth. The mound had been partly levelled, and had been under cultivation for many years. It was in consequence very much enlarged in circumference, and only about 4 feet in height at its centre. The late severe frost has prevented any further digging. A few years ago another barrow, which stood not far from the above-

mentioned one, was opened ; the soil of which it was composed was very similar in all respects to that of the latter, and many fragments of charcoal were found interspersed throughout it. A small piece of British pottery was found near the surface, but no collection of bones or bronze articles, as in the present instance. A large oak-tree had been growing on the top of the mound, and its roots made the digging difficult and unsatisfactory.

We are indebted to Mr. H. W. Jacob for the following interesting note : The Cathedral of Winchester, which ranks after Westminster Abbey in regal and historic interest and monuments, has been restored and augmented largely in splendour under Dean Kitchen's judicious rule. He has shown in the chancel that the modern carver and sculptor can equal the chisels of the great craftsmen who made the tombs and altars of the best period of the Perpendicular style, and that in many cases local talent is obtainable and valuable. The Dean has enclosed the bones and decayed leaden coffin of the staunch old Lancastrian prelate, Peter Courtenay (1491), found in the crypt, in a superb altar-tomb on the south side of the chancel. This tomb is built on to the wall of Fox's purchase, and harmonises with an altar-tomb of Bishop de Pontissera (1304). The heraldic decorations of Courtenay's tomb include the family arms of the Earl of Devon, the arms of the See, and their heraldic supporters. On the top slab is fixed the leaden coffin-lid, with its Latin cross and Courtenay arms, with a commemorative inscription of the first and second entombment. The reredos, certainly the finest example of late Perpendicular work in England, has now approached complete restoration of the stone-work, which has been in hand nearly three years. The central part is a memorial of the "Beloved Archdeacon," Philip Jacob. As to the figures, some idea of what remains to be done may be imagined when we state that those eighteen full-sized statues for the chief niches, and thirty for the smaller ones, beside four angels, and as many archangels, and the central cross, over which will hang a reproduction of the Diadem of Canute, the gift of the Dean, who also gives statues of Alfred the Great and Canute, a considerable number of statues, are promised ; but many await a donor. The figures of St. Peter, St. John the Divine, and the Virgin Mary, will be given by Edward Freshfield, Esq., D. Freshfield, Esq., and Rev. Canon Musgrave. The figures that will adorn the reredos may be stated concisely as the Virgin and St. John ; four angels, and as many archangels ; SS. Peter and Paul ; SS. Augustine, Ambrose, Gregory the Great, and Jerome ; SS. Stephen and Laurence ; four Saxon Bishops ; SS. Birinus, Swithun, Hedda, Ethelwold ; SS. Benedict and Giles ; and, finally, St. Edmund the King, and St. Edward, King and

Confessor. That these kings may be the gift of Queen Victoria, their beloved descendant, is a strong hope of all Wessex and Jutish people, amongst whom at Osborne her Majesty lives and is beloved. The thirty small niches will include De Blois, Wykham, Beaufort, Waynflete, Fox, founders of colleges, and St. Cross. The Saxon and Danish kings who are buried or enshrined close to the reredos will be niched, as also Earl Godwin (the father of the Confessor's Queen, and of Harold, the last Saxon monarch), who is buried in the cathedral. St. Boniface, a Hampshire priest and the apostle to the Germans, will have honourable place, as will St. Grimbald, Edgar, Kmegils, and Queen Emma. Some post-Reformation saints and worthies will find themselves amongst the heavenly, ecclesiastical, and regal host, such as good Bishop Ken, Izaak Walton, the pious fisherman, whose modern disciples give this figure ; and, finally, our Queen will be honoured with Alfred, Edgar, and Godwin as associates close to the Holy Table. The question of the treatment of the cross remains in the region of experiment. One model figure is niched, Cardinal Beaufort, robed as such, holding in his hand a model of the tower associated with his memory at St. Cross Hospital. The artist is Mr. Ernest Fabian. The completion of the reredos, in a rich diocese like Winchester, should be speedy and easy.

The Société Française d'Archéologie will hold its Congress at Dax and Bayonne, commencing June 12. Dax is remarkable for its fine Roman walls, which received a special study from Mr. Roach Smith. In his *Collectanea Antiqua*, vol. v., he published an elaborate account of them, with illustrations which would be useful to those who attend the Congress, especially as portions of the walls have since been destroyed. Mr. Roach Smith made a direct appeal to the Emperor, who ordered their preservation ; but when M. Thiers came into power, he allowed the Town Council of Dax to destroy as they pleased. At this time Mr. R. Smith's friends employed the late Mr. Taylor to engrave a medal of him, on the reverse of which is an exquisitely finished view of a fine portion of the Roman walls of Dax.

One of the departments in the forthcoming Irish Exhibition, to be held at Olympia, Kensington, will be devoted to "Relics, MSS., Arms and Armour, Coins, and articles curious and interesting, relating to Ireland." We commend this project to the patriotic attention of our readers, and we hope that those who possess Irish antiquities of note and interest, and are willing to exhibit the same, will communicate with the secretary, Lord Arthur Hill, at the offices of the Exhibition, Connaught Mansions, Victoria Street Westminster.

Mr. Hubert Smith has communicated to the *Oswestry Observer* an interesting account of the recovery of some valuable old paintings in Bayonne. It appears that during a terrific storm of hail which occurred at Bayonne some two years ago the windows of all those houses in its quaint and picturesque streets which happened to be exposed to the wind were broken. Amongst others which suffered was a lofty old house called the Maison Lesseps, in the Rue d'Espagne, anciently called the Rue Mayou. The Maison Lesseps was occupied and owned by the late Mademoiselle Lesseps, from whose family the house had derived its name, as was often the custom in the old towns of England. It fortunately happened that Monsieur Léon Hiriart, chief librarian of the Public Library, Archiviste and Curator of the Museum of Natural History at Bayonne, was at the Maison Lesseps during the storm; and, to prevent the hail from driving through the broken windows into the rooms, one of the dependents brought from the granary belonging to the house a quantity of old and tattered pieces of canvas which had been long thrown aside. M. Hiriart observed that they were all covered with some kind of painting, and was informed that they had once covered the large dining-room of the house. They appeared to be views of the town, but so torn into pieces, dilapidated, and covered with dust, as to be scarcely distinguishable; some of the pieces had actually been in use for household purposes. Aware of their possible antiquarian value, M. Hiriart obtained the whole from the owner of the house as a gift to the municipality of the city. Upon examination it was found that all the pieces of canvas had been painted by hand, and M. Hiriart at once delivered them to M. Faure, a painter of Bayonne, for careful restoration. It has taken many months to unite all the pieces of canvas and completely restore one of the large views, which M. Hiriart has recently shown to Mr. Hubert Smith at the Town Hall. The picture is of very large size, at least 12 feet long, and is a view of Bayonne, taken from the citadel. Three wooden bridges of Saint Esprit, Mayou, and Panneau, now replaced by bridges of stone, are represented in the picture; also the ancient Porte du Réduit, and the junction of the river Adour (derived from the old Celtic word, it is said, of *dour*, water; now spelt in Breton and Welsh *dwr*) with the river Nive; also the Place de la Liberté, and the old theatre, now replaced by the present Hôtel de Ville, or Town Hall. The cathedral is shown on the right hand, and the convent of the Jacobins, now demolished, on the left, and other buildings of historic interest. The unknown painter, though not possessed of much artistic power for effect, has evidently been most scrupulously exact in representing the various objects seen

in the view. The painting is margined by a border representing flowers, and below the view, on a shield, are the arms of the city of Bayonne, surmounted by a fleur de lis. It is a production of much labour, and, though the lines are hard, at once curious and picturesque. Another of the views, one still larger, is now in a forward state of restoration, and also represents structures alluded to in public documents, some of which have been long removed, such as the Mignon Tower, the last Roman gateway of Bayonne, which stood at the end of the Rue d'Espagne, and was used as a prison, in relation to which M. Ducéré, in his work on the *Streets of Bayonne*, gives a singular extract from the town archives of an entry dated 1687, for maintenance in this prison of four unfortunate profligate servants, two of whom had been punished by having their noses cut off. The date of the different views cannot be later than 1760, and they will afford a valuable and interesting illustration to many references in the archives of the picturesque city of Bayonne.



Meetings of Antiquarian Societies.

Hawick Archæological Society.—This society has now resumed its meetings, which had been suspended during the building of the Buccleuch Memorial, which provides accommodation for science and art class-rooms and museum. The first regular meeting was held in the geological class-room on the evening of Thursday, March 8th, James Oliver, Esq., of Thornwood, president of the society, in the chair.—A paper was read by Mr. D. Watson, secretary, on "Hawick in the Eighteenth Century," the writer dealing chiefly with the alterations in the town from that period, when its boundaries practically stood very much as they were described in Queen Mary's charter to the burgh. The position of the old gates, and the arrangement of the bastle houses for defence of the streets were minutely detailed, and a vivid picture of the old town given. The various changes and extensions were noted, and the growth and development of the town traced step by step, showing the gradual change not only in its external aspect, but in manners and customs. At the close of the meeting, the members adjourned to the museum and inspected the important additions to the ornithological collection recently presented by his Grace the Duke of Buccleuch, who is patron of the society. It was intimated that at the April meeting a paper would be read by Mrs. Oliver, of Thornwood on the term "tenent kyndlie," which occurs on a local tombstone.

Cambridge Antiquarian Society.—March 5th, 1888.—Professor A. Macalister, M.D., F.R.S. (president), in the chair. Professor J. H. Middleton read notes on the Temple of Apollo and its existing remains. The fifth and last temple was begun soon

after 548 B.C. by a Corinthian architect named Spintharus, but the whole building and its sculpture was not completed till about a century later. The very scanty remains which now exist of drums of columns, capitals, architraves and a few other features, bear a close resemblance to the existing temple at Corinth. Some of the details, such as the hypotrachelia, are so exactly similar in both temples that one may reasonably suggest that Spintharus was also the architect of the temple at Corinth. The temple at Delphi was hexastyle, peripteral with pyknostyle intercolumniation: the main front was of Parian marble, the rest of local stone. It was divided into a pronaos in antis, a large hypæthral cella, an inner sanctuary, and below it a subterranean vault which contained the tripod on which the priestess sat to deliver the Oracles. Her voice, passing up through an opening in the vault into the sanctuary above, was there heard by the attendant priests of Apollo, and then repeated in a poetical form to the persons in the cella who had come to consult the Oracle. The main objects within the temple were: *First*, in the sanctuary the golden statue of Apollo, the omphalos with its gold ornaments, the sacred fire, and probably the iron bowl-stand by Glaucus of Chios (seventh century B.C.) and the iron chair of Pindar. *Second*, in the cella were statues of Apollo Moiragetes, Zeus Moiragetes, two Fates, and Hermione: together with an altar to Poseidon. *Third*, in the pronaos was a bronze statue of Homer, and the silver krater given by Croesus. The sculpture in the front pediment represented Apollo, Leto, Artemis and the Muses; in the back pediment Dionysus, as inventor of the lyre, and the Thyiades. In the metopes over the pronaos were reliefs of some of the deeds of Heracles and battles between the gods and giants. These sculptures were partly the work of Praxias, a pupil of Calamis and contemporary of Pheidias, and were partly finished after his death by another Athenian sculptor, Androthenes. Only the most scanty fragments of these various pieces of sculpture are now in existence.—Mr. J. W. Clark made some remarks on a fireplace associated with the Lady Margaret lately discovered in the Master's Lodge at Christ's College. The college was founded in 1505, and the buildings were commenced at once. The Statutes, issued in 1506, speak of the Master's Lodge as completed: "We allow the Master for the time being to occupy the chambers on the ground-floor under the chambers on the first-floor which have been built for our own use, and in our absence for the use of John, Bishop of Rochester," *i.e.*, Bishop Fisher. The Master's chambers here mentioned are the three rooms on the ground-floor between the Chapel and the Hall, the original size of which may be readily made out; and the chambers above them, reserved for the foundress, are of the same size. The most important of these was clearly that which has the beautiful oriel-window on the side next the court, now the drawing-room of the Master's Lodge; and in the east wall of this the fireplace in question was discovered in the course of some alterations undertaken shortly after the election of the present Master. It had been completely hidden by a modern chimney-piece. It consists of a low four-centred arch, set in a square panel. The material is clunch. The spandrels are filled with foliage, of a very delicate and beautiful design, admir-

ably executed; a remark which applies also to the devices which ornament the bosses projecting from the hollow which forms the principal member of the mouldings of the panel. The jambs, for a height of about 3 feet, are un moulded, and were originally ornamented with painting in tempera, traces of which were visible when the fireplace was first discovered. There were originally sixteen devices, not counting the foliage which decorates the corners of the panel, but when the fireplace was opened out, the two lowest on the left hand were found to have been wholly destroyed. It was suggested that these badges might be arranged in two groups, the one commemorating the Lady Margaret, the other her son, King Henry VII.—Mr. J. J. W. Livett read an account of his visit to the Cistercian monastery at Whitwick, on the northern border of Charnwood Forest in Leicestershire, a house where at the present day the strictest rules of the order are observed. The buildings consist of Museum, Poor House, guest-chambers, cloisters, cells, etc., described by the architect, Pugin, "as in the lancet style, with massive walls and buttresses, long and narrow windows, high gables and roofs, with deeply-arched doorways." Every portion of the architecture and fittings corresponds to the austerity of the order. The monks assemble in the chapel at 2 a.m. on week-days, and at 1 a.m. on Sundays, no one being allowed to speak till 5.30 a.m. The cloisters resemble those at Queen's College. In the Museum is a "Crucifixion" by Van Dyck and a "Veronica" by Albert Dürer, as well as two remarkable illuminated Antiphonaries of the twelfth century. There are also collections of fossils and Roman coins. The monastery was founded in 1833 by Brethren from Mount Mellera in Ireland, so that it is directly descended from Cîteaux through the houses of La Trappe, Valle Sainte, and St. Susan's, Lulworth.—Mr. F. C. Wace made the following communication: "I have been requested to show this *copper ornament* to the society by the Rev. C. B. Drake, the Rector of Teversham, by whom it was found about a year ago in his garden. He observed that it bore a coat-of-arms, which he was unable to decipher, and sent it to me for identification. After some little trouble I ascertained that the arms were those of Pope Pius VII. I have found no written description of them, and the engraving is somewhat indistinct. The dexter half of the shield bears the Cross of Calvary, the word PAX and a fish and other charges at the base. On the sinister side the upper quarter is 'azure, 3 estoiles 1 and 2,' the lower quarter is 'parti per bend argent charged with 3 heads erased, gules and azure.' These are of course his personal arms. The shield is as usual placed on the gold and silver keys of St. Peter in saltire. On the coins of this Pope with which I have compared it the shield is shown in only three-quarter view, being turned somewhat to the right, so that the dexter half of the arms is imperfectly shown. On this ornament the shield is fully shown. The word PAX appears on the shield. The events of his papacy afford a curious commentary on this word. The preceding Pope, Pius VI., had been involved in disputes with the French Republic. An Italian Republic was proclaimed. Rome was seized, and the Pope taken prisoner in February, 1798, and carried to Valence, where he died on August 29th, 1799. A conclave was summoned to

meet at Venice to elect a successor, when in March, 1800, the choice fell on Cardinal Gregorio Chiaramonti, Bishop of Imola, who assumed the name of Pius VII. Negotiations were immediately opened between the Pope and Napoleon (then First Consul), with the view of making peace between France and the Romish Church: and after some delay a concordat was finally agreed upon, by which Christianity was declared the religion of France, and was solemnly proclaimed on Easter Sunday, April 18th, 1802. At the close of the year 1804, the Pope was called upon to assist in the coronation of Napoleon as Emperor, which he did; but the relations between them had become already somewhat strained, and on July 6th, 1809, the Pope was deposed by Napoleon and taken prisoner to Grenoble, then to Savona, and finally, in June, 1812, to Fontainebleau. Here in July, 1813, a new concordat was arranged between Pius and Napoleon, by virtue of which the Pope was restored; he entered Rome on May 24th, 1814, where he remained till his death in August, 1823."

Belfast Naturalists' Field Club.—At the last meeting Mr. Robert M. Young, B.A., communicated "Some Notes on the Early Belfast Press and its Productions," prefaced by a short account of the history of printing in Ireland from its introduction in 1551, when a Book of Common Prayer was printed in Dublin. Mention was made of the presses set up in Kilkenny and Waterford in 1641 by Rinnaini, and of the later productions of the Dublin printers. A copy of the extremely rare Book of Common Prayer issued by authority of Charles II. in 1666, and printed in a Gothic letter by John Crook, Dublin, was shown, Dr. Madden being cited as the authority for its rarity, he having seen only one copy of the book in his lifetime, and that in the library of Earl Charlemont, long since dispersed. The introduction of the printing-press into Belfast for publishing proclamations of King William's army in 1690 was dwelt upon, followed as it was shortly after by the arrival of two printers from Scotland—Patrick Neill and James Blow—who were induced to settle in the town. As the reader intimated that he would eschew all theological and polemical works in his description of the early productions of the local press, several of the more generally-known works, such as *Presbyterian Loyalty Displayed*, printed in 1713, were passed over, the first volume fully dilated upon being the very rare *Experienced Huntsman*, written by Arthur Stringer, himself huntsman to Lord Killultagh, published by James Blow in 1714. A copy of this work has been recently presented to the Linen Hall Library by the late Henry Bradshaw, librarian of Cambridge University. Reference was here made to the unwearied exertions of Mr. John Anderson, J.P., F.G.S., honorary secretary of Linen Hall Library, in getting up the valuable catalogue of Belfast-printed books, which has thrown much light on a subject hitherto most imperfectly known. A sketch of James Blow's life was given, with an extract from a contemporary journal of a funeral notice, in which his many virtues were fully recorded. Some of his books were shown to the audience to illustrate his practice of putting his autograph and the name of his customer in a printed form for the purpose. James Magee, the printer at the Bible and Crown, Bridge Street, was next treated of,

and an extract given from *A Tour in Ireland, 1776*, to show the superiority of his books, of which copies were also exhibited. By the kindness of the Misses Mackey, daughters of the late Alexander Mackey, jun., whose father acquired the *News Letter* at the end of last century, several early copies of that paper were shown, including the complete set for 1770, which has been presented by them to the Museum. The original founder of the paper, Francis Joy, as was pointed out by the lecturer, was a remarkable man. He introduced paper-making so far back as 1748 into the neighbourhood of Belfast. A list was given of all the printers of Belfast from 1700 to 1800, as well as analyses of the different works printed by them, and given in the Anderson Catalogue already referred to. Some remarks were made on the advanced ideas of education then prevalent, quotations being given from *David Manson's Dictionary* of 1762, with a view to show his far-sighted views on this subject. It was remarked that the muse of poetry was not much cultivated by the public of that period. Marriott's *Fables for the Use of the Ladies, 1771*, was quoted as the first original work composed in the locality. Judging by the various text-books on law issued from the local press, much legal knowledge was essential to the merchants of the period. Extracts were given from one of these works, *The Young Clerk's Vade Mecum, 1765*, including a warrant not much used at present, which runs thus: "Warrant for not coming to church. To etc., County of —, to wit. Whereas oath has been made before me, one of his Majesty's justices of the peace for the county aforesaid, that A. B., of —, did not upon the Lord's Day last past resort to any church, chapel, or other usual place appointed for common prayers, and there hear Divine service according to the statute in that case made and provided: These are, therefore, to request you to bring the said A. B. before me or some of his Majesty's justices of the peace to answer the premises given," etc. Other books were then described, including dramatic works and the reprints of the poets, such as Pope, Goldsmith, Burns, etc. It was noted that the early editions of Burns were very scarce, as they were much defaced, and indeed destroyed, by the thumbing undergone in the country houses, where they circulated largely. Six titles of tracts printed on the state of the linen trade in the last century were given, and the hope was expressed that this branch would receive further elucidation. It was shown that but two works in the Irish language were produced—the first an Irish Catechism, in 1722; the other the *Gaelic Magazine*, printed in 1795, and edited by Miss Brooks, one of whose spirited renderings was quoted, "A Translation of an Elegy on Carolin." The art aspects of the Belfast press were then treated of. It was shown that the early printing, with perhaps the exception of the beautiful little *Psalms of David in Meter, 1700*, now preserved in the First Presbyterian Church (Rev. A. Gordon's), was of a moderate character, no embellishments of an artistic kind being used till the year 1738, when the first woodcut is observed in a reprint of the *London Magazine*. This woodcut is a poor reproduction of the copperplate which figures in the original edition. The first book published in Belfast illustrated with woodcuts was exhibited. It is entitled *The Most Pleasing and*

Delightful History of Reynard the Fox, and Reynardine, his Son, printed by Daniel Blow in 1763. It was mentioned that Mr. Quaritch had informed Mr. Lavens Ewart that in a similar volume, belonging to the latter gentleman, entitled *Valentine and Orson*, the cuts were probably obtained from London. Through the kindness of Mr. Govan, of the *Northern Whig*, and Mr. Boyd, of Messrs. Alexander Mayne and Boyd, a large number of illustrations—woodcuts—were shown, some of which were undoubtedly executed in Belfast. Many of these dated from the commencement of this century, or a little earlier, and represented rude renderings of coats-of-arms, titles to ballads, broadsheets, and advertisements. Some of the original wood blocks were also shown. The lecture was concluded by a brief description of some of the leading local printers of the early part of the century, special mention being made of the fine work executed by A. Mackey, jun., in the beautiful *History of Belfast, 1823*, and illustrated by the well-known local engraver, John Thompson, whose merits as an artist deserve wider recognition.—The second communication was by Mr. W. H. Phillips, on "Variations Observed in the Growth of the Mistletoe." Mr. Phillips was perhaps the earliest, as he has also been the most successful, grower of mistletoe in the neighbourhood. Growing as it does within easy reach, he has enjoyed special opportunities of studying its habits.

Bradford Historical and Antiquarian Society.

—March 8.—Paper by Professor Federer on the Fawcett family. The ancestral home of the many Fawcetts now spread over all parts of the United Kingdom was unquestionably in Westmoreland, where the name is still found as a place-name. It is only at a comparatively late period that any Fawcetts appear outside Westmoreland. The name is entirely absent in the subsidy roll of 1379, which contains the names of all persons in the West Riding of Yorkshire not notoriously mendicant, while the subsidy roll of 15 Henry VIII., a hundred and fifty years later, only contains the name of one solitary Fawcett. The earliest instances of any Fawcetts being settled outside Westmoreland naturally appear in the adjacent dales of Cumberland, Lancashire, Durham, and Yorkshire. About the middle of the seventeenth century the family began to spread further south, one branch being located at Sleaford, in Lincolnshire, and to which belonged the Rev. Benjamin Fawcett, the celebrated Puritan divine. The Fawcetts of Cumberland sent an offshoot into Yorkshire in the person of a Mr. Fawcett, second master of the Leeds Grammar School, whose son was the Rev. John Fawcett, M.A., who died perpetual curate of St. Cuthbert's, Carlisle. Towards the end of last century some Fawcetts, chiefly Quakers, settled in South Lancashire and Ireland, evidently emigrants from Cumberland and Westmoreland. About the same time members of the family appear in Wharfedale, to which branch Stephen Fawcett, the Bradford poet, belonged. They were in no way related to the family which formed the subject of the paper. This family do not appear in Bradford parish earlier than 1705, in the person of Stephen Fawcett, of Wibsey, who had one quarter of a sitting in the Bradford Parish Church allotted to him in the appropriation of pews made in that year. He probably came from Shelf, as his grandson, Dr. John Fawcett, had

a county vote for freehold land there. Stephen Fawcett had two, if not more, sons, Stephen and John, besides two stepsons, also bearing the names of Stephen and John, who lived respectively at Lower Park House and Woodhouse, North Bierley. Stephen Fawcett, son of the first-named Stephen, had a small farm at Lidget Green, and died in 1751, leaving a large family, of whom two, John and Richard, were directly or indirectly destined to exert great influence over the spiritual and temporal interests of Bradford and its immediate neighbourhood. But for John, who, as minister of Wainsgate, held all the threads of the Baptist organization in the West Riding in his hands, the Dissenting element in Bradford dale would not have gained the predominance which it now possesses; and but for Richard's son, Richard, appropriately named the "Factory King," in all probability Bradford would not now be the great manufacturing centre that it is. John Fawcett, the poet and divine, was born at Lidget Green in January, 1739 (O.S.). In December, 1763, he accepted the call of the Baptist Church at Wainsgate, near Halifax. From Wainsgate, John Fawcett came into touch with all the Baptist agencies in this part of the country, and his organizing talent led him to direct hitherto isolated energies to one common purpose, so that he gradually became the pivot upon which the whole Northern Baptist organization turned. In this way, and by his correspondence with many eminent men in every walk of life, Fawcett's influence began to be felt in the remotest parts of England. About the year 1767, he began to undertake the preparation of young men for the ministry, and the number of students increasing, he took a farm at Wadsworth, and adapted it to the purposes of a large boarding establishment, which soon became popular, and brought Mr. Fawcett both fame and profit. In the spring of 1776, having passed through a severe illness, he removed to Brearley Hall, near Hebden Bridge, shortly afterwards undertaking the charge of a new chapel at Hebden Bridge. From his new abode he frequently visited such places as Haworth, Bingley, Bradford, and some places in Lancashire, at the same time attending to his pastoral charge, maintaining his educational establishment, and writing numerous poems and other literary effusions. Through his efforts the Lancashire and Yorkshire Association of Baptist Churches was formed. His aptness for teaching was very great, and among his pupils may be included William Ward, the companion of Carey and Marshman, who went forth to India as the first missionary in that country, and John Forster, the celebrated essayist. Eventually it was deemed advisable that the establishment of a collegiate institution should be undertaken, and in 1804 the Northern Baptist Education Society, with his full concurrence, undertook the work of training ministers, which for so many years he had carried on. In this way, Ewood Hall became the cradle of Rawdon College, first established at Horton. The first circular letter of the Association of Baptist Churches, read at the Colne meeting in 1787, was written by Dr. John Fawcett, and it was seldom that the association met without listening to a sermon or letter from him. To his advocacy also may be ascribed the formation of the Baptist Missionary Society. Dr. Fawcett's literary efforts were alluded to at some length, many, if not all

of them, proceeding from his own press, or published by him. His *Essay on Anger*, perhaps his most widely-read work, attracted the attention of King George III., and led to an interesting episode. So greatly pleased was his Majesty with the essay that he was desirous of conferring some mark of Royal favour on the author, but Dr. Fawcett could not see his way to accept of the proffered favour. Some years after, however, a young man having in the heat of passion taken another's life, Dr. Fawcett was entreated "to use his influence to save him from capital punishment." He was induced to remind the King of his former offer, and besought the Royal pardon for the young penitent, which his Majesty granted solely in consideration, and under the influence of Dr. Fawcett's essay. His greatest and most laborious work, the *Devotional Family Bible*, he commenced when infirmities had begun to press heavily upon him, and it was completed and published in 1811. In June of the year previous the Baptist Association held its sittings at Bradford, and Dr. Fawcett, being a native of the town, was impetioned to address the assembly. This was Dr. Fawcett's last appearance in the pulpit. His eldest son, John, carried on the scholastic establishment at Ewood for some years, and wrote several works, including a life of his father. Two of his sons also became Baptist ministers. Brief reference was also made to the other branch of Stephen Fawcett's family, from whom sprang Richard Fawcett, the "Factory King," materials for which might form the subject of another paper.

Archæological and Historic Society for the County and City of Chester and North Wales.—

—March 19.—Mr. Henry Taylor, the general honorary secretary of the society, read a paper on, and exhibited, "A number of early deeds relating to Chester and Flint (chiefly to the former)," and described their contents, with their bearing upon local history. He proposed to exhibit to them that evening a number of old deeds executed in the thirteenth, fourteenth, and fifteenth centuries, dealing with property in the city of Chester and in Flint, but chiefly in the former, and all of them relating more or less to citizens of Chester, who took a prominent part in the affairs of the city during those periods. The form in which they were drawn out was, in a great measure, the same as that which, for the sake of brevity, had been recently introduced by the new Conveyancing Acts. Thus, after a lapse of some six hundred years, in the reign of Queen Victoria, conveyancers returned to the use of the old form adopted for the transfer of property from vendor to purchaser in the days when Edward I. was King. After sketching the general history of deeds of conveyance, Mr. Taylor proceeded to produce and describe the deeds which formed the subject-matter of the paper. These consisted of some twenty-three ancient, curious, and highly interesting old parchment documents, in which William de Doncaster, nephew of William of Doncaster, "of good memory," Prior of St. Werburgh, who died May 15, 1259 (as shown by the *Annales Cestrienses*, recently revised by his lordship, the president of the society), several of his descendants, and many prominent citizens, for generations took leading parts. In deed No. 1 (undated), "Robert Mercenari" (Robert the Mercer), Mayor of Chester, and Alexan-

der, son of Alexander Hurel, and David the Miller, then Sheriffs of Chester, were given as witnesses in 1290 or 1293, and as in the list of mayors and sheriffs given in Ormerod and other local histories, while the name of Robert Mercer was given as mayor, the names of the sheriffs were wanting; there was only one other instance—that for the year 1289—in which the very long list of sheriffs was incomplete, and the deed was important evidence in assisting to fill up one of the three important blanks in the municipal roll of Chester. Nos. 9 and 10 were two deeds relating to property in Godstall Lane, in mediæval times denominated "Pepper Alley," and "Baker's Entry." This old Saxon lane was the leading thoroughfare from Eastgate Street to St. Werburgh's Abbey. It was to the right of this road, about midway, at the depth of some thirteen feet below the surface, that the beautiful Roman altar to Ælius Claudian, the Optio (now in the Museum), was discovered, at the time the present premises of Messrs. Dutton and Sons were built, in 1861. Their old friend, Mr. Thomas Hughes, F.S.A., told him that it was always a mystery to him why this lane was identified with the name of "baker" until he (Mr. Taylor) showed him these deeds, which, perhaps, explained the reason why. The first deed, No. 9, was a lease dated at Chester in 1313, from "William de Doncaster, senior," to Roger le Kylive, baker, of Chester, of a house "with a furnace and a bakery" at "le Wodefen," which house was then called "Saint Giles's Bakehouse," "for a term of ten years from the Saturday in the feast of St. Michael, in the 7th year of King Edward II., at the annual rent of 12s., payable quarterly." He had been unable to identify "le Wodefen" with certainty. The second deed, No. 10, was a charter dated at Chester in 1344, whereby William de Doncaster, the sheriff, granted to one John Colle, a citizen of Chester, "A messuage with a bakery behind the same in Eastgatestrete, lying between the land of Richard, son of Richard de Frodesham, in width on the one side, and the land of John de Totenham on the other." It was evident from these two deeds that the ancient Hospital of St. Giles at Spital Boughton, which was associated with the Monastery of St. Werburgh, at one time had a bakery almost within the precincts of the mother-church. This hospital for lepers, founded by Earl Randle de Blundeville, was completely destroyed during the siege of Chester in 1644; but it was said that the effigy of the patron saint, St. Giles the physician and martyr, was saved from the ruins, and was the same which stood in a niche on the south side of St. John's Church tower; and when the greater part of that tower recently fell, stood undisturbed in the part which remained, and was a second time rescued. And when the beautiful ancient porch of the church—which, it would be remembered, was completely crushed by the fallen tower—was so admirably restored, this ancient effigy of St. Giles was not inappropriately placed, and could now be seen in the niche over the entrance to the porch, where it was to be hoped that, after its two miraculous escapes, it would remain safe for the remainder of its "natural life." No. 13, conveying three houses "lying in the Northgatestrete, between the tenement of Hugh Weteyle on one side, and the tenement of Roger de Macclesfield on the other,"

gave evidence that the family of Weteyle, Wheatley, or Whitoley, was then, as now, well known in Chester. Deed No. 16, date 1346, conveyed from William and John de Neston, chaplains, "Two messuages adjoining in Watergatestrete, next the 'Gloverstones,'" went to show that the Gloverstones then adjoined St. Peter's Church. It had always been understood that they were situate at the verge of the Castle walls, forming that little county township of Gloverstone, which was surrounded by the city, where the county authorities formerly delivered over their prisoners to the city sheriffs for execution. Perhaps, however, these Gloverstones were removed at a later period from the centre of the city to this more convenient spot, for the glovers also seem to have established themselves in the neighbourhood of the Castle. Henshall, speaking of this stone, said: "There was a stone of uncommon size at Gloverstone; tradition says it was used by the glovers to dress their leather, and hence the name." Of deed No. 22, a grant from Ralph de Vernon to Richard de Lostock and Agnes his wife (undated), but bearing evidence of being about 1284-1288 (from the fact that Robert le Grosvenor, then Sheriff of Cheshire, an ancestor of his Grace the patron of the society, was one of the witnesses), it was related that the grantor, the eighth Palatinate Baron of Shipbroke, was rightly known as "Sir Ralphe ye Olde," for he was said to have lived to be a hundred and fifty years of age.—Having completed his description of the deeds in question, the lecturer, in his concluding remarks said in ninety-nine cases out of a hundred these old deeds had no relation or remote connection with the family of the owner. They had, in ages past, become separated from other deeds relating to property held by the same owner. Frequently ancient deeds relating to other parts of the kingdom were found here, and *vice versa*. They were looked upon as useless, and were thrown away. He could not, however, repeat too strongly how important it was that they should be preserved and sent to districts to which they belonged. The society would be only too glad to receive any ancient documents relating to Cheshire and North Wales which would be of no value to the owner, or it would be glad to have the loan or custody of any such documents, or to obtain copies of, or extracts from, any ancient deeds or documents in private hands relating to the district, for the benefit of students of local history and archæology. Much had been done of late by the Public Record Office, by the Historical MSS. Commissioners, and by various societies, in bringing to light ancient documents, but their efforts in a great measure were not directed to purely local history, and therefore it was that he made that appeal on behalf of Cheshire and North Wales.



Reviews.

The Visitations of the County of Devon. Edited, with additions, by Lieutenant-Colonel J. L. VIVIAN. (Exeter: Henry S. Eland.)

The Genealogical History of Devon has certainly not been neglected. The visitation of this county in

the year 1620, which is the one taken by Col. Vivian as the basis of his work, has been edited by the late Sir Thomas Phillipps (printed at the Middle Hill Press); by Dr. Colby, in 1872, for the Harleian Society; and by Mr. John Tuckett, with additions. This last was, however, never completed. Dr. Colby likewise edited the "Visitation" of this county in 1564, with additions from the earlier "Visitation" of 1531. Still there is room for the present work, as the Middle Hill edition is rarely to be met with—no copy is to be found in the British Museum Catalogue—and the Harleian Society publication is only in the hands of its members. Col. Vivian has already edited, in conjunction with Mr. H. H. Drake, for the Harleian Society, the *Visitation of Cornwall* in the year 1620, and also on the same plan as this present work, the *Visitations of Cornwall* in the years 1530, 1573, and 1620. The great feature of this edition of the *Visitations of the County of Devon* is the additions, which are of a very extensive nature, and which in some cases bring the pedigrees down to a very recent date. To those who have ever occupied themselves with genealogical researches—and the number is legion—it will be apparent that Col. Vivian has been at immense labour in compiling these pedigrees. Taking the "Visitation" of 1620 as his groundwork, he has used other visitations, public and private records, and such books as the *Inquisitions post mortem*. Decidedly the most valuable portion of the work are the extracts from parish registers, the references to which figure prominently on every page. We hope some day that these invaluable sources of family history may be collected and kept together under Government guardianship; meanwhile a debt of gratitude is due to anyone who, like the present editor, makes use of them for publication. In all cases references are given to the sources of information, so that anyone doubting the accuracy of the statements contained in the work can verify for themselves. So copious have been the additions to the original visitations, that although eight parts have been issued containing 320 pages, the letter E has only just been reached. We cannot but think that the work would have been rendered much more useful had the coats-of-arms been tricked in, as they were in the edition issued by Mr. Tuckett. It may be a nice point how far an editor should confine himself strictly to his text. In the introduction to the *Visitation of Cornwall*, published by the Harleian Society, Col. Vivian and his co-editor state: "We have endeavoured to reproduce these original drafts in printing type, scrupulously retaining all the inaccuracies, whether in orthography or statement of fact, in order that the reader may be enabled to form a fair estimate of the nature and value of a Herald's Visitation." In this we do not concur! Where does the work of the editor come in? To the visitation of which the above extract forms part of the introduction, no additions are made, hence the editorial labour was merely transcribing the original MS. Preserve, of course, the various forms of proper names, both of persons and places, and also the spellings of the English language in its then unsettled state; but it certainly seems absurd to perpetuate orthographical errors and false concords in the Latin portion—errors that could only have arisen through the carelessness or ignorance of the Herald,

and are not worth perpetuating; moreover, such a rule saddles the Herald with the faults of the editor, and in the present instance the Herald has very just cause of complaint. With the above extract in our mind, the little mistakes that occurred here and there (we refer to the Latin more particularly) were laid to the fault of the Herald till a plentiful crop of errors, under the family of Chudleigh, in the first five generations, aroused our curiosity to turn to the original MS., where we found that of *six* mistakes that ought to have aroused the suspicion of any editor, *not one* was to be attributed to the Herald. If the work is to be of the value it ought and deserves to be, the transcriber must be much more careful. Another point with which we have to find fault is the extension of contractions, for which Col. Vivian appears to have no fixed plan. Sometimes he extends, sometimes he leaves them alone. Take the family of Burdon, p. 115, by no means an isolated case. *Willms* is left as in the MS., while, in the next generation, *Johannes* is extended; the next line the contracted form is retained; and it is certainly ugly, to say the least, to see *Alicia filia Robert* (p. 104), the last name being an extension by the editor. Such faults as these, without marring the usefulness of the work, decidedly lower its value from a literary point of view, and ought to be corrected in the future parts. Despite these blemishes, however, we heartily welcome this addition to genealogical publications. It will be of great service to the pedigree-hunter, both at home and in America, and also to philologists; lastly, but by no means least, such publications as these tend to preserve the original interesting and valuable manuscripts from the wear and tear to which they have been so subject of late years.

The History and Antiquities of Bath Abbey Church.

By JOHN BRITTON, F.S.A., continued with additional notes by R. E. M. PEACH. (Bath: Charles Hallett, 1887.) 4to., pp. xix., 107.

Bath Abbey Church must always excite considerable interest, not only on account of its size and beauty, but also because it is the last of the great English Perpendicular churches; and Mr. Peach has done well to reprint Britton's scarce and valuable account, and to bring that account down to the present day. Mr. Peach very wisely omits the first chapter of Britton, which relates the story of Bladud and his pigs, and various other legends concerning the origin of the city, and, equally wisely, leaves the remaining text of the historical portion literally untouched, making such additions or corrections as were necessary in footnotes, while he has practically rewritten the descriptive part of the book. This was highly necessary, for Britton's account is extremely faulty both in matter and manner. Although Mr. Peach declares that it is "unnecessary to employ the language either of praise or censure," in describing the church, he is evidently its warm admirer; so warm, indeed, that he barely mentions its defects, and allows the curiously unsightly tower to pass without a word of blame, and even holds up to admiration the square heading of the east window, which is singular, if not beautiful or structurally satisfactory. The illustrations are admirable, but the plan leaves much to be desired, being both badly drawn and inaccurate.

Unhappily, this is a very frequent fault in topographical books. Authors seldom seem to realize the overwhelming importance of an accurate plan in making a description intelligible, and in explaining peculiarities of construction; as, for example, in this instance, the oblong shape of the tower, which can hardly be, as one writer alleges, a "miserable device for looking larger than it really is." Mr. Peach gives an admirable account of the recent restoration, and in the appendix reprints "certain remembrances" relating to the reparation of the church during the reigns of Queen Elizabeth and James I., and other documents of interest; he has also added a capital index. On the whole, the book is not only a handsome, but a valuable, addition to our ecclesiastical histories.

Upper Norwood Athenæum; An Account of the Summer Excursions of 1887. Edited and revised by M. POPE, Hon. Sec.

The object of this society is both sensible and praiseworthy; it is to discover interesting subjects hitherto unknown about the country near London, and matters not to be found in the well-known histories, or in any guide-book. The society has pursued its pleasant and useful career for eleven years, and although not proposing to rival the London and Middlesex Archaeological Society, or the Surrey Archaeological Society, finds enough to do within the limits thus indicated. Among the rambles here described, the papers of Mr. Alderman Bowyer, Mr. Pope, and Mr. Theophilus Pitt, call for special mention. The first of these traverses the subjects of Godden Green, Blackhall, Seale, Toyes Hill and Wilderness. Mr. Pope's paper was on "Great upon Little," the local name for the Great Pensile Rock, West Hoathly; a subject previously dealt with in the sixth volume of *Archæologia*. The paper by Mr. Theophilus Pitt was on the Church of Waltham Holy Cross. Mr. Pitt drew attention to the fact that the church is composed now only of the nave, the eastward choir having disappeared, and contrasted this with the case of St. Bartholomew the Great, Smithfield, where the nave is completely gone and the choir remains nearly intact. This paper is the most valuable contribution in the book.

Haarlem the Birthplace of Printing, not Mentz. By J. H. HESSELS, M.A., Cantab. (London: Elliot Stock, December, 1887.) Royal 8vo.

All who are interested in the reopened question of the Invention of Printing will welcome the appearance of this volume. Mr. Hessels' important series of letters appeared in the *Academy* for several weeks, but it is not easy to follow the intricacies of so difficult a question as this in papers so published, and it is therefore a considerable advantage for the student to have the whole case before him at one time, so that he can look backward and forward at it.

The history of the manner in which this question, that ought to have been settled long ago, has been reopened is exceedingly curious. In 1870 Dr. Van der Linde published a work on what he called the Haarlem legend, and the claims of Coster to be the inventor of movable types were supposed to have been finally demolished. Mr. Hessels introduced this

work to an English audience in the following year. In 1878 Dr. Van der Linde followed his exposure of the so-called Haarlem legend by the publication of a work on the claims of Gutenberg. Mr. Hessels proposed to communicate the results of Dr. Van der Linde's researches to the English public, but in going through the work he was so dissatisfied with the author's treatment of the subject that he found it necessary to make several visits abroad to see with his own eyes the documents upon which Dr. Van der Linde grounded his case. The result was that Mr. Hessels, in his book entitled *Gutenberg: Was he the Inventor of Printing?* (1882), without actually saying that Gutenberg was not the inventor, asserted that the evidence brought forward in his favour did not prove the case. The publication of Dr. Van der Linde's three large volumes on the invention of printing still further corroborated Mr. Hessels' doubts, and a reconsideration of the arguments and documents against the claim of Coster brought him to the opinion stated in the book before us, that printing was first practised at Haarlem. It would be impossible to state the whole case in a few words, for it depends upon a considerable number of small particulars. Suffice it to say, with respect to the Mentz claim, that Mr. Hessels asserts that "there is no earlier Mentz testimony as to a Mentz invention of printing than that of 1476, therefore twenty-two years after printing had been there in full operation;" and further, many of the testimonies in favour of Gutenberg are merely repetitions of rumours emanating from the St. Victor Monastery, of which Gutenberg was a lay member.

The Haarlem claim largely rests on Ulrich Zell's statement in the Cologne Chronicle of 1499, and on the account given by Hadrianus Junius in 1568. Mr. Hessels enters very fully into the bibliographical description of the Donatuses which he believes corroborate Zell's description. Now it is very difficult to give judgment in a case such as this, as very special knowledge is required for the purpose, and that special knowledge is possessed by Mr. Hessels in a very remarkable degree. We may say, however, in criticising the evidence here laid before us, that Mr. Hessels has proved his case, that Dr. Van der Linde is most unreliable, and that he has unsettled the whole question rather than settled it. This unsettled state should not remain a day longer than possible, and Mr. Hessels' suggestion, that the Dutch Government should immediately arrange that proper researches are made, appears to us to be very much to the point. It is clear that private individuals cannot do this necessary work. "Let us hope that what I have said above will awaken the Dutch to a sense of their duty, and induce them to publish forthwith all that can in any way lead to the clearing up of a subject which has already waited too long for a scientific treatment" (p. 13).

Genealogy of the Pepys Family, 1273-1887. Compiled by WALTER COURTENAY PEPYS. (London: George Bell and Sons, 1887.)

This is a very useful and interesting volume, excellently got up. The pedigrees here produced make a very respectable show in respect to the many distinguished men who have been connected with the family; but of course the main interest of the book to

the public is that their friend (everybody's friend), the immortal Diarist, was a member of the family. Those who look upon Samuel Pepys as a plebeian, because his father was a tailor, will probably be surprised to see how many distinguished families were connected with Pepyses. The pedigrees are well and clearly set out, and Mr. Walter Pepys has given some interesting particulars of certain members of the family, which was peculiarly rich in lawyers of mark. He has some remarks upon the pronunciation of the name. It appears that Samuel pronounced it as "Peeps," and the descendants of his sister Paulina do the same; but Mr. Walter Pepys tells us that the other branches of the family all pronounce it in two syllables, as "Peppis." This volume will be found a valuable help to the understanding of the intricacies of relationship noted in the *Diary*.

Cæsar in Kent: An Account of the Landing of Julius Cæsar, and his Battles with the Ancient Britons; with some Account of Early British Trade and Enterprise. By the REV. FRANCIS T. VINE, B.A. Second edition. (London: Elliot Stock, 1887.) 8vo.

Mr. Vine's account of Julius Cæsar's invasions of this island is an excellent compendium of the information existing on this important subject. There can be no doubt that the early British records have been most unjustly neglected under the erroneous belief that they are untrustworthy, and the author of this volume has done well to make use of the light which they throw upon the early history of Britain. They must of course be used with caution, but as corroborations of other facts known to us they are invaluable. Mr. Vine deals with matters too frequently overlooked, and he gives a clear description of the Early British Colonies, and the sources of the early trade of the island. In dealing with Cæsar's landing-place the author argues strongly for the claims of Deal, and in an appendix discusses the claim of the ancient Rutupium (Richborough), which he considers the only formidable rival to Deal. When he traces Julius's first inland encampment and his return to the coast he is not on quite such firm ground as in the previous portions of the work, because the names and remains found at the various places mentioned may belong to subsequent occupations and later Cæsars. We are sorry to find Mr. Vine using the careless expression "our British forefathers;" but although we may not be prepared to accept all his conclusions, we can strongly recommend his book as a valuable addition to the literature of this most interesting subject.

Rough List of Manuscript Materials relating to the History of Oxford contained in the printed Catalogues of the Bodleian and College Libraries. Arranged according to subject by F. MADAN, M.A. (Oxford: at the Clarendon Press, 1887.)

The name of Mr. Madan, the eminent bibliographer, to whose energy the Oxford Historical Society owes so much of its great success, is sufficient evidence of the value of the information contained in this work, and of the perspicuity of its arrangement. The title tells us the object of the book, and the analysis of subject-headings shows us the richness of the materials catalogued. These headings refer first

to the city with its local divisions, government, classes of the community, life and manners, external relations, history and antiquities, documents and Records, and even to the University with its local divisions, government, classes of members, course of studies, life and manners, etc., etc. A catalogue of materials such as this is, in the first-place, of course valuable to the historian—in fact he will here find his work almost half done for him; but it is also of the greatest use to the student of other subjects, who will find here information that he would otherwise most probably have overlooked. We welcome this so-called "Rough" List joyfully, and devoutly wish that its publication may induce others to do the same work for the many cities and towns whose history is still to be written.

The Leadenhall Press Series of Forgotten Picture Books for Children: Dame Wiggins of Lee, and Her Seven Wonderful Cats.—The Gaping, Wide-Mouthed, Waddling Frog.—Deborah Dent and her Donkey. (London: Dean and Munday, 1823.) Republished by Field and Tuer, 1887.

Children's books are so charmingly produced nowadays, that we are apt to think that the children of the present day are much better off than those of previous generations. The old play-books have become so rare that Messrs. Field and Tuer are doing good service in reproducing some of them. We can thus compare the old with the new, and after comparison we are inclined to think that the old will be quite as amusing to children as the new. The first of these three books has a particular interest, because Mr. Ruskin reproduced it in 1885 with some additional verses of his own, and some additional designs by Miss Kate Greenaway. *Deborah Dent and Her Donkey* is very similar to *Dame Wiggins*, but the designs are not so good. *The Waddling Frog* is a game of Questions and Commands. Mr. Tuer has prefixed to these picture-books an interesting introduction containing a history of the business proceedings of Messrs. Dean and Munday. Mr. Ruskin's copy of *Dame Wiggins* bore the names of A. K. Newman and Co., and he naturally supposed them to be the publishers; but Mr. Tuer has found that this firm were in the habit of taking a large number of copies of certain of Messrs. Dean and Munday's books, and on its copies names of A. K. Newman and Co. only appeared.

Annals of Augusta County, Virginia, with Reminiscences Illustrative of its Pioneer Settlers; Biographical Sketches of Citizens locally prominent, and of those who have founded Families in the Southern and Western States; a Diary of the War 1861-65; and a Chapter on Reconstruction. By JOS. A. WADDELL. (Richmond Va.: W. E. Jones, 1886.)

The tract of country from which this county was formed was not entered into by whites until 1716—the year of the expedition of Governor Spotswood, who sought to establish the Order of "Knights of the Golden Horseshoe." The first white settler was one Lewis, and the counties of Augusta and Frederick were established by Act of the General Assembly of the Colony of Virginia in 1738. The two names were

adopted in honour of Frederick, Prince of Wales, and his wife, the Princess Augusta, the father and mother of George III. The first settlers were mostly Redemptioners, or industrial servants, who served a stipulated time to pay the cost of their transportation; but the special boast of the inhabitants of Virginia County is that they are descendants of the brave defenders of Derry, in Ireland, in the seventeenth century. Augusta County, although it has no great antiquity, has a history which Mr. Waddell has recorded fully, and with much perspicuity and spirit.

When the port of Boston was closed by the British in 1774, the youthful county of Virginia performed its share of the duty of helping the Bostonians with alacrity. What the inhabitants of Augusta County themselves did, in the second great national war of their country, is fully told by Mr. Waddell.

The American Antiquarian and Oriental Journal. Edited by REV. STEPHEN D. PEET. (Chicago: F. H. Revell.) Vol. ix., No. 5, September, 1887.

The contents of this valuable journal are more archæological than we in England usually understand by antiquarian subjects; thus we find in this number problems in connection with the Stone Age, and articles on the Creator in the Religions of the East, the Puget Sound Indians, and Gold Ornaments from the United States of Columbia. This number is well printed and illustrated.



Correspondence.

BRASSES, GREAT ST. HELEN'S,
BISHOPSGATE.

There are one or two omissions in Mr. Bradford's list of brasses at the above church (*ante*, 113).

He only mentions one as being from St. Martin's, Outwich, the other two mentioned in Haines are there; 2 is in the south chapel with the others; 3 is in the back of a tomb in the north aisle—one scroll and two shields only are left of this one. The inscription to Thomas Wight is *over the head of a priest, and not the one marked 6.*

ANDREW OLIVER.

7, Bedford Park,
March 12, 1888.

MARAZION AND MARKET-JEW.

[*Ante*, vol. xii., p. 275; xiii., p. 87.]

Referring to the concluding paragraph of "The Land of Tin" (*ante*, 117), it is certainly remarkable that old smelting-houses should be called Jews' houses; and it is quite probable that the Jews did in remote times traffic with Cornwall. But I cannot think that the name Market-Jew arises from this. In the first mention of this matter (vol. xii.,

p. 275), it appears the name (*cir.* 1600) was Marghas-jewe. Here nothing more is required than to lengthen *he i* into *j*, as was frequently done by old writers, and we have Marghas-jewe, *unde* Marghas-Jewe, and Market-Jew. In 1684 it is Marasionis; and on the seals it is Marghasion. The weight of evidence, then, seems to lie with Marazion, and (as I say, *xiii.*, p. 87) to show that the name comes from Giano, the first name in the Ravenna list. When I wrote in 1886, I was under the idea then the name was Mar-asion; and it is only about a year ago I learnt from a Devon gentleman that it is Mara-zion, which tends to confirm my idea of its derivation.

H. F. NAPPER.

March 8.

THE BISHOPRIC OF SHREWSBURY.

It is interesting to note that the suffragan bishop just appointed in the diocese of Lichfield, is not the first Bishop of Shrewsbury, although the newspapers generally say so. Shrewsbury was one of the towns Henry VIII. intended as the seat of a bishopric, but the well-known story of the inhabitants refusing the honour, and the King's calling them "proud Salopians," I need not repeat. The new suffragan is not, however, the first Bishop of Shrewsbury. Owen and Blakeley, our well-known historians, say that Archbishop Cranmer, in 1537, consecrated Lewis Thomas, late Abbot of Cwmhir, suffragan Bishop of Salop, and the borough accounts have an entry at a subsequent date:

"Mr. Bayleefe wende the Sovffriggan y^t prechyd a galle of gasken wyne viiij."

It was after this consecration that the Statute of Henry VIII. named Shrewsbury for erection to a bishop's see, separate from Lichfield, but the Abbey and its revenues got into other hands, and the intentions of the Act were not fulfilled. All the towns named in that Act are now, I believe, either independent sees or the titles of suffragan bishoprics.

R. A.

Shrewsbury.

ROUEN CATHEDRAL.

[*Anti.*, p. 65.]

Allow me to recur to the interesting article on Rouen Cathedral in your February issue. What Mr. Cayley calls the "unique feature" of four stories in the nave is scarcely so unique as he imagines, although it is practically unknown in England. His error is that there are only three stories, and not four at all. What has misled him is that the nave arcade consists of a double tier of arches; the tower being an awkward and unscientific device to relieve the thrusts of the aisle vaults, as a similar arrangement in an old Paris church will show, the more as there is no title of evidence that the aisles were ever vaulted at a lower range than at present. This does away with his theory of a double triforium, or a double clerestory. Devices somewhat similar to this, or with the same interest, are not unusual, as witness the vaulting in the aisles of Bristol, and, bad as they are, they are no worse than the tie rods which have frequently been found neces-

sary. Mr. Cayley's theory about the nave columns, too, is one that is dead against all precedent, and surely, in advancing anything so strikingly against example, some parallel should have been drawn. According to his theory the original nave arcade must have been a series of arches, not resting in piers, but in strips of wall, as anyone looking at a section of the piers can see, an arrangement so unique as to be beyond credence. Nor does a careful examination of what he terms "the segmental projection" bear out his statement that "on close examination it proves not to be a part of the original plinth." What seems to have misled him is the fact that in French buildings we often find the styles of distinct periods being used together, and erected at the same time, and even if this were as he alleges, he offers no proof that there were not vaulting shafts, which were cut away by the remodellers.

If Mr. Cayley will revisit Rouen after studying such records as remain regarding the erection of the church, I am sure he will acknowledge the truth of these remarks, and also agree with me that what he terms the later windows of the aisles are simply re-erectations.

A. C. BICKLEY.

CHESTER WALLS.

[*Anti.*, 41, 94, 126.]

Although I have never seen Chester, I read the discussion on its walls with the greatest interest, and I think archæologists are greatly indebted to the *Antiquary* for such a full report. But it seems to me that due attention has not been given to the name Roodeye. Sir J. Picton is made to say, "When the Roodeye was filled with water and formed a noble estuary and port," which seems to furnish a clue to what may be the actual fact, if the word Eye have its actual meaning attached to it, viz., that the Roodeye was a small isle in the river near the walls, which in Roman times was (or partly) a cemetery, walled round, to protect it from floods, with dry squared masonry, with a bridge to it from the city; and where in Christian times a rood or a cross was erected, from which it derived its name. It may be conceived that in after-times it was determined to make the isle a wharf, whereupon the intervening waterway was filled up, and other works of masonry executed; and possibly at some subsequent time, in repairing the walls, some portion of these works was built upon, or the city was enlarged (as suggested) so as to require some of the walls to be built upon the space thus acquired from the river, which might cause some of the peculiarities in the masonry mentioned by several speakers. Then, again, there is the difference in the levels now and in Roman times (which, according to the theory of Mr. Anderson, in his book *Terra*, would be considerable in 1,500 years). The little Roodeye again, and its new wharf, seem to suggest that, the old wharf not being sufficient and more space required, another small isle was annexed. These suggestions may furnish a clue for further consideration of the Chester antiquaries.

H. F. NAPPER.

March 8.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

FOR SALE.

Several old Poesy, Mourning and Curious Rings.—308, care of Manager.

Important scientific announcement.—Mortimer's Geological and Archæological Museum. Circumstances having rendered imperative the sale of the above collection, tenders for purchase are now invited. The Geological Department consists of many fine Mammalian Remains from the Drifts, etc.; 6,000 specimens from the Red and White Chalk of Yorkshire, including a large and unique collection of Fossil Sponges, many hitherto unknown and undescribed; over 1,000 specimens from the Speeton Beds, Kimmeridge Clay, Middle and Lower Oolites; and a select collection of Minerals. The Archæological Department is probably the finest and largest collection from one locality in existence. It includes the Crania, Long Bones, and accompanying Relics from nearly 300 carefully-opened British tumuli, from over 200 Anglo-Saxon graves, and from three small Romano-British graveyards; together with Swords, Daggers, Axes, Knives, and ornaments of bronze; Axes, Hammers, Arrow and Spear Heads, Daggers, Knives, and various other instruments of flint and stone; in all about 15,000 specimens, comprising many extremely fine and rare examples. Also a large collection of Roman antiquities, from York and other localities; and several cases of miscellaneous specimens. This collection has been made almost entirely from the district between Driffield and Malton. The Geological portion gives the entire fossil fauna, as far as it is known, of 250 square miles. The Archæological collection supplies a more extensive knowledge of the nature and habits of the prehistoric inhabitants of this district, than is known of any similar area in any part of the world.—For leave to view and for further particulars, apply to J. R. Mortimer, Driffield, Yorks. Tenders to be sent in before the end of June, 1888, to Messrs. Foster, Tonge, and Botterill, Solicitors, Driffield, Yorkshire.

A collection of views of towns in Europe, mainly from *Parvum Theatrum Urbium*, by A. Romano, Francforte, 1595, 4to., Bib. Hulthem, Vo. 14339; in 70 plates in good preservation and newly rebound. What cash offers?—12A, care of Manager.

Gentleman's Magazine, 110 vols., 1742 to 1834; clean condition.—Turner, Hosier, Halifax.

Book-plates for sale or exchange.—W. E. Goulden, Athenæum Library, Canterbury.

Ancient English Metrical Romances, selected and published by Joseph Ritson, and revised by Edmund Goldsmid, F.R.H.S.; 3 vols., in 14 parts, 4to, large paper, bound in vegetable parchment; price £5 5s.—1B, care of Manager.

Memoirs of the Life and Writings of Thomas Carlyle; edited by R. H. Shepherd and C. N. Williamson; 2 vols.; Allen, 1881; 6s., cloth.—3B, care of Manager.

The New Description and State of England, containing the maps of the counties of England and Wales in fifty-three copper-plates, newly designed by Mr. Robert Morden, exactly drawn and engraven by the best artists; the several counties described; the account of their ancient and modern names, soil, former and present inhabitants, their number, rarities, market towns, and market days, hundreds, rivers, bays, harbours, bridges, minerals and commodities, number of acres, what proportion each county pays to the land tax, archbishopsrics, bishoprics, cathedrals, parish churches, schools, hospitals, roads, and distances, Roman ways, post-towns, men of note, memorable battles and actions, the houses of the nobility and gentry, an account of fairs, etc.; 2nd edition; to which is added new and exact list of the Houses of Peers and Commons, of the Lords-Lieutenants of each county, army, navy, etc. London: S. and J. Sprint and others, 1704; book-plate of Pelsant Reeves, Arbourfield, Berks; price 20s.; old calf.—2B, care of Manager.

A small collection of old snuff-boxes (some curious) cheap.—9A, care of Manager.

Berjeau's Bookworm, a number of old parts for sale or exchange.—W. E. M., care of Manager.

Letters and Essays in prose and verse, by Richard Sharp; 3rd edition; Moxon, 1834; calf, 3s. 6d.—10B, care of Manager.

Spiritual Wives, by William Hepworth Dixon; 2 vols, 4th edition; Hurst and Blackett, 1868; 12s.; cloth as new.—4B, care of Manager.

Life of William Wilberforce, by the late Bishop of Winchester; Murray, 1872; cloth, 4s.—5B, care of Manager.

The History of Civilization from the Fall of the Roman Empire to the French Revolution, by F. Guizot, translated by W. Hazlitt; 3 vols.; Bohn, 6s.—6B, care of Manager.

Hallam's Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries; 4 vols.; Murray, 1872; 8s.—7B, care of Manager.

Essays on some Modern Works, chiefly biographical, by W. M. Tarrt, F.S.S.; 2 vols., 5s.; Tinsley, 1876.—8B, care of Manager.

Correspondence of Charles Lamb, with an Essay on his Life and Genius, by Thomas Farnell, aided by the recollections of the Author's adopted daughter; Moxon, 1870; 4s. 6d., cloth.—9B, care of Manager.

Public and Domestic Life of the Right Honourable Edmund Burke, by Peter Burke, Esq., illustrated, 1853, cloth; Ingram, Cooke and Co.; 4s.—11B, care of Manager.

Bacon and Shakespeare—an Inquiry touching Players, Playhouses, and Play-writers in the days of Elizabeth, by W. H. Smith, Esq. London, J. Russell Smith, 1854; 3s.—12B, care of Manager.

Prosper Mérimée, Carmen; illustrated; Routledge, 1887, copy No. 88; half-bound, 10s.—13B, care of Manager.

WANTED TO PURCHASE.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E.C.

Wanted to buy a collection of foreign postage stamps, one very old preferred; also some Mulready envelopes and scarce stamps.—W. Jacoby, 19, Murray Street, Hoxton, London.



The Antiquary.



JUNE, 1888.

A Visit to Dara.

By WILLIAM FRANCIS AINSWORTH, Ph.D., F.S.A.,
F.R.G.S.

THERE exists in the north-eastern corner of Mesopotamia a remarkable district of low, barren, limestone hills, which extend from Jezireh ibn Omar—ancient Bezabde and Deba—on the Tigris, to above the plain of Nisibis. This little region is almost isolated, being separated from Armenia on the one side by the river Tigris, and on the other by the pastoral district of Mygdonia, from the hills of Sinjar.

It is known to the natives as the *Jebel Tur*, an old Aramean root, which will at once strike the reader as repeated in different forms, not only in Asia and Africa, but even in Europe. It constituted the basis of the word *Taurus*—possibly of Turk and Turkistan—and it is found even in this country, in *Mam Tor*, in Derbyshire. It is like the *Pir* of the Khaldaens and Kurds, the *Ar* of the Assyrians and Persians, and the *Put* of the Hindhus; also met with in Armenia as at *Kar-put* (a castle on a hill, or rock); a monosyllable that is to be met with in many different forms, and almost as many different languages.

The district was, however, known to the Romans as part of *Mons Masius*—the chief part; but the Roman geographers also included the hills of Mardin and the pseudo-volcanic district of the *Karajah Tagh*, or the "Black Mountains," between that city and *Urfah* or *Edessa*, under that name.

I traversed the whole length of this range of hills in the month of March, 1837, and

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after visiting Nisibis, found in a glen at the western extremity of the hills, nearly half-way from the last-mentioned site and Mardin—which from its lofty position has been called the *Quito of Mesopotamia*—the ruins of *Dara* or *Daras*, a site of some renown in the history of the wars of the Romans and Parthians; but although numerous travellers have passed from Mardin to Nisibis, it had been previously overlooked, not being on the highway, but a few miles east of it, and buried in the hills.

The glen or valley in which the ruins are met with is watered by a rivulet, one of the tributaries to the ancient *Mygdonius*; and the care and trouble devoted to the protection and maintenance of these waters, not only showed that in such a place the inhabitants were dependent upon them for their existence, but also constitute some of the most marked features of the site.

This rivulet, which in the month of March had a fair body of water—a goodly rivulet, indeed, since it required to be crossed by a bridge—had its origin in some wooded hills which constitute part of the *Jebel Tur*, and after fertilizing a small plain in the rear of *Dara*, still clad with gardens, it was in olden times received, on entering into the precincts of the town by a narrow and rocky vale, in a reservoir protected or dammed on its lower side by masonry.

The water was distributed from this into the city by four arched aqueducts. The same waters were collected again at their issue from the city, by another little glen, in another and smaller reservoir, with a treble water-gate.

The principal entrance into the city stood a little west of the last-mentioned reservoir, and the road was carried across the rivulet by a good stone-bridge above the water-gate. Outside of the walls and close by the principal entrance was a massive-looking sarcophagus.

To the east were cliffs with sepulchral grottoes, fronted by a wall with bastions; and beyond this, but outside of the walls, was another hill dotted with sepulchral grottoes, and having a necropolis at its foot.

Beyond the bridge, and in the valley of the rivulet, was: first, a large building to the west, which I conceived might have been

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used as a granary; then to the east, a small building, the nature of which I could form no idea of; then to the west, and above the granary, was a large building, which seemed to have been a serai, or palace, but not in the usual old Persian form of an aiwan or arch.

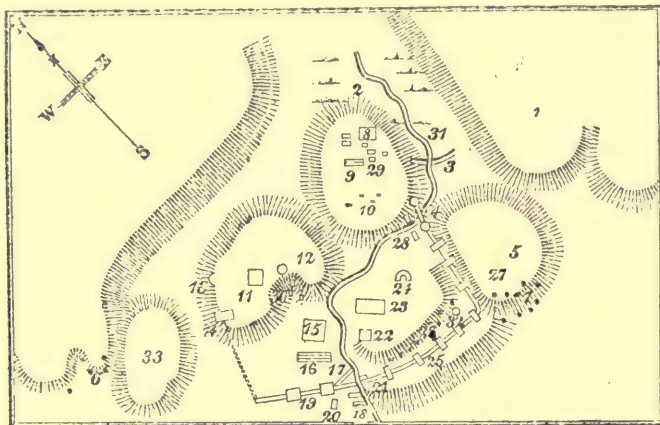
A little distance above this was a modern mosque or masjid, with a minar or tower; and at the foot of the hill, north-east of the supposed serai, was a village, like most others in the Jebel Tur, inhabited by Christians of the Jacobite persuasion, followers of James Baradaeus, whose chief monastery lies in a se-

into the city, between limestone rocks, and defended by two bastions.

The walls were strengthened by four bastions or fortalices on the eastern side below the water-gate, as many on the south side, but only by two bastions beyond or west of the principal entrance.

There was also a modern tower at the south-east corner near the necropolis.

Excepting the circular bastion or tower mentioned as being on the side of the hill with the temple, there were walls, but no bastions; nor along the south-west front, until near the



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| 1. Barren limestone hills. | 12. Domed vault. | 23. Mosque with minaret, |
| 2. Valley with gardens. | 13. Bastion cut in rock. | 24. Arch with illegible inscription. |
| 3. Dams of stone masonry. | 14. Temple. | 25. Wall and bastions. |
| 4. Water-gates. | 15. Serai, or palace. | 26. Rock with sepulchral grottoes. |
| 5. Hill with sepulchral grottoes. | 16. Granaries. (?) | 27. Same. |
| 6. Quarry, with same. | 17. Bridge. | 28. Modern huts. |
| 7. Necropolis. | 18. Water-gate | 29. Village of Dara. |
| 8. Acropolis. | 19. Principal gate. | 30. Small village. |
| 9. Reservoirs. | 20. Massive sarcophagus. | 31. Ancient reservoir. |
| 10. Ruins of dwelling-houses. | 21. Mills. | 32. Modern tower. |
| 11. Temple. | 22. Large building. | 33. Sarcophagi. |

cluded vale, called Der-i-Saffran, or the "yellow monastery," from the colour of the rocks.

On the hill itself above was a ruined temple, with a domed vault on its eastern side; another rock-hewn temple, or sepulchral grotto, and a circular bastion or tower on the hill-side.

On the top of the hill, to the east of the rivulet, and above the mosque, was a low arch with an inscription, but it had been so mutilated as to be utterly undecipherable; and close by, and below, was the water-gate (before mentioned) at the entrance of the rivulet

principal entrance, but from thence the walls and bastions extended all along the south and south-east side up to the entrance of the water-gate, but not beyond. Hence, strange to say, the whole of the north side was left unprotected. Possibly it was thought that the Acropolis sufficed for the defence on that side.

There were, however, traces of a wall in the glen north of the entrance water-gate, and a little above were the remains of a stone dam, and of a reservoir above it. Above this dam and reservoir, and on a hill at the north-east extremity of the city were the ruins of the Acropolis; as also of cisterns or reservoirs,

if not wells or springs, to which Procopius, in his *History of the Persian War*, makes particular allusion, as a marked peculiarity of the place.

There are similar rock reservoirs in the hill upon which stands the Acropolis of the Kings of Pontus at Amasia. One of these is reached by a passage cut in the rock, three hundred feet in extent. Another pool of clear cold water is reached by a gallery, partly in masonry, but both are equally concealed and inapproachable to an enemy.

The modern village of Dara, inhabited by Moslems, is situated upon this hill, and its southern acclivities are covered with the ruins of ancient dwellings.

The little that remained of the Acropolis was of so fragmentary a character that no idea could be formed as to details.

The cisterns or wells were 540 feet distance from the Acropolis. They were three in number—in part cut in solid rock, in part masonry plastered and arched over. They occupied a space of 114 feet in length, by 11 feet in width, and were 80 feet in depth. From them to the mosque was a distance of 730 feet; from mosque to serai or palace, 240 feet; from serai to supposed granary, 258 feet; from granary to bridge 208 feet; from bridge to water-gate 206 feet—the first outer gate or dam being 36 feet distant, and the second the same distance.

The so-called granary had a vaulted entrance 32 feet long, with three flights of stairs leading into a vast chamber 15 feet 9 inches in width, and 80 feet in length, with recesses, and the roof very lofty.

This supposed granary may have been a divan or hall of reception of the Parthian monarchs, and the other building, designated as a palace—the Harim; but I never met with such approached by staircases.

To the west of the precincts of the city was a low hill, which had three sarcophagi on its top; and beyond this, cliffs of limestone, with an ancient quarry and sepulchral grottoes, and a necropolis in the neighbourhood. These necropolises, especially the one in question, were truly superb, containing, as the latter did, many hundred tombs variously ornamented. One was divided into two compartments, each containing receptacles for four bodies.

Two were more remarkable than the rest. The front of the one was cut in the shape of a parallelogram, with an arch below for entrance, and one above for ornament. At the sides were mutilated sculptures, apparently of Ormusad, with the characteristic wings and kusti, or badge of the Fire-worshippers, and a cypress and a bird on the other, besides other minor decorations. Another of nearly similar character, only that the arch was close below the top line, had an altar in the centre, and a pyæum, or fire-altar, on each side. There were two scrolls, no doubt kusti, one above the other, below the arch.

There were mutilated inscriptions on both monuments, not in Persian, but in Greek of the Low Empire. On one I made out the letters in sequence, VITOKIAHE OK OUTOVEO; on the other, simply, and by itself, MOIHOI.

The limestones out of which Dara was constructed, which had been here quarried, and in which cisterns or wells, sepulchral grottoes, and, in one instance, the base of a tower or bastion had been hewn, although hard and compact, were highly fossiliferous. Among the chief fossils were very large ostracites and great cones. There were also large turreted univalves, and many bivalves, but the latter of ordinary size.

The *raison d'être* of this old town and fortress at the extreme end, and on the flanks of the Jebel Tur, is not very apparent. It has no fertile or populous country in its rear to protect. There is scarcely a town, still less a city, in the whole of the hilly range that has left a name behind it. There is one site on its northern borders—the Saphe of Ptolemy, now Hisn Kaifa—and where, according to Plutarch, in his "Life of Lucullus," the wife of Tigranes was buried; but it is on the Tigris, and its relations were more with those of Armenia than with Mygdonia.

There was also Jezireh ibu Omar (ancient Bezabde), at the other extremity, on the Tigris; but this site also came little within the province of the Parthian kings to defend, or even its approaches.

Dara, said by Stephanus to have been founded by Arsaces, under whatever old Persian name, may have been built as a stronghold or fortress, as, by nature, seconded by art, it is a more defensible position than

Nisibin, which stood on a plain. It would not have been so much so as Mardin; but it would have been nearer to Antiochea Mygdonia, as Nisibis was also called, to oppose the advance of either Macedonians or Romans across the uplands of Northern Mesopotamia. Or it might have been selected by the Parthian monarchs as a site for a stronghold, to hold in check the further easterly advance of Macedonians or Romans, when already in possession of Nisibis and Mardin. The history of the place gives many an eventful episode of alternate successes and vicissitudes, in which both positions were, for the time being, in existence; but they do not throw light upon the first selection of the spot as a site for a mountain stronghold.

Dara (or Daras, as it is written by Procopius) played an important part, for example, in the wars of the Lower Empire and the Sassanian Dynasty. According to the historian of the Persian wars, it was raised from a village to a city by the Emperor Anastasius, who gave to it his own name, and called it Anastasiopolis. Procopius also gave a full account of the way in which Daras was fortified,* and which Gibbon has remarked may be considered as representing the military architecture of the age. Procopius also gives an account of a marvellous fountain of water, whose source, on a neighbouring height, was in such a position that the supply could not be cut off by an enemy; while, at the same time, it was distributed through the town to the inhabitants by various channels, no one knowing whither it went on reaching the outer walls.†

It is probable that the cisterns or reservoirs at the foot of the Acropolis are here alluded to, and we have seen also how the river turns from thence to run in a devious manner through the town. There may, however, be a rock-spring outside of the town, which escaped my notice, but if so it would be at such a distance as not to be easily prevented being cut off by the enemy, whilst the cisterns or reservoirs provided a certain and defensible supply.

Procopius also mentions a series of combats which took place under the walls of Dara, between the Romans, under Belisarius,

* *Bell. Persic.*, ii. 13.

† *Bell. Goth.*, iv. 7.

and the Persians,* by which the Romans maintained the town, owing to the admirable military dispositions of Belisarius. It is probable that to this epoch belong the Greek inscriptions of the Low Empire, that are met with on Persian tombs.

Dara was recaptured by the Persians during the reign of Justin II. (A.D. 574), after a memorable siege of six months, by Chosroes II.† The campaign of Marcian took place in the eighth year of Justin, and the result of the fall of Dara was the disgrace of the general, a truce with the Persians, and the appointment of Tiberius as an associate in the empire.

Theophanes‡ says that the King who took Dara, and subsequently concluded the above-mentioned peace, was Hormuzd IV., who succeeded Chosroes.

The history of the place is indeed recorded at length in Smith's *Dictionary of Greek and Roman Geography*; and the writer adds that D'Anville—*L'Emphrate et le Tigre*, page 53—has tried, but we think in vain, to find any town or ruins which may mark the site of Dara.

It remains, however, to the present day a remarkable place, open to exploration by any traveller, and, owing to the hard limestone of which it is constructed, in a better state of preservation than most sites which belong to the same historical epoch in the East, and it occupies a very peculiar and striking position.



Reminiscences and Remarks. §

BY WILLIAM RENDLE, F.R.C.S., ANTIQUARIAN
STUDENT, SOUTHWARD.

(Concluded.)



T was not many years ago that my archæological tastes were enabled to take definite shape "upon old foundations"—using a phrase of nearly three centuries since—when with a population not a sixth of the present, the

* *Bell. Persic.*, i. 13.

† *Theophyl. Hist. Maur.*, iii. 9, 10.

‡ *Ap. Phot. Cod. Evagr.*, v. 8-10.

§ Being the fourth contribution to the series of Reminiscences by Antiquaries. *Ante*, pp. 1, 41, 89, 185.

governing powers feared draining the country and overcrowding London, and encouraged no building but upon "old foundations."

A threefold problem had been long before me, in my daily calling to be liked and to be successful; and, using a line from my great-grandfather's tombstone, "to look at home, where much there's to be done;" to make the study of old things and old ways a solace and retreat outside the anxieties of the other two, which might also stand me in good stead in the latter days, as it has done; running the *Carpe Diem* through all. Would I become an antiquary? Partly the idea never struck me, and partly (like Topsy) that is a thing that must grow. A sort of fancy wove itself in my head: if it might be that full mental consciousness with recollections of the past could pass with this ego into another state, and if, so to speak, spiritualized autotypes of all facts and records pertinent to my study (indeed, to all study) could be found in an eternal record office, then I might become an "antiquary;" for the present I call myself an antiquarian student.

Ignorant to begin with, we all must be, and while in process of learning must, to advanced scholars, often appear, perhaps, disgustingly so. I hope two distinguished gentlemen (notable leaders) have forgotten or excused me certain questions—one put, in a very foggy unwitting moment, as to what *ib.* (*ibidem*) meant; the other to enlighten me as to a well-rubbed circlet of brass, found or put in an archæological pit, which I supposed might be a coin, and which was in fact the top of a lucifer match-box. I greatly reverence our advanced good masters, but in this wide universe, and taking it all in all, I suppose not any can safely indulge in self-complacency; the best, the wisest, can after all be nothing more than items to pass away and leave a little greater or less fugitive ripple than others on the waters of life; but that is no excuse for ignorance.

In the time of the first great exhibition, Mr. C. Roach Smith kindly advertised from Moorfields that he would be pleased to show his collection of coins, Roman antiquities, and what not, to the curious in such matters. I went—the only time I ever saw that kind and learned man. He opened his cabinets, showing and explaining the contents; he

must have felt as I did, that I knew nothing about it, and was using his time to little or no purpose. As to the first, he was right if he thought so. I didn't know; but, although not as yet ready for it, I wanted to know. The remembrance of him has, however, ever since been very grateful to me.

Another time, much later on, I was received with equal kindly courtesy by Mr. Syer Cuming, and his collection was shown to me and explained. I went to ask his opinion of a key, and as to a Roman "lacrymatory" of iridescent glass, both from Gwilt's museum. (See pp. 240, 242.) The former was Elizabethan; the latter quite genuine, yet led him to show me a bottle sold to a friend for a considerable sum as a veritable "lacrymatory," or ancient unguent bottle; it was in fact a sort of Rowland's macassar-oil bottle, which had been messed about with the blow-pipe, and had an unmistakable mark of its recent make on the bottom.

Far and wide, almost daily, in the by as well as public places of Southwark, I saw and noted—on it may be, covers of letters or any paper at hand—the particulars of anything that interested me, with exact truth and the date always. The note went into my receptacle for such things, and into that receptacle went also copies out of books, or, indeed, material from any source of the true and serviceable as to Southwark.

The collection and the study became very wide; Southwark was, indeed, an excuse for almost everything; most things, more or less, had some notion connected with Southwark, and could be easily wrapped up in the same budget. There was anything but sameness in the subject, and I really found it pleasant and improving. Some books more than others, of course—bought, borrowed, or seen at libraries—had special attention. Those which served me best were Strype's *Stow*, Southwark in Manning and Bray's *Surrey*, the *Gentleman's* and *European Magazines*, *Archæologia*, *Surrey* and other Archæological Transactions, Wilkinson's *Londina*, *Notes and Queries*, and that wonderful map which bridges over between the past and present—Rocque's of 1746-51. In time the fine series of Rolls publications and an ever-increasing list of books and manuscripts came to my knowledge, and had what atten-

tion I could spare. And when my pursuits became known, the second-hand booksellers' catalogues increased my knowledge, my cupidity, and my stock. This last was kept within bounds by a pocket, which I could not forget was strictly limited.

All was fish that came to the net. Let me say how well I remember two sermons which greatly influenced my after-life,—with my mother at the "Roundhouse," Surrey Chapel, Rowland Hill's Chapel, in the Blackfriars Road—it was known by all these names;—the venerable preacher spoke of death, and of his own—would he like to die in the pulpit? He would, for "nothing could be more glorious than for a man to die in the act of duty." That happy sentiment often came to my mind, and always forbade doubt or fear in the presence of cholera, typhus, or small-pox; the worst of these plagues falling to the lot of a doctor for Kent Street, the Mint, or other purlieus of the Borough. It was a happy thing for me that I heard those few words. The other, known as "the Eagle Sermon," I heard from the Wesleyan Southwark Chapel pulpit. The preacher was expatiating upon the certainty and eternity of hell's torments, and trying to shock or persuade us to believe in the dogma. He supposed an eagle to be visiting our shores once in a thousand years, and taking away each time a grain of sand: when, said the fervent preacher, the bird shall have come to the last grain, the sinner will be no nearer the end of his torment than he was at the first. I was quite converted by his eloquence: but it was *from* the horrid belief, and never since for a moment have I had a doubt. I am grieved to see that the good and great man of the Tabernacle can keep his face in that direction; but perhaps I wrong him. Let us hope so. Once lecturing (*inter alia*) upon St. George's Church and briefs, in which the cardinals of Rome promised thousands of days of pardon to those who would contribute to that fabric, a remark came out: what would be the good of that if the possible punishment should prove eternal?—a few hundred thousand years could make no perceptible abatement in an eternity.

To resume my pursuit of knowledge: now and then a few hours would be spent in the libraries so liberally opened in London

to the student. First of these opened to me was the old library in its curious corner by the gateway of the Guildhall; the enormous change of the old to the new brings the proverb forcibly to mind, the transformation of "the sow's ear into the silk purse." I idealize them both as my Elysian fields.

How shall I thank you, my dear friend, kindest and readiest of librarians? Your card of admission, May, 1867, signed "W. H. Overall," and the catalogue of illustrations you gave me,* are to hand. You spared no pains to find what I wanted, and to tell me of more. My Elysian fields had, however, a Tartarus in the manuscript, murky, sad, and solemn realms below. I was, on my last visit, in rather an absurd dilemma, with my back to the light—for that was our position there; the MS. was not very clear to me, and near the window was unhappily within roasting distance of the fire. Necessarily I sought a cooler retreat. Complaining am I? No, I am only stating a fact; the City is liberal, and will no doubt improve the place by-and-by.

What a charming change has in later days come over the Record Office! The students of long ago had to search in odd corners, with indexes imperfect or with none at all, and with few facilities of any sort. This, to pursue my metaphor, is my paradise, notably since the renovation, when the learned dust was cleared away. A few good brothers are ever ready, knowing my pursuit, to give me a hint, and take trouble about it.

A friend is there always:—W., willing; D., devoted to duty; and S., sound and safe in advice. Take my thanks for the help and mental pleasure you have given me. How well I remember my first kow-tow to you! Without disparagement to any other, my friend *par excellence* (Mr. Halliwell-Phillipps), had pointed out to me among your treasures in Fetter Lane a scrubby-looking map of Southwark, no doubt an office map of 1542, roughly constructed to illustrate some proceedings which as yet elude us. I hope they may yet be found among the Lancaster Records. In this matter you were my ready and courteous helper. When Mr. Ashbee traced the map, and it was copied and printed for the text of a book on "Old

* Presented by the Library Committee, 1868.

Southwark and its People," how you praised its exactness to a hair, and, so to speak, metaphorically patted me on the back, and said so many good things of my humble endeavours! These things abide; I will take the memory of these and other kindnesses with me if I can.

Let me recall a page (296) of *Old Southwark*. The subject of temperance and the legislative treatment of the public-house recurs to me; coming out of a fervid sermon preached at St. Saviour's by the Rector of Bermondsey before Judge Hale and others in 1658. I say in the book: "Such appeals serve not long, except perhaps in individual cases. The trade will always be; the remedy, what?—that the dealers shall be fairly good men and of standing; that the commodity shall be pure under penalty—the best of its kind. In this way the best men in the trade are able to prevail in their competition with the worst. The mode of proceeding would not be displeasing to the trade, would of course have the sympathy of the public, and might probably have saved a late Liberal Ministry." I took occasion, when the Southwark Liberals presented Mr. Gladstone with a copy of my book, handsomely bound, to draw his attention to the page referred to. He responded (March, 1879) thanking me. It would be very pleasant indeed if I thought, or knew, that this hint had been in any degree the means of leading us into the late healthier legislation and practice.

For studies like mine, what a wonderful aid the British Museum is! Little and good we say of other things; this is grand in its greatness, and good as it is great. How rarely I have ever asked for a book that could not be had! What a reading-room that is! A stroke of genius is that room, with its excellent and kindly-working arrangements, and its *élite* of men always ready to take trouble for honest workers. It is to be wished that you could get rid of idlers and sleepers, who, out of the very excess of your good arrangements, fill seats and seats, and to that extent impede workers! They worship the drowsy and the idle god in the wrong place, and the music, in the shape of snort or snore, with which the god is worshipped is not inspiring. What trouble I must have given you, friends of the Museum, from the time I haunted,

when the minutes could be squeezed out, that curious back way in Montague Place, with its very few readers, to your airy and magnificent rotunda! I don't know how many years I have gone to and fro: most of my Museum and Guildhall tickets are still preserved. They number some 700, each representing a book or manuscript used for study, reference, or mere verification. At the little old rooms—were they mews, in Montague Place?—I first saw the *Annals of Bermondsey*, MS. 231, Harleian A.D. 1042 to 1432. Since that the little volume has been edited by Mr. Luard as a Rolls book—publications which are an example to all the world as a wise way of spending public money in aid of true and useful learning. Through them we, for the first time, seem to see what our forefathers really were. Having the facts, we are no longer dependent on the words of historians with a bias—Hume, or Macaulay, for instance, and as is done even now in schools in which truth is to some extent burked by party spirit.

Let me also acknowledge aid from *London Tracts* at the London Institution; and for a year or so I could consult at home contents of the wisely-conducted London (subscription) Library. The Williams Library was always to me a dull and discouraging place. What it is now I know not—I have long since forgotten to go to it.

Passing from the libraries, which have helped me so much, let me turn to my best and most liberal of literary friends, whose stores, precious as they are, have been, nearly without exception, open to me, with bed, board, and welcome to boot. Here is a card from Hollingbury Copse in 1886, promising

Bed.
Claret.
Books.
MSS.
Records.
Wood blocks.

And a Welcome.

I went, and could go at will up and down the rambling lanes and curious corners of the one-storied, extensive retreat on the Sussex hills by the sea, the long passages named, and the names put up at the corners by friendly wits, George Wright and Henry Stevens, I fancy. There are Wolsey's Walk, Milford Haven, Yorick's Rise, and Falstaff's Avenue. My apartments were in Jaques' Retreat, at the

end of Dogberrie Lane ; and in the anteroom were a library chair, pens, ink, paper, and blotting-paper, and through the window came ozone and views over the hills. Over the entrance portico, welcome met you in down-right Shakespearean black letter: "Come hither, come hither, come hither. Here shall you see no enemy, but winter and rough weather." There is the welcome, and within are pleasant sights. Over one mantelpiece is Portia ; over another the great lady in whom Imogen still lives, and treasures without end, some well-nigh priceless.

But I am anticipating—very much anticipating.

In 1874 I was paying some attention to the heterogeneous, but valuable, store of old papers in the hands of St. Saviour's Vestry. What a heap of materials there must have been, from the 15th century, notably of the Shakespeare time, when Court grooms of the Chamber and State watermen, and Royal bargemen, side by side with the poets, actors and playhouse owners lived on the Bankside ! I think there had been pickings out of the St. Saviour's store, the absence of which it is deplorable to think of. The registers seem right enough, but fifty years or so of vestry minutes were abstracted or culpably lost by a select Vestry about 1720, and have never been seen since ; other scraps left are but remnants ; the token-books are some of them gone, and a few are in rags. There are still portions of St. Margaret's relics, from 1445, and its registers from 1538 ; accounts and records of St. Saviour's from that time ; vestry minutes from 1557 ; registers from 1570 ; token-books with exceptions noted, for some 50 years, from 1587 onwards, in which are recorded names of people, and of the streets, rents, and alleys in which they lived—*inter alia*, the Fletchers, Alleyn, Henslowe, and of many actors.

I believe that some books which are missing may have contained names still more illustrious. Among the names more or less historical at St. Saviour's, I have reason to remember that of John Harvard, the young Puritan preacher already mentioned, who, as it happened, became the founder of the Harvard University, and passed into an obscurity of nearly 300 years, while the record of his birth-place, near London Bridge, was all the time, as

it were, under our eyes. His name was to me but one of hundreds of Southwark worthies, my notes of names, chiefly of these olden times, numbering 600 or more. Some controversy, tinged with a little bitterness, as controversies usually are, took place on the re-discovery of the founder and of his birth-place at Southwark, and led to the publication of my pamphlet, "John Harvard." In connection with this, kindly and appreciative letters came to me from America, notably from the President of Harvard, from its most venerated patriarch, and from other gentlemen ; and so the little wound was healed, and no scar was left behind.

Happening to meet my friend already spoken of, in 1874 at Dulwich, I was soon in communication with him over the papers at St. Saviour's ; here day by day I had the great privilege and advantage of his society in looking them over. Soon came—and it has gone on until the present day—



cuttings, whole leaves, interesting copies, and often books, some of them of value and rarity, all pertaining to or illustrating Old Southwark. You don't like thanks, my dear friend. Well, this is, let us say, only a quiet acknowledgment.

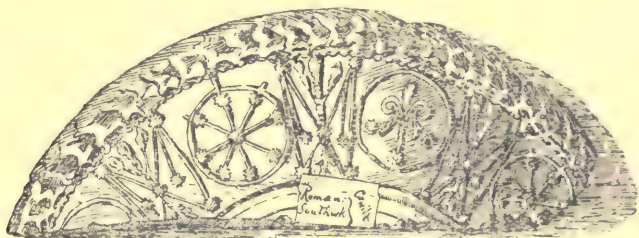
Now the materials are got together comes the ordering, so that they may become knowledge either in the brain or to hand ; and this, when it comes to thousands of items, as it does in my case, is for the index. I am always indexing, for a few minutes or for longer, as the materials come in. Not always of Southwark strictly within the old Borough, for I am carried over a variety of illustrative subjects. Arranged alphabetically in the index, and chronologically in the notes, it is easy to find any item. Compiling, amending, adding, rearranging, are really an orderly study of the subjects, with increasing interest and without fatigue ; the memory becomes improved, the facts fit in readily, and are got at promptly. There is a great deal more in

the index and in the making it than appears on the surface; all notes accumulated in the way described fairly written on 8vo. leaves and paged, are placed, 100 or so, in portfolios, of which there are 22, marked "Southwark Notes," 1, 2, and so on.

One item more, and I have done. After the transformation of the Greyhound Inn and yard in the High Street, Southwark, about 1768 into Union Street, a thoroughfare in accord with the new Blackfriars Bridge, was opened up to St. George's Fields.

George Gwilt the elder, a notable architect, built houses there; he left his mark in good and honest building,* with interiors conceived in the best taste of classical ornamentation in low relief. These and the so-called Paragons of the Kent Road, Blackheath, and at Denmark Hill, still exist. I

Greyhound site, Union Street. The father's stables were converted by son George into a charming museum; a fair picture of it is now in the possession of his daughter, Mrs. Jackson Gwilt. I hoped to have had a drawing of it ready for this paper, but there was not time. At the end of the interior stood a classical figure with the light reflected upon it. Around on pedestals were busts of Roman emperors. The floor was paved with genuine tesserae, and in the windows stained glass, old and new. Antique remains, mostly Roman, were, as they came to hand from below-ground in Southwark, deposited in the passage and offices. When I saw the place after his death, it was in a state of deplorable neglect, rain coming in upon books and upon other things of great value. From the care his daughter takes of the re-



am not certain whether the houses in Blackfriars Road, erected after the building of Blackfriars Bridge, although of a lower style, are his; they show the same character of work. He was County Surveyor, and architect, among his abundance, of Horsemonger Lane Gaol. A firm, obstinately conscientious man, he resigned his surveyorship rather than inspect the gallows on the Sunday, very often, alas! in use at that time on the Monday mornings.

George Gwilt had two sons—George and Joseph. George was, *par excellence*, our Southwark antiquary, and lived where his father did before him, in his house on the

* Our more modern builders, whose conscience stands, if it stands at all, behind, and whose sense of profit is in front, whose other prophet is Jerry, whose motto is "Last not long," will appreciate Bennett's words to Brindley: "Jem," said he, "if thou persist in this foolish way of working, there will be little trade to be done when thou comes out of thy time; thou knows firmness of wark's th' ruin o' trade."—*Smiles*.

mains in her possession, as I saw when I visited her lately at Wimbledon, I could but wish that the whole had fallen into her hands instead of into those of a Gallio. No sufficient warning reaching family or friends, rare things passed, at the sale in Union Street, into the shop of, among others, a chandler in Kent Street, to which, when we heard of it, Mr. Dollman (the author of the fine volume on St. Mary Overy's Priory) and I hastened, and succeeded in obtaining a few desirable things.

The illustrations here given are from Mr. Gwilt's Museum. The key is a fine specimen of ironwork of the time of Elizabeth; the handle I have reason to believe was the model of Mr. Gwilt's beautiful monogram. The pottery shows a pretty and attractive pattern, and is a Southwark relic.

The bottle is perfect and finely iridescent, was dug up in Snow Fields behind Guy's Hospital in 1822, and is in my collection.

Did I not really think that these recollec-

tions and remarks would prove interesting to the readers of the *Antiquary*, I would say something by way of apology for the length to which they have run.



To the real lovers of Southwark archæology it may be pleasant to know that a trustworthy account of the past of our Inns of Southwark will, adorned with faithful illustrations, be shortly issued.



On the Roman Walls of Chester, and on the Discoveries made in them.

BY C. ROACH SMITH, F.S.A.

II.

IN the February number of *The Antiquary* I endeavoured to point out the various kinds of Roman masonry used in the walls of *castra* and towns, in reference to the circumvallation

of Chester and the late erroneous notions respecting it. These notions have been confuted, I believe, to the satisfaction of most antiquaries by a very elaborate process, while my own opinion, given many years ago, was delivered in a few words. I had made Roman architecture and masonry a particular study, by examining personally every accessible example. From friends and correspondents in France, of whom, even at that early time, I had several, I received illustrated accounts of some of the chief Roman towns and *castra* which I had not yet visited. Thus I was quite as capable of pronouncing off-handed and at once on Roman architecture as I am at the present day. In this, as in other matters, experience qualifies opinion; and without experience, opinions are as likely to be erroneous as correct, probably more so.

Some years ago I attended a Congress of the Wiltshire Archæological Society, and was deputed to speak on Old Sarum. Having finished my lecture, I took my audience to the remains of the Roman *Sorbiodunum* just beyond the great British fortress. All that is left of it above ground is a block of masonry of no great extent, which I had previously discovered while examining this interesting site. I was interrogated by some three or four gentlemen to give reasons why I pronounced so authoritatively the masonry to be Roman. I replied that it was solely from practice, which I could no more clearly explain to them than the courser could explain why he saw a hare sitting in her form, when inexperienced eyes saw only stubble or grass. At this moment I was sent for to the carriages about to start for Stonehenge; and, fortunately for me, Mr. John Henry Parker approached. I asked him if he would kindly take my place and explain to our friends why I had called the fragment *Roman*. I was not a little amused at hearing him exclaim, "I should like to know who ever saw ashlar work of this kind that was *not* Roman!"

In my former communication I have briefly referred to some of the towns of Roman origin in France and Belgium, in the walls of which sculptures and inscriptions have been found arranged precisely like those of Chester. Since then I have ascertained that we have at least one example in England, and that of the highest interest.

In the Winchester Congress volume of the

British Archæological Association, I printed an account of the Roman remains at Bittern, near Southampton, the site of Clausentum. I re-engraved Sir Henry Englefield's copies of sculptures and inscriptions* with an additional dedication to Tetricus. I did not lay stress on the fact that most of these had been taken out of a portion of the wall of the station, nor had Sir Henry remarked on the evidence they afforded as to the date of the wall. These inscriptions are commemorative of the reigns of Gordianus, Gallus and Volusianus, Tetricus and Aurelianus.† There is another, unfortunately fragmentary, which does not appear to have been found in the wall; but of which enough remains to show that the wall had undergone reparation. This, from the character of the lettering, must have been of a late date. It is obvious that the wall in which these inscriptions were embedded could not have been built before towards the close of the third century, while it is probable that it may have been constructed later.

Whether the discoveries made in the wall of Chester afford similar evidence will only appear when the Chester Archæological Society shall think proper to publish the more recently discovered inscriptions at present not made known. Most of those which have been made known are sepulchral; and although they are valuable, yet they do not give the required evidence afforded by those of Bittern and of some of the Continental. On these I make a few brief observations.

The engravings hitherto given of the two youthful female figures fail in clear outline, and thus the details do not appear. In a photograph sent me by Mr. Shrubsole the figures are well defined, as are the peculiarities of the costume. One girl holds a mirror; the other a small animal, probably a pet cat

or dog. There never could have been glaring mistakes made on this sculpture had reference been made to publications which should be accessible to all antiquaries.

The memorial to Marcus Aurelius Nepos, a centurion of the twentieth legion, erected by his wife, is remarkable for the formula *Sub Ascia Dedicavit*, common on the Continent, but unique, I believe, in this country. On this many elaborate essays have been written, more or less reasonable. I think that whenever this formula appears, it may be explained as signifying that the monument was intended to be protected, together with the allotted space around it, by reference to the registry of a public ceremony called *Sub Ascia*, "Under the Axe."

M. Aurelius Alexander, of the twentieth legion, is styled *Prefectus Castrorum*. Each legion had an officer so styled, whose duty was to direct the proper fortifications and the internal arrangements of every kind. The birthplace of Alexander was added; but the lettering is very indistinct. However, M. Mowat may be correct, and probably is, in reading it as *Syrus Commagenus*, notwithstanding this eminent epigraphist was flipantly charged as having a *foible* for this Syrian paternity! The places of birthplace upon the Chester monuments tend to show how largely the Roman legions were filled by foreign auxiliaries.

Very recently an extensive length of the original facing of London Wall has been laid open, attracting the attention of the Society of Antiquaries and of the Press. It adjoins the portion brought to light some years since, and described and illustrated by Mr. Saull in the *Archæologia*. It also accords with the examples given in my *Illustrations of Roman London*, and it may be accepted as evidence of the general character of London Wall, except on the Thames side, where its foundations, or the lower courses, were of very large sculptured stones, used previously in public edifices. But it is an error to call the superstructure of the portion of the wall lately cleared mediæval. The core is equally Roman; but deprived, in early times, of its squared facing-stones, and subsequently repaired. Another error I may here allude to. The late Mr. Watkin, in support of his mediæval theory of the Chester wall, speaks of its resembling bastions of the London

* IMP. C. M.	IMPP. CC.
ANT. GOR	GALLO
DIANO	ETVOLVSI
P. F. AVG.	ANOAVG
RP. BI (NAT?)	G
. MP. CA.	IMP. CAES. LV
C. AESVLO	CIO. DOMI
TETRICO	TIOAVRELIANO.
P. F. AVG.	

Much of the lettering of these is in ligatures,

† *A Walk through Southampton*, 1805.

wall, in which were found sculptures; and he adduces the opinion of an eminent antiquary who superintended the removal of the sculptured and inscribed stones, which was that these bastions were of the thirteenth century, Mr. Watkin himself considering the wall of Chester much later.*

Whenever I have noticed bastions I have ever considered them of the same date as the curtain wall, whether joined wholly, as at Chichester, Richborough, Colchester, etc., or whether detached and united only at top, as at Burgh, Caerwent, and London. They could have been of no service for strengthening the main wall; but they were invaluable for strategic purposes.



National Portraits.

[*Ante*, 98, 198.]

IN connection with the absorption of other collections by the National Portrait Gallery, we have one more instance to notice, viz., the transfer in 1883 of portraits from Barnard's Inn. These portraits of legal dignitaries were presented by the "Principal and Antients of Barnard's Inn," and include portraits of Thomas, Lord Coventry (1578-1640), who was highly eulogized by Clarendon in his history—this portrait is similar to one belonging to the Earl of Clarendon, which is engraved in "Lodge"; Sir William Daniel, Knt. (died 1610), made Sergeant-at-Law in 1594, when Lord Burghley testified to his being "a vearie learned and discreet man"; Sir John Holt (1642-1710), Lord Chief Justice of the Queen's Bench, eulogized by Steele under the name of Verus in the *Tatler*; Sylvester Petyt (died 1719), Master of Barnard's Inn; and Lord Treasurer Burghley.

There are some points of incidental interest in connection with the acquisition of the composite pictures by which the Gallery has been from time to time enriched. In their second report, the trustees were able to state that the Government of the day had presented to the national collection the

* *The Isle of Wight Advertiser*, Sept. 15, 1887.

famous picture by Sir George Hayter, representing the House of Commons at the opening of the first Reformed Parliament in 1833, and in which are comprised many portraits of national importance. The picture, exclusive of the frame, measures 17 feet by 10, and contains nearly 400 portraits. Owing to the smallness of the space at their command, the trustees were unable to hang the picture while the collection was at Great George Street, and it remained in a committee-room of the House of Commons. Another composite picture was added to the Gallery in 1872, painted by John Partridge, and presented by the artist. This picture represents the meeting of the Royal Commission of Fine Arts at Gwydyr House, Whitehall, in 1846, and contains twenty-eight portraits, among which those of Hallam, Rogers, Macaulay, and Lord Mahon may be mentioned. In February, 1880, the Committee of the British and Foreign Anti-Slavery Society presented Haydon's picture representing the Convention of the Anti-Slavery Society held in London in 1840, in which there are 130 portraits. In 1882 the trustees purchased from the Hamilton Palace collection a picture representing the ratification of the treaty for peace and commerce between England and Spain, in which are portraits of the English, Spanish, and Austrian plenipotentiaries assembled in an apartment of old Somerset House, 18th August, 1604. In the trustees' report, the following interesting note was given:

The scene represents the interior of a chamber, and faces a large square window looking into a courtyard surrounded by buildings, the red roof and tall chimneys of which are seen through the leaden casement of the glass. The ceiling does not appear. Beneath the window, and inside the room, is trailed a large plant combined with white roses. The walls are hung with tapestries bearing tablets dated 1560, and afford an exact representation of the decorations of the apartment at that time. The floor is strewn with rushes. In the centre is a long square table, placed endwise towards the window, covered with a richly patterned carpet cloth. The commissioners are all seated along the sides in high-backed chairs facing each other, no chair being placed at either end. One solitary inkstand and pen appear on the table, and a single official paper lies open before Cecil, the Secretary of State. The fifth figure on the opposite side (Richardot) holds a small paper in his right hand inscribed "Altezz. Seren." The writing on the larger document is illegible, and was never intended by the painter to be read.

Northampton holds a small paper folded like a book in his right hand. Dorset and Nottingham wear small skull-caps, and both they and Devonshire have the badge of the Garter attached by a blue ribbon round the neck. All wear elaborately-folded lace ruffs, fitting close to the face. The second Spaniard (de Tassis) wears the red cross of Santiago on the front of his black dress. The faces of the third figure on each side (Devonshire and Rovidius) are seen directly in profile. Aremborg (No. 4) has the jewelled collar of the Toison d'or.

The scarcity of writing materials on the table may perhaps be taken to imply that the members of the Conference have assembled solely to sign the instrument already agreed upon. No hats, which so frequently appear upon the table or chairs in pictures representing assemblies of this period, are introduced.

We learn from Stow, page 845, that about the beginning of the summer of 1604, agents were occupied on the treaty, and, when terms were arranged, the King of Spain sent as commissioners, noblemen of high rank for ratification of the same. These dignitaries arrived at Dover on the 1st August, "accompanied with marquesses, earls, barons, knights, and gentlemen to the number of 100 persons, where, according to the King's express commandment, they were honourably and kindly entertained by the nobility and gentry of Kent. The King's barges brought them from Gravesend to Somerset House, where the Spanish Commissioners kept residence; the Archduke's Commissioners remained at Durham House."

The names are inscribed on the lower part of the picture in Spanish in two columns, with corresponding numbers and letters near the heads. Those on the left, being foreigners, are distinguished by numerals. Those on the right, the English, are identified by capital letters.

Below, on the left, in a deeper yellow colour, is written, "*Juan pantoja dela f. 1594.*"

There can be little doubt that the name of the artist and date have been subsequently added, although at a remote period.

In the year 1594 there was no historical conference, and the titles by which the English nobles are designated in the writing on the picture were not conferred till some time afterwards. The method of painting does not correspond with the known works of Pantoja de la Cruz, who never visited England. He died in 1609.

The picture may with probability be assigned to MARC GHEERAEDTS, who arrived in England from Bruges, 1580, and was much employed at Court. A small and highly-finished portrait of Queen Elizabeth, standing, with a sprig of olive in her hand, and the sword of justice at her feet, painted by Marc Gheeraedts, signed *M. G.*, is in the possession of the Duke of Portland. His portrait of Camden in the Bodleian Gallery at Oxford is signed in full. Excellent pictures inscribed with his name are at Woburn Abbey, Barrow Green, Surrey, and Penshurst Place in Kent.

For this picture £2,520 was paid, but its historical importance would have justified a larger outlay to obtain it. But so recently as

1885 a composite picture of equal interest was acquired under circumstances so remarkable that they gain rather than lose in interest when described in the official terms of the trustees' report:

The trustees have the satisfaction of announcing the acquisition of a picture of no ordinary historical interest, being a representation of the House of Commons in 1793. The picture in question was the property of his Imperial Majesty the Emperor Francis Joseph of Austria, who, being aware of the interest taken by Lady Paget in all matters relating to portraiture and art, has been graciously pleased to present it to her with the view of its transmission to this Gallery. The trustees have been informed of this most munificent donation on the part of his Imperial Majesty, to whom their humble and grateful acknowledgments will be conveyed through the usual official channel. They have to acknowledge the assistance they have received in this matter from Lord Edmund Fitzmaurice, M. P., late Under Secretary of State for Foreign Affairs, and a member of their Board, as well as from Sir Augustus Paget, G. C. B., her Majesty's Ambassador at the Court of Vienna, through whom the correspondence has been carried on. Their thanks, however, are specially due to Lady Paget, to whom the picture was presented by his Imperial Majesty the Emperor for the National Portrait Gallery. The circumstances which led to the acquisition of this art treasure are as follows:—In the course of last autumn information was obtained, owing to inquiries instituted by the Hon. Edward Stanhope, M. P., a member of this Board, of the existence at Vienna of a large painting of extreme interest to the British nation, representing the interior of the House of Commons in the year 1793, with Mr. Pitt addressing the House, Speaker Addington occupying the chair, and the Right Hon. C. J. Fox and the Right Hon. Richard Brinsley Sheridan seated on the Opposition benches. A knowledge of the fact that such a picture had ever been painted originated in the Loan Exhibition of National Portraits, held at South Kensington in 1867, which included two portraits of British statesmen, Erskine and Canning, contributed respectively by Earl Grey, K. G., and Lord Houghton. The pictures were meritorious, and naturally drew attention to the artist Hickel, whose name, with the date 1794, was observed on the second painting. It was ascertained that Karl Anton Hickel was a distinguished historical painter, born at Leipa, on the borders of Bohemia, in 1745, who studied at Vienna, and enjoyed a pension from the Imperial crown. After travelling in Switzerland, he settled in Paris under the patronage of the Royal family. The Queen Marie Antoinette and the Princess de Lamballe frequently sat to him. At the downfall of the monarchy, he was compelled to take refuge in England, and in 1793 commenced a large picture, 15 feet by 11 feet, of the House of Commons, containing 96 portraits the size of life, many of them being striking likenesses. It was to have been engraved by Cheeseman. This scheme, however, seems to have been abandoned, and the artist, after refusing a large price for his picture, took it with him to Hamburg, where he died in 1798. In spite of repeated inquiries made by the Director of this Gallery no

trace of the picture could be discovered. While assisting Mr. Stanhope in forming a complete record of existing portraits of Mr. Pitt, the Director drew his attention to this known account of Herr Hickel's picture. Mr. Stanhope then had recourse to *Notes and Queries*, and through that medium elicited information that the picture in question was at Vienna, in a store-room of the Belvédère Palace, not at present shown to the public, although it had at one time been exhibited, as noted in the 1853 edition of John Murray's *Handbook to Southern Germany*, p. 219. The picture had been purchased from the heirs of Hickel by the Emperor Francis in the year 1816. Inquiries were made by Colonel the Hon. Everard Primrose, then Military Attaché to the Court of Vienna, who ascertained the accuracy of the above particulars. The exact nature of the composition in all its details, and the actual condition of the painting, were promptly conveyed to the National Portrait Gallery by means of excellent photographs taken on a large scale direct from the picture, and presented by the late Colonel Primrose to this Gallery in November last. The trustees are much indebted to the exertions of the above gentlemen in originating these inquiries, which have led to the acquisition of a work of great historical value to this Gallery.

We now proceed to consider some of the contingent features of the National Portrait Collection. Among all the members of the Board of Trustees there was surely no man better fitted for the work than Arthur Penrhyn Stanley, Dean of Westminster. He was appointed a trustee in February, 1866, and his sympathy with the object of the collection might be inferred from the interest which he felt in the beautiful and ancient fabric in his charge. In effect, we find visible manifestation of the Dean's influence. Casts in plaster of Paris, moulded by his permission, says the report (but probably at his instigation), from monuments in Westminster Abbey of Henry VII., Elizabeth of York, Dean Buckland, and Mary Queen of Scots were added to the collection. The effigies of some of the earliest English sovereigns were afterwards added in the same way. These included casts from the monuments of Richard II. and Anne of Bohemia, his consort; Edward III.; and Henry III., with Philippa of Hainault, his consort. The monuments, being placed beyond the reach of the spectator, were useless for purposes of portraiture in the Abbey, and now they can be studied with facility. All the casts were converted into bronze. In the following year (1872), further national portraits were secured in the same way. These included Margaret Beaufort, Countess of Richmond and Derby, the

mother of Henry VII.; Queen Elizabeth; Margaret Douglas, Countess of Lennox, the mother of Henry Darnley; and Henry Darnley, King of Scotland. In 1874, three portraits were obtained from Canterbury Cathedral in a similar manner: Edward the Black Prince, Henry IV., and Queen Joan of Navarre, all cast in plaster from monuments in the Cathedral, and afterwards converted into bronze. In the following year, an important portrait of Francis Bacon was added by the same means from the monument in St. Michael's Church, near St. Albans. Two portraits of great national interest were obtained from Gloucester Cathedral in the same way: King Edward II. and Robert of Normandy; the former from an alabaster, the latter from a curious wooden effigy.

The Secretary and Keeper of the Gallery, Mr. George Scharf, F.S.A., besides presenting several painted portraits, has shown his appreciation of the supplementary sources of the collection. In February, 1877, he presented electrotypes from a gold medallion in the British Museum, representing Queen Mary and Philip II. of Spain; and at the same time he added to the portraits of Queen Bess by presenting an electrotype from the fragment of a rare gold coin formerly at Strawberry Hill, and now in the British Museum, which represents the Queen in advanced age, crowned, and wearing a small close-fitting ruff.

Another interesting accessory feature of the collection is the "portfolio of original drawings," in which are portraits of the Countess of Mornington, mother of the Duke of Wellington; Joseph Strutt, engraver and antiquary; a silver medallion of the Seven Bishops of 1688; Admiral the Earl of St. Vincent, etc. In this connection the series of one hundred heads drawn in outline by Sir Francis Chantrey calls for notice. It includes the portraits of some remarkable persons. The series of tracings representing King Edward III. and his family furnish another instance of the importance of supplementing the painted portraits. These tracings were made by Mr. Scharf, and presented by him to the National Collection. They were made, under the sanction of the Society of Antiquaries, from older tracings that had been taken (in 1801) from the

original figures on the east wall of St. Stephen's Chapel, Westminster, afterwards used as the old House of Commons. The original fresco paintings were accidentally discovered in the year 1800 behind a coating of wood panelling, and were walled up again immediately after copies and tracings had been taken from them. The date of these frescoes is *circa* 1356, before the battle of Poitiers, as indicated by the presence of the King's youngest son.

Something must be said on the large and difficult subject of engraved portraits. As an adjunct to a collection of painted portraits the importance of such engravings cannot be easily over-estimated. Quite early in the career of the Gallery we find evidence that this department would not be neglected. Mr. H. W. Martin bequeathed a collection of several thousands of engraved portraits to the Portrait Gallery; and the celebrated Droe-shout engraved portrait of Shakespeare was added in 1864. Another addition was an engraved portrait of Milton, purchased in 1880. This interesting portrait represents the poet at the age of sixty-two, when totally blind. It is described as "the well-known line engraving by William Faithorne, designed as a frontispiece to Milton's *History of Britain*; inscribed 'Joannis Miltoni Effigies ætat 62, 1670. Gul. Faithorne ad vivum Delin. et Sculptsit.'" As this engraving was produced without the intervention of any other artist's drawing or painting, it is exhibited in the Gallery among the original portraits." In the following year, fourteen other engraved portraits were admitted as part of the collection on the same ground, *viz.*, as portraits of historical interest, executed *ad vivum*, "that is, drawn and engraved by the artist direct from the life, without the intervention of any other hand." Engravings with these qualifications are admitted for exhibition and "placed in the public gallery among original portraits."

It is not evident that additions are made to the collection of engravings without this qualification. This is regrettable, because there is no institution existing which can do more for biographical history than the Portrait Gallery, and it is probable that due encouragement would induce an influx of engravings. As a supplement to the original

portrait collection, a collection of engraved portraits such as could here be built up would be of the greatest service to students of English political and social history. The number of those students will undoubtedly go on increasing, and the thanks of posterity would be ensured by making the National Portrait Gallery the home for English portraiture in its adequate sense. Let the walls of the Gallery be reserved for original portraits, in accordance with the wise decision of the trustees; but—classified and arranged in portfolios—let the student find a collection of engraved portraits, to help him in his studies of national history and biography. The catalogue to such a collection would be a first step to that comprehensive index of British engraved portraits which was suggested as a work for the Index Society, but which remains still a desideratum.

There is ample evidence that the managers of the National Portrait Gallery are not a rigidly conservative body; but, on the contrary, are ever in touch with the times, and anxious to increase the usefulness of the institution under their charge. The various supplements to the portraits which we have been noticing alone justify this observation. But there remains to be noticed another and most important addition. In the year 1872, a new feature was added to the Gallery, by the presentation of various autograph letters and signatures, written by persons whose portraits were already in the collection. In their report of that year, the trustees add: "The late Mr. John Partridge had, shortly before his decease, contributed a large number of letters which he had received from eminent persons represented in his large picture of the Fine Arts Commission, making arrangements for sittings whilst the work was in progress. Contributions selected from valuable family correspondence have also been received from Earl Stanhope, Lord Rokeby, and others. One letter, from Lord Rokeby's collection, addressed by William Pulteney, Earl of Bath, to Mrs. Montagu, dated 15th October, 1761, bears special reference to the fine portrait by Reynolds, now in the Gallery, of Lord Bath, which he appears to have presented to Mrs. Montagu, naming the time for his last sitting, and revealing the extent of assistance which the painter, then only Mr. Reynolds, was in

the habit of receiving from other artists. Several letters, also from eminent persons, of a more recent date, addressed to the distinguished portrait-painter, the late Thomas Phillips, R.A., have been added to the collection." From this time autographs have been added every year, many of them being of great literary interest, and they form an admirable accompaniment to the portraits.

With this evidence before us of the wise and liberal spirit animating those who are responsible for the national portrait collection, we have reason to look forward to a future of extended usefulness, and a complete fruition of the impulse to which the Gallery owes its existence. Consequently we feel no difficulty in advocating the addition of a feature which we firmly believe will be its coping-stone—the complement of the informing idea of the collection, its natural outcome and correlative. This is nothing more nor less than the formation of a library of British biography, to co-exist along with the national portrait collection. The idea of the collection is national portraiture, not pictures alone of the outward features of British social and political leaders. Portraiture is both literary and plastic, or artistic; the idea of the collection can only be achieved by a combination of these means. We repeat what we have said: there is no institution existing which can do more for our national history, political and social, than the national portrait collection, if logically carried out.

We know that the project requires insistence, more insistence and advocacy than we are capable of giving it; but it is not chimerical. Far from it; and taking as we do especial interest in England's past—we are speaking for our readers—we look forward to the time when the National Portrait Gallery shall be housed where a home has been promised it, near the centre of British political and social life, at Westminster, or in the neighbourhood of Trafalgar Square; when, in addition to its collection of autographs, it shall possess a complete collection of British engraved portraits, and be the centre of British biography. A biographical library in such a connection is not impracticable, not impossible, and it would fulfil the aim of those who founded the National Portrait

Gallery. What would the collection be without the descriptive tablets on the picture-frames, or its admirable catalogue? We ask only that the student may be able to go into an adjoining library and pursue his studies further. Thousands of British men and women would gladly present books for such a library.



Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)



INVESTITURE RINGS.—The first instance of investiture by a ring occurs in Genesis, when Pharaoh took off the ring from his hand and put it on Joseph's hand, and invested him with authority as a ruler in Egypt.

In the twelfth century Pope Adrian IV. sent a gold ring set with an emerald to Henry II., as a mark of investiture of the sovereignty of Ireland, claiming, as a right to do so, the grant of Constantine, by which all islands belonged to the see of Rome. James I., when an infant, was a few days after his baptism invested with a ring as Prince of Scotland. The royal child sat in his mother's lap, while a gold ring was put on his tiny finger. George I. declared his son George Augustus Prince of Wales and Earl of Chester, his investiture being with a ring.

The investiture of our English sovereigns by the ring is an important part of our present coronation ceremonial. On this august occasion the Master of the Jewel-House delivers the ring (which is of plain gold, with a large table-ruby, on which the cross of St. George is engraved) to the Archbishop of Canterbury, who places it on the fourth finger of the sovereign's right hand, saying, "Receive this ring, the ensign of kingly dignity and of defence of the Catholic faith; that as you are this day consecrated head of the kingdom and people, so, rich in faith, and abounding in good works, you may reign with Him who is King of Kings, to whom be glory and honour for ever and ever. Amen."

In the coronation of the Kings of France, the ring was first blest by the officiating Archbishop, who, seated with the mitre on his head, placed it on the fourth finger of the right hand—as a symbol of love, whereby the King was wedded to his realm, and as a mark of sovereign power.

In the patent of creation of Albert Edward as Prince of Wales and Earl of Chester (dated December 8th, 1841) the Queen in the patent states: "We do ennoble (our most dear son) and invest him with the said principality and earldom, by girding him with a sword, by putting a coronet on his head, and a gold ring on his finger."



Giardinetti Rings.—These were formed in the shape of flowers with leaves of precious stones; a number of examples are in the South Kensington Museum. These rings appear to have been used as "guards," or keepers, to the wedding-ring. Some are of English work, and date about the seventeenth and eighteenth centuries.

Iconographic Rings.—They bear the figures of saints engraved on the bezel. One, in the possession of Mr. John Evans, of silver, carries the figures of St. Anthony and St. John the Baptist; English, fifteenth century.

Motto or Posy Rings.—From about the middle of the sixteenth century to the close of the eighteenth, it was a custom to inscribe a motto or "posy" (poesie) within the hoop of a betrothal ring. These mottoes con-



POSY RING.

sisted chiefly of very simple and short sentiments, such as the following: "I love and like my choice;" "Live in love;" "My heart and I, till I die;" "You have my heart;" "My love is true to none but you;" "In God and thee my joy shall be;" "Let

us love like turtle-dove." Such poesies were in great request, and exerted the ingenuity of poetasters and small wits. In 1624 a small collection of them was printed, with the quaint title: "Love's Garland; or, Poesies for rings, and such pretty tokens that lovers send their loves." Shakespeare alludes to this ring in the *Merchant of Venice* (Act V., scene 1), where he makes Gratiano, when asked by Portia the reason of his quarrel with Nerissa, answer:

About a hoop of gold, a paltry ring
That she did give me, whose posy was
For all the world like cutler's poetry
Upon a knife, *Love me and leave me not.*

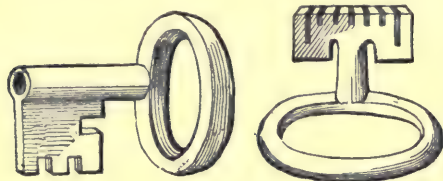
Harlequin Rings.—At the commencement of the present century these rings were fashionable in England. They were so called because set round with variously-coloured stones, in some way resembling the motley costume of a Harlequin.

Regard Rings.—They are of French origin, and are occasionally used at the present day. The ring is set with precious stones, the initials of the names of which form a word. Thus the initials of Ruby, Emerald, Garnet, Amethyst, Ruby, Diamond, spell together the word "regard." Thus also the initials of Lapis-lazuli, Opal, Verd-antique, Emerald, spell "Love." H.R.H. the Princess of Wales is said to possess a ring having the familiar name of the Prince, "Bertie," spelt thus upon it.

Cramp Rings.—According to Andrew Roode, who lived in the reign of Henry VIII., these were rings which "the kynges of England doth halow every yere, which rynges worn on one's finger, doth help them which haue the crampe." This custom appears to have been exercised as early as the time of Edward the Confessor, and exclusively by the sovereigns of England. The last who blessed cramp rings was Queen Mary. They seem to have been celebrated throughout Europe, and were in great repute. We find Lord Berners, the translator of Froissart, when ambassador to Charles V., writing in 1510 from Saragossa to "my Lord Cardinal's grace," saying: "If your grace remember me with some crampe rynges ye shall doo a thynge much looked for;" and according to Mr. Stirling, the jewel-case of the Emperor Charles V. him-

self contained, among various charms, gold rings from England "against the cramp." Examples of this kind of ring are very rare. Mr. Waterton, when reading his essay on Cramp Rings at the Archæological Society, was unable to accompany his paper by the production of any examples, having never met a single specimen that could with certainty be pronounced a royal cramp ring.

Key Rings.—In Roman times bronze rings were worn with a key attached to them, at right angles to the hoop. They were supposed to be used by Roman ladies, who



KEY RING.

were accustomed to carry their casket-key in this manner. It is now generally considered they were rings which were presented to brides, as an investiture of supremacy in domestic matters.



Rings with Diamonds for Scratching Glass.—They were used for scratching mottoes or some passing remark on glass windows. It was, remarks Mr. Fairholt, with a similar ring Raleigh wrote the words on a window-pane :

Fain would I rise, but that I fear to fall ;
to which Queen Elizabeth added :

If thy heart fail thee, do not rise at all,
an implied encouragement which led him to fortune. There is also a well-known anecdote of Francis I. of France, who, in order to let the Duchesse d'Estampes know that he was jealous, wrote with a diamond these lines

on a pane of glass : "Souvent femme varie, bien fol qui s'y fie." This class of ring was highly prized in England during the revolutions of the seventeenth century, from its power of marking or writing upon glass, and thereby leaving records, some of which have descended to our times.

Crystal and Onyx Rings.—In late Roman Imperial times rings were made of a single solid piece of crystal. They generally bore some figure in intaglio on the bezel. In mediæval times rings were made of onyx or agate, the bezel usually carrying a coat of arms.

Reliquary Rings.—The relics of saints or martyrs were frequently inserted in rings. In the Loan Exhibition of 1872 was a gold reliquary ring, having suspended on the bezel side a small gold relic, the case chased with two crosses, and edged with beaded work of the twelfth century. In the Londesborough collection is a silver reliquary ring, probably intended for the thumb. It has a heart engraved on a lozenge, the relic being enclosed beneath. It was found in the ruins of the Abbey of St. Bertin, at St. Omer. Mr. Fairholt gives a representation of a curious Venetian ring, the bezel formed like a box to contain relics. The face of the ring (in this instance the cover of the box) has a representation of St. Mark seated, holding his Gospel and giving the benediction. The spaces between the figure and the oval border are perforated, so that the interior of the box is visible, and the relic enshrined might be seen.

Nun's Rings.—In the reception of novices into the Roman Catholic sisterhood, one of the ceremonies performed was the presentation of a ring blessed by the Bishop. This ring was considered as a mark of their espousal to Christ. John Alwill, Bishop of Ely (1486), gives an exhortation made to religious sisters at the time of their consecration : "I ask the banes betwyx the hyghe and moost mighty Prince, Cryste Jesu of Nazareth, of the one partye, and A B of the other partye, that yf ony man or woman can shewe any lawful impedymente of the sayd A B that she ought not to be marryed this day unto the sayd mighty Prince Jesu, that they wolde according unto the law shewe it."

In the Ring-book collection is a thick gold

nun's ring, with a conical surface to the band, and an inscription of the fourteenth century in Longobardic characters—*X. O.* (for *avec*), *cest* (for *cet*), *anel* (for *anneau*), *seci* (for *je suis*) *espose de Jhesu Crist*. In the Waterton collection at the South Kensington Museum is also a nun's ring of the same date, inscribed "God with Maria."

Religious Rings.—They generally bear pious inscriptions on the hoop of the ring, and sometimes a crucifix bent round the ring. One of gold is the author's, and bears the inscription: AVE MARIA GRATIA PLENA. Another of silver has a crucifix bent round the hoop.

Decade Rings.—These had ten knobs at intervals all round the hoop, which were used instead of beads for repeating *Aves*, the



DECADE RING.

bezel indicating the place for a *Pater noster* to be said. They were said to be used when prayers were said in the dark.

Poison Rings.—Rings have been used in certain cases for deadly purposes, as they frequently contained virulent poison, with which the wearer speedily removed himself from the troubles and dangers of this life. Others contained a secret spring, which darted poison in grasping very affectionately

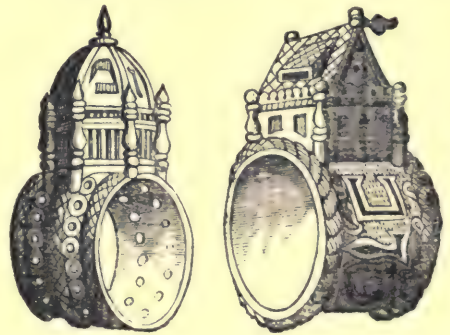


POISON RING.

the hand of an enemy. In Italy they were in frequent use, and were called "Death's rings." Mr. Fairholt describes one as richly engraved, and set with two rubies and a pyramidal diamond; the collet securing the latter stone opens with a spring, and exhibits a somewhat large receptacle for such virulent poisons as

were concocted by Italian chemists in the sixteenth and seventeenth centuries. The most famous of the rings employed to kill an enemy was that which belonged to Cæsar Borgia, son of Pope Alexander VI.—both adepts in poisoning—a grasp from the hand wearing this ring ensured a very slow but certain death: it contained a virulent poison, which found vent through a small spike pressed out by a spring when the hand was grasped, and which was so slight in its operation as to be scarcely felt, and not usually noticed by the person wounded during the excitement of the hearty friendship so well simulated. Poison rings were known to the ancients. When Hannibal, the Carthaginian general, was overcome by Scipio Africanus, it is recorded that he fled to Bithynia, and ended his life by poison, which, for that purpose, he had reserved in a ring.

Betrothal Rings.—These were, as the name implies, given when a betrothal or engagement took place. Rings for this purpose are of very ancient origin; they were worn by the Jews before the Christian period, and are used even at the present day. In the Londesborough collection are several examples of these Jewish betrothal rings. They were also called temple rings, as they carried a small



temple on their summit. They bear an inscription in Hebrew characters (*Mazal-tour*), which means "Joy be with you." In modern times betrothal rings were of a variety of shapes. In France, in the seventeenth century, it was the custom for the gentleman to present the lady with two rings, one set with a diamond, the other with a ruby, table-cut. This gift was called "Manage." Among the German Lutherans at the present day, an

interchange of rings is practised at the publication of the banns. The Italians in the fifteenth and sixteenth centuries used betrothal rings made of silver, inlaid with niello. The bezel was either oval or circular, and the shoulders of the hoop were shaped so as to form sleeves, from each of which issued a right hand. The hands were clasped together as in the Fide ring. In modern Greece, at the betrothal ceremony, the priest gives a gold ring to the man and a silver ring to the woman. In the Loan Collection, South Kensington Museum, was an interesting example of a betrothal ring; it was set with two hearts, surmounted by a crown, denoting the sovereignty of love over the heart.

Wedding-Rings.—Of all the ceremonial usages of rings, the one best known, and probably one of the most ancient, is that in the marriage ritual. The existence of this usage dates from the earliest times. The origin of placing a gold ring on a bride's finger as a token and pledge of a vow or engagement is supposed to be of early Egyptian origin. "Egyptian gold," Mr. King writes, "before the introduction of coinage, had usually circulated in the form of a ring, and the Egyptian at his marriage placed one of these pieces of gold on his wife's finger, in token of his entrusting her with all his property. The gold ring is said to have been placed on the fourth finger, from a notion that a vein passed down it direct from the heart. This discovery is assigned by Macrobius to the Egyptian anatomists."

Of all rings, the most important is the wedding-ring, one which has the greatest influence on the tenor of our lives. In the *Catalogue of Rings*, belonging to Lady Londesborough, drawn up by Mr. Croker, he observes, in his dedication to her ladyship, that among all the rings in her precious collection, there was not one more valuable than the plain gold ring on her ladyship's finger.

One of the most curious examples of a wedding-ring was that in the possession of the Duke de Reni in 1416, with a stone set in it, pretended to have been the identical ring with which Joseph espoused the Virgin Mary. Another "nuptial ring" of the Virgin Mary is in the Cathedral of Perugia.

In the sixteenth century, the wedding-ring, instead of being plain as at the present day, was ornamented with jewellery. The wedding-ring of Henry IV., of France, was set with a valuable diamond. By far the most elaborately decorated rings of this description are those used especially in the sixteenth and seventeenth centuries by the Jews. In Lord Londesborough's collection are some fine examples of them.

In the ancient ritual of marriage, the ring was placed by the husband on the top of the thumb of the left hand, with the words, "In the name of the Father;" he then removed it to the forefinger, saying, "And of the Son;" then to the middle finger, adding, "And of the Holy Ghost;" finally he left it on the fourth finger, with the closing word, "Amen."

The English Book of Common Prayer orders that the ring should be placed on the fourth finger of the woman's left hand.

It is said the ring was worn on the left, as it was intended to signify the subjection of the wife to the husband. The right hand signifies power, independence, authority; the left dependence or subjection.

One of the smallest wedding-rings on record is that which is mentioned in the *fiançailles* of the Princess Mary, daughter of Henry VIII., to the Dauphin of France, son of King Francis I.

The *fiancé* was represented on that occasion by Admiral Ronniset, the French Ambassador. The Dauphin was born February 28th, 1518, and the event of his birth was made a matter of State policy for a more intimate alliance with England. On October 5th in the same year, the bridal ceremonies took place at Greenwich with great pomp. King Henry took his station in front of the throne. On one side stood Marie of France and Queen Katherine; in front of her mother was the Princess Marie, just two years old, dressed in cloth of gold, with a cap of black velvet on her head, blazing with jewels. On the other side stood the two legates, Wolsey and Campeggio. After a speech by Dr. Tunstal, the Princess was taken in arms; the consent of the King and Queen was demanded, and Wolsey approached with a diminutive ring of gold, fitted to the young lady's finger, in which was a valuable diamond. Admiral

Ronniset, as proxy for the baby bridegroom, passed it over the second joint. The bride was kissed, and Mass performed by Wolsey, the King and the whole Court attending.*

There is a proverb connected with the wedding-ring which may be a source of satisfaction to those in the wedded state, and an encouragement to those not yet in bonds of matrimony: "As your wedding-ring wears, your cares will wear away."

Dean Comber thus writes of the wedding-ring: "The matter of which this ring is made is gold, signifying how noble and durable our affection is. The form is round, to imply that our respect (or regard) shall never have an end. The place of it is on the fourth finger of the left hand, where the ancients thought there was a vein that came directly from the heart, and where it may be always in view; and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token of the covenant which must never be forgotten."

The poet Herrick has written the following lines on the wedding-ring:

Labia, I bring
To thee this ring,
Made for thy finger fit.
To show by this
That our love is,
Or should be, like to it.
Close though it be,
The joint is free,
So when love's yoke is on
It must not gall,
Nor fret at all,
With hard oppression.
And as this round
Is nowhere found
To flaw, or else to sever,
So let our love
As endless prove,
And pure as gold for ever.

There are several superstitions connected with the wedding-ring. In the North of England slices of the bride-cake are put through the wedding-ring, and they are afterwards laid under the pillows at night to cause young persons to dream of their lovers.

To give an idea of the immense number of plain gold wedding-rings required at the present day, it is stated that no less than

30,000 have passed through the Birmingham Assay Office in one year.

The most extraordinary use of the wedding-ring was that at the marriage of the Adriatic by the Doge of Venice, the origin of which is thus related: Frederic I., King of Germany, a warlike and despotic Prince, descended into Italy, full of rage against the Guelphs, and particularly against the Pope, Alexander III., whom he had declared Antipope and enemy to the Empire. The Pontiff, already advanced in years, and frightened at the danger that threatened Rome and Italy, fled under a false name to Venice; but the Doge Ziani recognised him, and rendered him all the honours due to the head of the Church. Frederic intimated to the Republic that the fugitive must be driven out; but it refused, and prepared to sustain its refusal sword in hand. In a naval combat that took place afterwards, the Ghibellines were beaten, and Otho, the son of the Emperor, made prisoner. When the Doge came back triumphant to Venice, the Pope embraced him; and, giving him a ring, said, in the presence of all the people, "Venetians, make use of this ring as a chain to keep the sea subject to your empire. Marry her every year with this ring, that every year this same ceremony be renewed, that posterity may know that the Venetian arms have acquired the sovereignty of the sea, and that the sea ought to be subject to it as a wife to her husband."

Such was the origin of the ceremony, the marriage of the Adriatic, the most important and most magnificent of Venice. On Ascension Day, the anniversary of the victory of the Venetians over the Emperor, the galley *Bucentorio* left the quay of St. Mark. At the stern of the galley, under a sort of tribune with the standard of St. Mark floating over it, the Doge of Venice was seated with the Pope's Nuncio, and the French Ambassador on his right hand, and his Councillors on his left. When the *Bucentorio* reached the Adriatic, the Doge got up, received from the hands of the Nuncio the blessed ring, and threw it into the sea, repeating the form of words dictated by Alexander III.: "We espouse thee, O sea, in testimony of our perpetual dominion over thee."

* Jones's *Finger-Ring Lore*, p. 287.



The Rise and Development of Philosophy during the Period of the Renaissance.*

BY C. E. PLUMPTRE.

(Concluded.)

BUT though the motive at work in the Reformation was noble, though many of the reformers themselves were sincere and high-minded men, we cannot, I think, read carefully the history of the Reformation without perceiving that its immediate result was to bring about a mass of horrible persecutions, atrocious cruelties, and wholesale misery, such as was not equalled by Catholicism even in its worst days. For centuries, as I have already related, the belief in magic and sorcery, in miraculous interposition of God, saints, or devil, had been universal. Rain, for instance, being considered to be under the superintendence of God, since its action was gentle and beneficent; hail and tempest, for the contrary reason, were under the rule of Satan. Logically, I think the Black Death should have been relegated to Satan, since its action was certainly the reverse of beneficent; but, as we have seen, it was regarded as a Divine punishment. But now, when Moral Evil reigned rampant over the face of Europe, how should it be regarded, save as an effect of the evil one? Suddenly arose a belief in the power and omnipresence of the devil difficult in these days to realize. There is still a black stain where Luther threw the ink-bottle at the devil in the Castle of Wartzburg. Dread of Satan was thus strangely mixed with the contempt and indifference born of long familiarity. It is difficult to realize the state of mind that can imagine an all-powerful demon could be frightened away by an ink-bottle. At times, Luther did not care even to take this trouble. One night he was awakened by a terrible noise. On rising and seeking for an explanation, he came to the conclusion that it was "only the devil," and quietly went to sleep again. There was no ill to which flesh

is heir that was not supposed to be at the instigation of the devil. Everywhere he employed human agents, but old women were supposed to be his peculiar possession. In the fifteenth, and especially the sixteenth, centuries, persecutions for witchcraft spread like fire. Though the movement is chiefly to be traced to the Reformation, it was quickly caught up by the more ignorant part of the Catholic world. In Geneva, 500 alleged witches were executed in three months; 900 in a single year burnt at Wartzburg. At Toulouse, 400 perished for sorcery at a single execution. There was no love of cruelty in this; there was no dishonesty, no self-seeking. Unhappy women would often come forward and proclaim themselves in commerce with the wicked one. They acquiesced in the justice of their punishment, believing it to be but a temporary foretaste of their eternal doom hereafter.

Why do I dwell upon this? Because I want to show wherefore it was that Protestantism and witchcraft made so little progress in Italy. The spirit there was Secularism, the spirit elsewhere was Supernaturalism. The Church of Rome was, indeed, all-powerful still in Italy; but it was the Church in its political aspect. Papacy itself had become more or less pagan. Spiritual life had ceased to exist; the higher aspects of religion and morality were crushed in efforts after mere external government.

But supernaturalism and hatred of sin do not stand to each other in the invariable relationship of cause and effect. Sin is not less odious, whether we believe it to be the effect of some supernatural power, or of man's own ill-regulated passions; nor is hypocrisy less detestable. On the contrary, they seem to me to be more odious and more detestable, since they are more within human control. A revolution, at once moral and intellectual, arose also in Italy; though, alas! it was the revolution of a small minority against an immense and all-powerful majority. And the name of this revolution is the Philosophy of the Renaissance.

The noblest and, in many respects, the most important of these Italian revolutionists was Giordano Bruno. He was born about 1548, a few miles from Naples. He had a passionate love for truth, both in the abstract

* Being the substance of a paper read before the Aristotelian Society, December 19, 1887.

and more ordinary sense of the word, possessing to an unusual extent that longing to solve the unfathomable mystery of the world that presses upon all earnest minds, coupled with a passionate hatred of dishonesty or equivocation. And one of his works—the *Spaccio della Bestia Trionfante*—is an open attack upon what he calls “that orthodoxy without morality and without belief, which is the ruin of all justice and virtue.” He had, what was almost unique in his day, a toleration, almost an admiration, for people who differed from him, so long only as they were honest in their professions. Thus, no two people could have been further removed in their intellectual and religious beliefs than he and Luther; yet for Luther he had an admiration unfeigned and undisguised, whereas upon his own countrymen, whom he knew to hold very much the same opinions as himself, he was unsparing in his vituperation and contempt, because they openly professed a belief they had long since secretly renounced. This warfare against hypocrisy he waged to the end of his life, and his horrible death by burning was in large measure due to this staunchness to honesty. His passion for abstract truth was more easily satisfied, and was found in a sort of pantheistic interpretation of the universe.

“That which the Magians,” he says in one of his works, “Plato, Empedocles, and Plotinus called respectively the Impregnator, the Fabricator of the World, the Distinguisher, the Father or Progenitor, ought in reality to be called the Internal Artificer, seeing it forms the matter and the figure from within: from within the seed or the root it gives forth or unfolds the stem; from within the stem it forces out the boughs; from within the boughs it forces out the branches; from within these it pushes out the buds; from within it forms, shapes, and interlaces, as with nerves, the leaves, the flowers, the fruits; and from within, at appointed times, it recalls its moisture from the leaves and fruits to the branches, from the branches to the boughs, from the boughs to the stem, from the stem to the root. And there is a like method in the production of animals.”

In many ways he anticipated the teaching of our own century, particularly in his belief in the indestructibility of matter. “Every

production” (he says), “of whatever sort it be, is an alteration, the substance ever remaining the same, for that is only one—one being, divine, immortal. Pythagoras was able to understand that, instead of fearing death, he need only contemplate a change. All philosophers, commonly called physical, have perceived the same truth when they say that in respect of substance there is neither generation nor corruption, unless under these names we mean to signify alteration. Solomon understood this when he said that there was no new thing under the sun, but that which has been already. Understand, then, that all things are in the universe, and the universe in all things; we in that, that in us; and so all meet in one perfect unity. See, then, how vain a thing it is to torment the spirit with anxieties; see how impossible it is that there should be anything about us of which we ought to be fearful. For this unity is alone and stable, and ever remaineth. This One is eternal. Every appearance, every other thing, is vanity—is, as it were, nothing; yea, all that is nothing which is outside of this One. Those philosophers have found again their mistress Sophia, or Wisdom, who have found this Unity. Verily and indeed, wisdom, truth, and unity is the same.”

In addition to these beliefs, Bruno accepted the doctrine of Copernicus, and believed in the infinity of worlds. He even thought it probable that those worlds were inhabited.

There are three other philosophers to which I desire to call attention. Not that they are so well known as Bruno, but because they are equally typical of the age in which they lived. These are Pomponatius or Pomponazzo, Cardan, and Vanini. The first two were, I believe, less noble in their honesty than Bruno, and Cardan had a certain leaning towards astrology, from which Bruno was almost free.

Pietro Pomponazzo was born at Mantua in 1462, and was of a noble family. He was sent to study at Padua, where, in 1487, he obtained honours. He remained there till 1509, studying many writers, but especially Aristotle. Like the majority of scholars at this period, he was somewhat of a disputatious turn, and attracted both opponents and supporters. In the early autumn of 1516 he

was seized with a serious illness, and a friar, doubtful of the orthodoxy of his religious beliefs, visited him. Pomponazzo recovered from his illness; but it is said that the arguments used by the friar in endeavouring to convert him led him to the composition of his book on the Immortality of the Soul, or, as it should more properly be called, the Mortality of the Soul. The kind of arguments used by the friar may be seen, I think, by the passage I select from Pomponazzo's work: "I am very well persuaded that the doctrine of mortality of the spirits doth not persuade men to be wicked, and that since they naturally love felicity and hate misery, to make them honest it suffices to show them that the happiness of life consists in the practice of virtue, and misery in the practice of vice. Indeed, those who inculcate the mortality of the soul open a way to the most perfect virtue, which hath not in view any recompense or chastisements. Those men are brutal to whom the immortality of the soul must be proposed as a bribe. It is possible that there have been authors who have taught that doctrine without believing it themselves, using it as a stratagem to restrain the evil inclinations of vicious minds. It is not generally true that they are degraded persons who hold the mortality of the soul; neither are all they wise men who believe the immortality. For it is evident that abundance of ill-livers have faith, but are led away by their passions; and on the contrary, we know for certain that a great number of wise and good men have held the mortality of the soul."

Girolamo Cardan was born in 1501, nearly forty years after Pomponazzo. The wicked lives of the professed Christians led him, too, to doubt whether really faith and works were inextricably interwoven one with the other; whether belief in the immortality of the soul were so necessary to a good life as was so generally represented.

"Let us now see," he says, "whether the belief in immortality makes men more virtuous or happy. As for my part, I do not perceive it contributes anything towards it. We see in Cicero and Diogenes Laertius that the Epicureans were more upright and honest, and had more true goodness towards men, than the Stoics or Platonics. The reason is,

if I mistake not, that *men grow good or bad by custom*. But nobody trusts them who make no profession of an unshaken uprightness, and therefore they are obliged to observe more their honour than others, and to prove themselves such to the public, for fear men should think their practices are according to their sentiments. Hence it is that few men nowadays equal the faith of usurers, which otherwise lead a very bad life. Let it be observed also that the sect of Pharisees, who believed in the resurrection and immortality of the soul, never ceased persecuting Jesus Christ; and that the Sadducees, another sect, which rejected both these articles, attacked Him but very seldom, once or twice at most, and in such a manner that it caused Him no great uneasiness. Again, if you compare the lives of Pliny and Seneca—their lives, I say, and not their words—you will find that Pliny, with his belief of the mortality of the soul, surpasses Seneca in his moral behaviour as much as he (Seneca) surpasses Pliny in his discourse upon religion and virtue. The Epicureans cultivated honesty; they entertained very officiously the children of their pupils, and maintained at their charges the families of their deceased friends. They were looked upon everywhere as honest men, although they did not regard much the worship of the gods, and denied their existence very strongly. It happens also from that flattering opinion of another life that the wicked have room to exert their passions; the good suffer many things contrary to the welfare of society; and the laws sustain a considerable shock."

The next philosopher to whom I wish to call attention is Lucilio Vanini, born in 1585. His two best-known works are his *Amphitheatre* and his *Dialogues on the Secrets of Nature*. Like Bruno, he was somewhat pantheistic in his religious views, and his *Amphitheatre* is principally occupied in attempting to define what he understands by God. His *Dialogues on the Secrets of Nature* are more purely scientific; and one Dialogue in particular, on the "Origin of Species," should be of singular interest to scientific students of our own generation. Necessarily immature as are many of his speculations, it is impossible, I think, to read this Dialogue carefully without confessing that, almost un-

recognised, or forgotten, as Vanini has been, he, nevertheless, was certainly a crude pioneer of the Evolution theory.

I know few things more curious in the history of thought than to turn from the philosophical and theological beliefs held by the Italian philosophers of the period of the Renaissance to those held by thinkers living about the same period, or even later, in other parts of Europe, especially our own countrymen. While Bruno was pondering upon the infinity of worlds, and the indestructibility of matter; while Pomponazzo and Cardan were questioning the doctrine of the immortality of the soul; while Vanini was speculating upon the origin of species, a man living some years later, and of immense intellectual ability—Lord Bacon—allowed an Act to be enacted which subjected witches to death on the first conviction, even though they should have inflicted no injury on their neighbours; and in his *Advancement of Learning* pronounced the three “declinations from religion” to be “heresies, idolatry, and witchcraft.” Sir Thomas Browne declared that those who denied the existence of witches were atheists and infidels. Even the great Shakspeare, though he may not have believed in witches, certainly, I think, believed in ghosts. How far it is permissible to determine the opinions of a dramatic writer by the opinions he puts into the mouths of his characters is, of course, somewhat difficult to decide. We have no right, perhaps, to assume that Shakspeare believed in witches, because when writing of Scotland at a relatively barbarous period he made Macbeth believe that the three crones who visited him were witches. But when he makes a great philosophical character like Hamlet believe at once, and without questioning, that the spirit of his father, clad in ghostly armour, appeared to him, we are justified, I think, in assuming that belief in ghosts was, at all events, held by Shakspeare to be most reasonable. Had Vanini been capable of creating a character so meditative and grand as Hamlet, he, steeped with the learning of the Arabian and Jewish physicians, would assuredly have made his hero, on disappearance of the vision, question whether the apparition were not, after all, the result of an excited brain or disordered digestion. But with Shakspeare’s

Hamlet these possibilities do not seem even to have occurred.

In comparing thus the philosophers of the Italian Renaissance with Shakspeare and Bacon, I have no wish to represent them as the superiors, or even the equals of Shakspeare or Bacon. There is no greater mistake than in attempting to gauge the mental capacity of a man by the wisdom or folly of his beliefs. An average schoolboy can jest now at the witches believed in by Bacon, or the ghosts believed in by Shakspeare, but that does not make the average schoolboy in any way comparable to Shakspeare or Bacon. Our beliefs are the result of certain complex conditions of heredity and environments. And the condition in Italy, through causes I have endeavoured to explain, was secular at this period, unless perhaps we except a slight leaning towards belief in astrology; whereas in other countries it was superstitious. How strangely, how — with that one exception — entirely secular the condition of Italy was at this period may be seen by the fact that the Italian philosophers do not appear to have gone through that painful stage of transition, familiar to most of us even now, where they have learnt to doubt, but have not learnt to regard doubt as innocent, much less as needful, as in reality it is. In the words of J. S. Mill, “he who only knows his own side of the case knows little of that.” And in the interests of truth and religion themselves it is necessary that all sides should be represented with equal courage and honesty. Nevertheless, I believe that there are few earnest minds in our day and country who have not in their youth gone through this painful stage of transition. But, so far as I am able to judge from their writings, this stage was almost entirely unknown to the Italians of the Renaissance, thereby showing how intensely secular were the conditions. They debated questions such as the infinity of worlds, the origin of species, the immortality of the soul—questions, some of which even now are touched upon, more or less, with bated breath—with as little consciousness of wrongdoing, with as much quiet impersonal feeling as we have when considering whether the moon has or has not an atmosphere. Sometimes, indeed, they equivocated, but that arose from their natural dread of the Inquisi-

tion. This natural fear, for the most part, they bravely controlled, and were burnt alive in consequence. The nobler fear of moral wrongdoing by indulgence in Doubt they had not to contend against, for they were without it. It is almost impossible to over-estimate the advantage conferred on them thereby. A process of construction could be carried on without any previous process of destruction, and the process of destruction is often a painful, and always a difficult, one.

In dealing with the philosophy of the Renaissance in its historical aspects, we have hitherto occupied ourselves with tracing its relationship to the preceding centuries, and to the ages more or less contemporaneous with itself. We have also seen in what way Italian thought was connected with or divided from philosophical thought in other countries. It now remains to trace the relationship of the philosophy of the Italian Renaissance with various European ideas in succeeding ages.

It is never safe to prophesy ; but it appears to me that when our own century shall have passed away sufficiently long to allow of it being viewed in due perspective with other centuries, we shall find there will be a greater resemblance between the Italian philosophy of the Renaissance period and the German, English, and French philosophy of the latter part of the nineteenth century than in the intervening ages. There is the same dislike of mere authority ; of authority, that is to say, that shrinks from the test of experiment and fact ; there is the same distrust of supernatural interpretations where natural ones are to be had ; there is the same comparative avoidance of metaphysics ; there is the same longing for truth. But with here and there a noble exception, we have not as yet, I think, quite the same moral courage of our convictions. This is probably the result of certain conditions of conscience we have inherited from our ancestors. It may be that the twentieth century will have to dawn upon most of us before we are capable of recognising the complete innocence of following our investigations to their utmost logical conclusions, before we are able to perceive Truth to be a thing so blameless and pure that she need not shrink from the light thrown upon her by the glare of any criticism, however brilliant,

however unsparing. Certain distinctions, of course, there are, inseparable where there is an interval of four centuries between two periods. In scientific knowledge there has been an immense development. What was crude speculation in the Renaissance period has grown to be a recognised fact in our own period. Seed, in the natural course of time, has grown into maturity. But when all allowances are made, I think the resemblance between the essential spirit of the Renaissance and the essential spirit of English, German, and French philosophy in the latter half of our own century will be found to be sufficiently remarkable.



The Antiquary at the Academy.

IN the Academy Exhibition this year there are, as on previous occasions, several pictures informed by the historical spirit, as well as others commemorative of special historical events ; and we are glad of the recurrence of the opportunity afforded us to briefly note those in which it may be supposed our readers will be most interested. A picture by Mr. Andrew C. Gow (No. 273), *A Lost Cause*, represents the flight of King James II. after the battle of the Boyne. The defeated monarch is descending some steps to enter the boat which is in readiness ; in the offing lies the ship in which he will continue his flight. On the ground above the stairs is the group of officers and adherents who have attended him to the shore, and his horse, now masterless, suggests a parallel. In the portrait of the king there is evidence of much care ; his gait and attitude are not undignified, but connecting his figure with the expressions of the faces watching his descent, we see respect for the kingly office rather than personal attachment. In No. 507, Mr. Dendy Sadler's *In the Camp of the Amalekites*, we have an episode belonging to an earlier period of our history. A Puritan soldier has been taken prisoner, and is sitting bound in a chair before a row of jocund Cavalier soldiers. The scene is probably the room of an inn, or

the servants' hall in the house of one of the chief Royalists. The face of the Roundhead, bent downwards and looking askance, is a very successful study; the Royalist soldiers have drinking-vessels in their hands; other signs of good cheer are not wanting, and the contrast is altogether very happily rendered.

Mr. Seymour Lucas, in No. 648, *St. Paul's: the King's Visit to Wren*, has put the Merry Monarch in favourable light. We see the partly-erected walls of the cathedral; some columns without apices; the sky where presently will be the vast dome. Sir Christopher Wren is showing the plan of the building to the king. The plan lies on a partly-sculptured stone in the foreground; courtiers are in attendance upon the king, as well as Gibbons, Evelyn, Pepys, and the Duke of York. The figure of Charles is presented with appreciation, and we are loath to think it represents the very opposite of the Patriot King. Whether inspired by the approaching Stuart exhibition or not, artists seem to have been busy with Stuartian subjects. Another instance is the *Marston Moor* of Mr. Ernest Crofts (No. 746). The picture is an illustration of a passage in Mr. Gardner's *History of the Civil War*, and the scene is most vividly realized on the canvas: "It was now between six and seven, and Rupert, calling for provisions, dismounted and began to eat his supper. A large number of his followers did the like. Newcastle strolled towards his coach to solace himself with a pipe. Before he had time to take a whiff, the battle had begun." Newcastle is looking out of the coach window as if the first alarum of battle had just caught his ear, the whiff of tobacco-smoke floating away: a peaceful contrast to the impending battle-clouds. The coach is admirably done; another careful study being the big drum, turned on end for use as a table.

A Jacobite subject is Mr. Hillingford's *Yet still a King* (No. 986), illustrating a passage in Thackeray's *Esmond*: "The other two officers rode up, and came quite close. We knew at once who it was. It was the king. . . . We took off our hats and saluted him." The period is when Marlborough was trimming between the Hanoverians and the Stuarts. A stream separates the pickets of the opposing armies. In the words of Es-

mond, "A little river . . . divided our pickets from the enemy's. Our sentries talked across the stream, when they could make themselves understood to each other, and when they could not, grinned, and handed each other their brandy-flasks, or their pouches of tobacco. And one fine day in June, riding thither with the officer who visited the outposts, . . . they came to this river, where a number of English and Scots were assembled, talking to the good-natured enemy on the other side." Then follows the scene of the picture—the apparition of the Pretender and the salute of the English on this side of the stream.

Among other pictures depicting scenes in our national history, we may mention Mr. Laslett J. Pott's *All is Vanity* (No. 1,049), illustrating a passage in Miss Strickland's *Queens of England*. The scene is forcibly drawn, but the moral is weakened by exaggeration. The Queen (Elizabeth, of course) is made too hideous; she resembles nothing so much as the characteristic witch of ancient story-books, or a kind of female Punch. Tenacity and will are intended, but the effect is rather caricature. The passage illustrated is as follows: "To use a familiar phrase, she appeared as if she had taken a new lease of life, and she adopted the whimsical method of damping the eager hopes of the King of Scotland for his speedy succession to the English throne, by keeping his ambassador, Sir Roger Aston, waiting for his audience in a place where he could see her, behind a part of the tapestry, which was turned back as if by accident, dancing in her privy chamber to the sound of a small fiddle."

Mr. Waller's *The Morning of Agincourt* (No. 1,115), illustrating Shakespeare's *Henry V.*, Act iv., scene 1, is an impressive picture; and Mr. Crowe's picture (No. 1,055), *Nelson leaving England for the Last Time*, represents a stirring scene.

There are some interesting pictures of social and domestic scenes belonging to the past. Mr. Carl Schloesser's *Molière reading one of his Comedies to his servant La Forêt* (No. 1,040) gives an excellent idea of the comedian; the servant, an elderly dame, rather the equivalent of an old English house-keeper than a domestic servant of these shores, is an intelligent and appreciative

listener, absorbed in the comedy. The pose of Molière is happily conceived; at the back of him is an open cupboard, on the shelves of which are stored—what? household papers or the poet's MSS.?—it is difficult to say. They present the appearance of the latter, but the apartment is probably a household one, not Molière's study; for where are the *bouquins*? The only book visible is a Missal with a rosary on the shelf, probably the old dame's. So there is no connection between the MS. in the poet's hand and the stores of MSS. in the open cupboard? This seems unlikely; perhaps the *bouquins* have been overlooked. Mr. Dendy Sadler's *Old and Crusted* (No. 669) will be a popular picture. It represents the garden of a tavern; mine host, an elderly man, is bringing out a bottle of "old and crusted" to a small party of elderly gentlemen sitting at a table in expectation. The period is probably about 1815. The gentlemen, apparently county magnates, are admirable studies. The picture enables one to realize some of the descriptions in the various volumes of *Reminiscences and Recollections* which have been recently poured upon the world. No. 910, Mr. Maw Egley's *A very Old Master*, is a humorous picture of a collector. A more humorous picture is Mr. Godfrey C. Hindley's *A Hit, a very Palpable Hit*. The scene is a tavern dinner; period, George III. Two macaronis are dining with a cleric. On the wall are playbills of the *School for Scandal* and the *Beggars' Opera*; one of the gallants has placed his hat on a bust in the corner, giving the pallid bust a rakish air. The cleric has just received the hit, the palpable hit. He is holding his glass midway, and wears a comical air of surprise; the gallant who has delivered the quiet but deep thrust is marking its effect with somewhat serpentine satisfaction; the amusement of his friend is well suggested.

More serious studies in the past are Mr. Edwin Long's *The Crown of Justification* (No. 453), illustrating the curious custom of judging the dead which obtained among the ancient Egyptians; Mr. Herbert Schmalz's *Faithful unto Death* (No. 542), representing young women among the early Christians doomed to destruction by the lions, a very pathetic picture; Mr. C. E. Johnson's *Sir Galahad* (No. 479), depicting the knight in

the forest, returning to Camelot, which is visible in the distance. A striking picture is Mr. Blair Leighton's "*To Arms!*" on the theme of these lines:

Sweet bridal hymn, that, issuing through the porch,
Is rudely challenged with the cry "To arms!"

A warrior in armour meets the bridegroom as he is coming out of the church with his bride. The bridal party, with the scattered flowers in front, the armed men and gaping, swaying populace behind, with the old buildings and houses and costumes, all combine to make an effective historical picture.



Stone, Kent: the Castle and Church.



WITHIN a mile of the Greenhithe station of the North Kent Railway, stands the castellated residence known as Stone Castle. It is only during the periods when military buildings were in the hands of the Crown that we are likely to ascertain any facts respecting their condition, because official surveys were made at those particular times, and the result of such inquiries carefully stowed away among the national documents, and have been so preserved to us; but when such structures belonged to private individuals such surveys were rarely taken, hence there exists a paucity of reliable information regarding the private castles, or, more properly speaking, fortified mansions of England. So it is with Stone Castle; we find no record of its former strength and magnificence, no tale of martial glory, no legend of dark deeds; its very origin is lost in the mist of the past. Perhaps it may be one of the hundred and fifteen castles reported to have been built with the consent of King Stephen, and not demolished in compliance with the articles of agreement made between that monarch and "Duke Henry," afterwards Henry II.; or, the property being a manor, for which, in the twentieth year of Edward III., John de Northwood, or Northwood, paid a fine, it is possible that one of his predecessors obtained permission to fortify and embattle this his manor-house, as, in

1380, Sir John de Cobham received authority from Richard II. to fortify his manor-house at Cowling in the following terms: "Rex omnibus ad quos, etc., salutem. Sciatis, quod de gracia nostra speciali concessimus et licenciam dedimus, pro nobis et heredibus nostris, quantum in nobis est, dilecto et fideli nostro Johanni de Cobeham, quod ipse mansum manerii sui de Coulyng, in comitatu Kancie, muro de petra et calce fortificare, firmare, et kernellare, et mansum illud sic fortificatum, firmatum, et kernellatum, tenere possit, sibi et heredibus suis, in perpetuum, sine occasione vel impedimento nostri vel heredum nostrorum justiciorum, escætorum, vicecomitum, aut aliorum ballivorum seu ministrorum nostrorum quorum cumque. In cujus, etc. Teste Rege apud Westmonasterium, x. die Februarii. Per breve de privato sigillo." Upon one of the towers of Cowling Castle still (?) remains an inscription, deeply engraved upon a metal plate, recording the fact, thus :

Knoweth that beth and shall be
That I am made in help of the contre
In knowing of which thing
This is chartre and witnessing.

This description of building, sometimes called a castle, but more properly a hall, belongs rather to domestic than military architecture, although some of them present a very warlike appearance, and were stoutly defended on behalf of Charles I., when fanatic Puritan dared designate his king "The Man," nor stayed till he imbued his hand in the royal martyr's blood. As the country became more peaceful, their owners found them inconvenient dwellings; many were pulled down, while others were greatly altered. The square tower is probably the only part of the stronghold that now remains at Stone. The Norwoods are a very ancient family; we are all of us familiar with the fine foreign knightly figure in Minster Church, commemorating one of its members and his wife. They were Lords of Stone until the early part of the reign of Henry VI., when the castle became the property of a family named Bonevant, one of whom, Nicholas Bonevant, died in 1516, and is buried with Agnes, his wife, in the neighbouring church of Swanscombe. It is a curious incident that a few years since a lineal descendant of

the former owners, in the person of C. M. Norwood, Esq., M.P. for Hull, became lessee of, and resided in, this the ancient home of his ancestors. The property is now vested in the rectors of Crayford, Fawkham, Gravesend, Milton-next-Gravesend, Luddesdown, Ridley, Stone, and Swanscombe, with the vicars of Cobham, Northfleet, Plumstead, Dartford, Eltham, Frindsbury, Greenwich, Halling, Higham, Horton Kirby, Shorne, and Chatham, in trust, under the will of the Rev. Dr. Thomas Plume, who died, Archdeacon of Rochester, in 1704, for the augmentation of small livings within that diocese, and for other good and charitable purposes connected with the Church of England.

A little to the north-west of the castle is the church, one of the finest in Kent, dating, according to the late Mr. Parker, C.B., from about A.D. 1250, and built, it is said by tradition, from offerings made at the shrine of St. William of Perth, the Rochester martyr, murdered when on a pilgrimage near that city in 1201. His legend is very obscure: it is supposed that he was a baker by trade—but, be that as it may, to him we are told Stone is mainly indebted for her church, which has ever been the pride of her people. Weever, in his *Ancient Funeral Monuments*, published in 1631, mentions the whole fabric of this church "to have been in his time upholden in wondrous good repair, and her inside neatly polished." Such reverent care seems to have given great offence to the Puritans; for when, with some other churches, it was injured by the great storm of January 13, 1639, we find Master Nehemiah Wallington recording with great unction a "judgment on the setting-up of an altar and rails," inasmuch that "Stone Church (it is called the Lanthorn of Kent), it is neare Greenhithe; my neighbour did see the steeple and church all on a vehement fire together, and he did see the bells as they hung of a fiery red colour, and then they fell down into the fire, and there arose a great smother and smoke into the air, and so all was burnt down together, only some little part of the stone wall remaining."* That "my neighbour" considerably exaggerated, we have the testimony of our own eyes;

* *Historical Notices of the Reign of Charles I.*, by Nehemiah Wallington, vol. i., p. 45.

truly the tower was injured, but the church stood then as now, a grand specimen of the handicraft of man in honour of Him who has built His house upon a rock. "My neighbour," having seen the fire, talked, no doubt, the matter over with Master Nehemiah; and having probably heard the strange story related by Matthew Paris of the miracle-working boy, William Crul, who here in 1252, being then two years of age, is reported to have cured all manner of diseases by making the sign of the cross upon the sick who flocked to him on this account from all parts, determined in their own minds the total destruction of the edifice, wherein men who were capable of believing such things had once worshipped, to be a foregone conclusion, the hope, probably, being father to the thought. Fortunately it was not so, but restored a few years since under the care of Mr. Street, the church, as we all know, still remains a magnificent sanctuary and an honour to the parish, much of its work reminding one of the glorious minster erected in Thorney Isle, the loving care of its architect devoting as much attention to the little village church as to the grander and more stately edifice. Among its monuments is a very fine brass to one of its rectors; it is a cross containing a full-length figure of a priest wearing the chasuble. Weever, in his *Funeral Monuments*, has fortunately preserved the inscription, which runs thus, on the label from the mouth of the figure: "Misereri mei, Deus, secundum magnam misericordiam tuam." Round the border is this: "Credo quod redemptor meus vivit et in novissimo die de terra surrecturus sum, et in carne mea videbo Deum, salvatorem meum." On the body of the cross and steps: "✠ Hic jacet dominus Johannes Lumbarde quondam rector ecclesie de Stone qui obiit xii. die mensis Marcij anno domini m.cccc.viii." And on a plate at the foot:

Es testis Christe quod non jacet hic lapis iste
Corpus ut ornetur, sed spiritus ut memoretur
Heus tu, qui transis, magnus, medius, puer an sis
Pro me funde preces, quia sic mihi fit venie spes.

An engraving of it is given in Boutell's *Monumental Brasses of England*. Among the many monuments and epitaphs designed

To teach the rustic moralist to die,

once contained within this church, but now unfortunately lost, is one preserved in Thorpe's *Registrum Koffense*, as under:

Erth goeth upon erth as mould upon mould,
Erth goeth upon erth all glistring gold,
As though erth to erth never turn should
And yet must erth to erth sooner than he would.
Obijt 15 Januarye, anno dom. 1574.

Loe here he lyeth, that earst did lyve, and Robert Chapman highte,
To prove by God's eternall dome that death will have his righte;
Owner of Stone Castell true what tyme he lived was he
Esquier, and merchaunte venturer, of London draper free;
His soule, we hoope, in heaven doth rest, thoughe carcas lye full loe:
Thus God appoints the righteous manne a fynale ende of woe;
Whose monumente alofte dothe stande for every man to viewe,
Whereby wee learne what brittle stepes all mortall men ensue.

The late Rev. H. Haines had reason to believe that a shield which formed part of this memorial was, many years since, in private possession at Norwich.

In the same work we find the name of another owner of the castle, and the date of his decease thus recorded:

Pray for the sowl, in wey of cheritie,
Of Richard Bontfant, late mercer of London,
(For the brethern and sisters of this fraternitie)
Owner of the plas callyd Castle of the Ston
Remember hym that is leyd under ston
For hys sowl and al Christian to prey
To the merciful Jesew, a pater noster anon
And ave to hys Moder, and mak no delay
In March whych decessyd the xix day
In the yer of our Lord God who keep him fro pyne
A thowsand four hundred fyfty and nyne.

J. A. SPARVEL-BAYLY, F.S.A.



The Armorial Ensigns of the County of Middlesex.

THE question whether or not the County of Middlesex possesses any definite armorial ensigns or heraldic device, has been regarded as somewhat doubtful. The arms of the See of London date as far back as the introduction of Christianity into England, and are repre-

sented by two crossed sabres or short swords, evidently showing a cessation of hostilities upon the introduction of Christianity into these realms. Some persons believe these arms, which appear in the great west window of Westminster Abbey, in the first compartment of that window, to be the arms of the presumed founder, Sebert, King of the East Saxons; but Bede thinks it doubtful, and does not include Westminster in his account of Sebert's connection with St. Paul's—this he considers would be "robbing Paul to pay Peter;" and Bede, as Stanley informs us, affirms that the arms impaled in the window of the Abbey may probably be those of a private citizen who resided in Westminster in the time of Sebert, A.D. 616 (*vide Stanley Memorials of Westminster Abbey*, p. 9). Whatever may have been, in the time of the Heptarchy, the armorial ensigns of the kingdom of the East Saxons, it is certain that the insignia of the See of London is not identical with them at the present day. How far upon the introduction of Christianity into England about the time of Egbert, A.D. 673, or even in the time of Edward the Confessor, A.D. 1042, the present insignia of the See of London underwent any modification to its present state is immaterial, in case Sebert, the East Saxon King, was not the founder of the Abbey of Westminster, which was known to the ancients as the conventual Church of St. Peter at Westminster, in the Isle of Thorns. But Bede negatives any such idea by being silent concerning Sebert, when relating Sebert's connection with St. Paul's Cathedral. However, history records the arms of Sebert to be *three* sabres, falcions, or short swords (used in war by the Saxons when they slew the Britons on Salisbury Plain), under a crown or circle with points. The number and position of the sabres in the curious arms of the See of London appear different; only two sabres crossed, and not three upright sabres, being employed. The explanation of this difference is nowhere to be accounted for, and does not support the theory held by some authorities, either that the original three sabres were the insignia of King Sebert, or that if so, Sebert was the founder of the Abbey of St. Peter in the Isle of Thorns. The national emblems (if, indeed, they were the arms of Sebert) were

further changed by Sebert's successors, Egbert, Alfred the Great (who is alleged to have added to the British shield the first lion), Edward the Elder, Edward the Confessor, Charles VI. (in France), and Henry V. (i.) Egbert, A.D. 673, adopted the cross as the national emblem of his kingdom. (ii.) Edward the Confessor, following the example of Ella II., East Saxon monarch, who placed five martlets in *his* shield, increased the number of martlets to six, Edward the Elder only having in his shield *four* martlets. The first of the East Saxon Kings, Erkenwyne, is related to have adopted the same device, so that we nowhere find the "sabre" employed as a national emblem by the East Saxon monarchs, with the exception of Sebert. The quarterings of the arms of Castile and Leon, *sémée fleur de lys* (*i.e.* the field sown or powdered with fleur de lys), are traceable in a quarterly bearing in the shield of Edward III., but no sabre (or short sword) is visible in the arms of France and England. These continued, in fact, to be the arms of Edward's successors; and in the reign of Charles VI., of France, the number of martlets in the arms of Castile and Leon was reduced to three, which number was subsequently adopted by Henry V. in the quartering of the English shield; but beyond this no change took place. While it is doubtful whether the three sabres over a crown ascribed to Sebert were ever the arms of the County of Middlesex, it is more reasonable to suppose that these arms found in the window of Westminster Abbey are the arms of some Saxon king, perhaps Sebert; and that the arms in the corresponding space of the west window are those of the king to whose patron saint, St. Peter, the Abbey in Thorny Isle was dedicated as the Abbey of St. Peter, and the arms of the kingdom in his day, and this was the person of Edward the Confessor.

There appears, however, from historical evidence, to be another coat of arms which at some time figured as the armorial insignia, probably of the diocese of Westminster only. These arms consist of a bishop's crosier and mitre. Such a circumstance seems to denote the severance of Westminster from the County of Middlesex; and it is a matter of

fair inference, when it is considered that St. Peter was the patron saint of Edward the Confessor, and that Bede makes no mention of Sebert's connection with Westminster, that *Sebert* was not the founder of the illustrious Abbey in the "Isle of Thorns," as Bede describes it; and that until the time of Edward the Confessor, Westminster had no independent coat of arms recognised as the arms of the County of Middlesex, though Sebert's arms may have been considered to be the arms of the kingdom; but for reasons before mentioned it is somewhat doubtful to whom these arms belonged. It may in theory, as other writers have observed, appear probable that the insignia of the Saxon dynasty should be adopted at Westminster, if it is a certainty that Westminster Abbey *was* founded by a Saxon king, though it is by no means certain that any East Saxon king used in his shield three sabres. When we consider that Essex and Middlesex, with part of Hereford, constituted the kingdom of the East Saxons, and that from the dissolution of the Heptarchy to the present time the residence of the English monarchs has always been at Westminster, and that it is only within recent years that the administration of justice has been removed therefrom, though the seat of the legislature still remains as a relic of the past at Westminster, the existence of the device of that territory as the martial designation of the County of Middlesex would be reasonably accounted for; but until the question is cleared up, the arms of Edward the Confessor, and not those of Sebert, remain as the arms of the City and County of Middlesex.

H. A. H. GOODRIDGE.



The Antiquary's Note-Book.

Curiosities of Local Government (*Continued*).—In continuance of our extracts from the Parochial Records of St. Thomas and St. Clement, Winchester, we introduce two curious matrimonial and criminal items. It was a by no means infrequent custom to marry off a pair of paupers; perhaps to get rid of them out of the parish, peradventure

to legitimise the offspring. Curiously enough, the expense of a license was 'gone to. The marriage of Peter Holloway to Mary Pyper is thus set out:

	£	s.	d.
Mr. Knott for License	1	6	6
Mr. Knotts Clerk	0	2	0
Mr. Kirby swearing "Peter"	0	1	0
Mrs. Webb the ring	0	8	0
Rev. Mr Wavell's fee	0	5	0
The Clerk	0	2	6
The Sexton	0	1	3
Gave the persons married	2	0	0
	4	6	3

The putting the "law in motion" in 1764, through the parish constable (who was a publican also), is laughable in its expense and "refreshment" bill. One Edmund Ember had offended, in what way we do not learn, but here is the constable's bill:

Expended for taking up Edmd. Ember at Andevor, and bringing him to Winchester:

	s.	d.
For eating and liquor	5	6
Backing the Warrant	1	0
Corne and Hays for horses	1	6
For liquor upon the rode	1	2½
For hors hire	5	6
For eating and liquor at my house	2	5½
	17	2

They seem to have managed their business cheaper in the rural districts, for in the *Borman Book*, a curious diary and account-book connected with the families of the Bormans and Jacobs, of Hampshire, we read in 1736-37 the following singular entries of payments in parish accounts:

	£	s.	d.
Payd att same tyme to Thos. Ayr, tythingman, for caryng a highwayman to Jayle	0	0	11½
Payd att same tyme to Thos. Potenger, tythingman, for having a felon to Jayle	0	1	4

The furniture of a cottage tenant is vividly placed before us in an inventory of sale of Robert Carr, 1777:

	£	s.	d.
A feather bed, Bolster and two pillows	1	16	0
Three pieces of Blanket and a Bit of Sheet	0	1	0
One Side Cribb	0	1	0
One Shop Board	0	6	0
Two deal Stools	0	1	6
Three ash Chairs and one elbow ditto	0	3	0
One pepper castor and two glass salts	0	1	0
One Kitchen grate and two cheeks	0	6	6
Shovel, tongs and fender	0	1	0

	£	s.	d.
A Cradle, a feather pillow and a hull ditto...	0	2	6
A tin vessel	0	0	3
Two Earthen dishes and six trenchers	0	1	0
Two Tables and a Drawer	0	3	0
A Brass Saucepan	0	0	6
A Bedstead with Sacking	0	3	0
2 Coarse Sheets	0	5	0
An Iron Pott, Cover and Iron Trivet	0	3	6
	<hr/>		
	3	15	9

Before we give our readers a price current a hundred years ago and upwards, a glance or two at the management of the poor may interest them: "Payd for *caryng* woman to poorhouse, and liquor at her gronin, one shilling (the liquor consoled the Bearers)." The great Christian festivals of Easter, Whitsuntide, and Christmas were marked by strong beer to the poor in the "House," and the cost was 6s. 8d. At Christmas there are two dozen mince-pies at one penny each. The children visited the three great Fairs, St. Mary Magdalene, St. Giles, and Lent Fairs, and had 2s. 6d. to 3s. as "fairings," and at these fairs, now disused, the stock of cheese for the year was purchased, and included Cheshire at 6d. and "skim" at 3d. per lb. A pleasant item is "encouragement to the Children, Sundays, 10s." The prices of clothing and provisions, etc., are gathered here and there, and we quote them: A chemise, 1s. 2d.; stockings, 2s. a pair; quilted petticoat, 2s. 3d.; making a gown, 1s. 6d.; making a shirt, 2s.; a pair of new sheets, 7s. 6d.; pair of shoes, 3s.; pair of breeches, 5s.; leather to make children's breeches, 5s. 9d.; brush to clean breeches, 1s. 2d.; pair of stays, 6s.; blanket and quilt, 7s.; a night-cap, 8d.; a bedstead, 3s.; an apron, 2s. 4d. In the matter of books and stationery—a Bible, 5s. 6d.; a quire of paper, 6d.; postage of letter to London, 2½d. A steward, 2s. 6d.; a pair of pattens, 1s.; a midwife's fee, 5s.; a coffin, 10s.; a loom, £1; a spinning-wheel, 8s. 3½d. In provisions—a sack of potatoes cost 8s.; two pig's cheeks, 5s.; bacon, 6½d.; 12 lb. of candles, 6s. 4d.; soap, 6½d. Labour was cheap—a day's work in garden, 1s. 6d.; three days' work for a woman, 2s. The sanitary science of those days was *nil*, and the absence of drains and the presence of open gutters and roads over which all sorts of things were thrown, aided

greatly in the frequency of disease. For several years smallpox was evidently common enough, judging by the entries, and it seems to have continued down to the system of inoculation which Dr. John Smith is said to have discovered, and who retiring to Boscombe, a Wiltshire village, to think over and test his idea, was driven out of the village by the prejudice and violence of the rustics. We give a few extracts from amongst many: In 1754 two guineas was paid for use of a kiln to disinfect or destroy smallpox clothing; and a pair of new sheets ordered for a smallpox patient cost 7s. 6d. A payment of 5s. a week was made to a shoemaker for the use of his house for smallpox patients. Also for the same purposes, 15s. to Thomas Robins. There are abundance of such hirings, inclusive of barns, and these "pest-houses" must have been not only comfortable to the patients, but perilous to the neighbours. In 1755 the "expenses of Dr. Allen's family in the smallpox were £7 8s. 5d. In 1758, 2s. is paid to a person for the perilous risk of washing the clothes of a person with the smallpox, and there is ordered to be paid £4 7s. for wine for smallpox patients." The smallpox is varied in 1759 by the "itch" amongst children, who were in one case "salivated" at a cost, inclusive of nurse, of 14s. In 1760 there is a payment of 5s. to Dr. Wools for a cure of this loathsome disease, and also of £3 16s. 6d. for a family in the smallpox. This disease, often fatal, appears a regular record, and on January 31, 1779, five years after the birth of Edward Jenner, whose invention of vaccination annihilated the terrible disease, we find this extract:

"That the poor residents in this parish to the number of 60, of which a list is taken, be inoculated under the direction of the Mayor, Mr. G. Durnford (Clerk of the Peace for the County), and that the overseers do pay 2s. a head towards such inoculation, and charge same to the parish."

We purpose in another paper to touch on "Perambulations and their festivities, The troubles of the parish from vagrants," and other odd things.—WILLIAM HENRY JACOB.



Antiquarian News.

A DISCOVERY has been made at Rosedale Abbey, North Yorkshire. Whilst the grave-digger was making a grave he came in contact with a large stone, which impeded his progress. On being broken it proved to be the lid of a stone coffin, about 7 feet long, and very well cut. The skull and some other bones inside were in a good state of preservation. This is said to be the first stone coffin discovered at Rosedale, and is supposed to have some connection with the ancient abbey, the ruins of which adjoin the churchyard, and which was founded about 1190 by a De Stuteville, one of the family which owned Stuteville Castle, near Kirbymoorside.

Mr. John Quincy Adams has, says the *St. James's Gazette*, recently discovered a box full of manuscript and printed matter relating to the life of Edgar Allan Poe and his friends. The box contains original letters, talks and criticisms by Edgar Allan Poe, a contemporary life of Poe by one of whom he writes in one of his letters as "my best and dearest friend on earth;" letters from Mrs. Clemm, the poet's mother-in-law; letters from Mrs. Locke, N. P. Willis, Gilmore Sims, Professor Bush, Professor Gierlow; and also letters from Mrs. Elmira Shelton and Mrs. Sarah Helen Whitman, which, it is said, set at rest for ever Poe's relation to these two women.

Mr. F. G. Nicholls, B.A. (Oxon.), has written to the *Standard* that a large Roman pavement has recently been discovered during some excavations in the garden of his house at Salisbury. Its subject is a battle between Greeks and barbarians, who, from their costume, may be presumed to be Persians, or of some other Oriental race. A youthful warrior, clothed in Greek armour, his head bare, charges with his couched spear through a mass of fighting men, in flowing garments and lofty head-dresses. He seeks to reach an Eastern King, who sits on a high chariot. Mr. Nicholls recognises in these two Alexander and Darius; the battle may be one of those great victories which decided the fate of the Eastern world. The mosaic is of the finest execution. The tesserae are all, it is believed, cut from natural stone, and are most skilfully and artistically laid. It is highly probable that this mosaic is a copy of some well-known picture of antiquity, Greek or Roman. So elaborate and important a design could scarcely have been made for a pavement, for which it seems but ill-adapted. Moreover, there can be traced in it an attempt to imitate in very inadequate materials the peculiar qualities of a picture. As a work of art it is of great value, as affording admirable insight into the knowledge and

proficiency attained by the ancients in painting. Mr. Francis King followed with a suggestion that the pavement is a copy of the "Battle of Alexander," the famous mosaic found at Pompeii in 1831, and now in the Museo Borbonico, in Naples.

Hogarth's old house in Chiswick has lately been turned into a workman's temperance club.

The old manse of Mauchline, of which mention is made in the records of the Presbytery of Ayr as far back as 1646, has been recently pulled down. In the course of operations the workmen have brought to light a stone in good preservation bearing the date 1594, with the letters M.P.P., no doubt the initials of Peter Primrose, who came to Mauchline as parish minister in 1567; also a stone with the date 1730, and the letters W. M., initials no doubt of William Maitland, who was "placed" in 1695. Another stone was found bearing the date 1744, and bearing the letters W. A., understood to be the initials of William Auld, who came to Mauchline in 1742. This interesting relic is a reminder of Burns' connection with this rev. gentleman, whom it pleased Burns to designate Daddy Auld. The stones above mentioned would seem to indicate the different periods at which the manse had undergone repairs and the initials of the ministers then in charge.

In his charge to the Grand Jury at the Folkestone Quarter Sessions in April last, Mr. Coward, Recorder, said that, in course of a search which had been made for some documents relating to a road dispute, some very valuable old charters had been discovered in a disused receptacle amongst the muniments. They are in excellent preservation. These are fine charters, which go back as far as the reign of Edward II., dating from 1309, and which throw a great deal of light upon the early history of Folkestone and the neighbourhood.

The trustees of Shakespeare's birthplace held their annual meeting on May 5 at Stratford-on-Avon. The Mayor (Sir Arthur Hodgson) presided. It was reported that 16,500 persons had visited the birthplace during the year, of whom about 5,000 were from America. Thirty-nine nationalities were represented, and the number of visitors increased year by year. A long discussion took place with regard to the provisions of the trust deed. The amount derived from visitors' fees was about £800 a year, and at the present time the trustees had a surplus of nearly £3,000 invested in Consols and other securities. They were desirous of founding a Shakespearean Scholarship in connection with the Grammar School, and of assisting in restoring the chancel of the parish church where the poet is buried; but the terms of the trust deed would not allow them to spend money on such objects,

Eventually the Executive Committee were empowered to take counsel's opinion in the matter, and to report to a special meeting of trustees. Mr. Henry Irving wrote saying he appreciated deeply the honour which had been conferred upon him in making him a trustee of Shakespeare's birthplace. He felt a throb of pride at the receipt of the welcome news that he was to be allowed to have a share in the custody of the hallowed spot. Only the most pressing necessity had kept him away from that day's meeting, and he sincerely regretted that he could not possibly attend. A list of presentations received during the year was laid before the meeting, and it was reported that thorough provision had been made at the birthplace for the immediate extinction of any fire that might break out.

A discovery of great interest to English readers has recently been made by the Commendatore Rosati in the Royal Archives at Naples. This consists of two volumes of *Memoirs of Maria Carolina, Queen Consort of Ferdinand the Fourth of Naples*. The volumes, which are in the handwriting of the queen herself, give circumstantial details of the events of 1799 (a year full of disaster for the armies of France in Italy), an exact account of the relations between Lord Nelson and the Court of Naples, and last, but not least, a full report of the famous Battle of Trafalgar.

Mr. John Heywood, Manchester and London, has in the press, and will shortly publish, a volume of essays by Mr. W. E. A. Axon, entitled, *Stray Chapters in Literature, Folk-Lore, and Archæology*. The collection covers a wide range; each essay is supplemented with a carefully-prepared bibliography of the subject; and Mr. Axon has written an interesting preface on curious book-titles.

Dr. Gädertz, of the Royal Library, Berlin, has found a valuable manuscript and drawing relating to a theatre of Shakespeare's time. "Although" (says the Berlin correspondent of the *Times*) "drawings of the exteriors of several ancient London theatres have been preserved, the oldest representation of the interior of such a theatre is that of the Red Bull, dated 1672, and therefore not belonging to Shakespeare's epoch. The date of the original papers which Dr. Gädertz has fortunately discovered is 1596, and they contain important news concerning the old English stage, especially the Swan Theatre. A learned Dutchman, John de Witt, Canon of St. Mary's Church in Utrecht, visited London in 1596, and noted many remarkable sights, and he describes Westminster Abbey, St. Paul's Cathedral, and other buildings. But the most curious of his reports is that on the theatres. "There were four large and splendid playhouses in London about 1596, the Theatre and the Curtain, towards the north, the Rose and the Swan. We learn that each

of these was an oval, beautiful structure, not of wood, but built or faced with flint and marble, and of considerable size, the boxes and galleries containing 3,000 seats. John de Witt's sketch is also highly interesting, and neatly drawn. We see the actors on the stage, in the costume of Queen Elizabeth's age, the audience, the 'lords' rooms,' the doors, and the 'tiring-house' in the background. Dr. Gädertz has just published De Witt's documents and drawing. His book, entitled, *The Old English Stage, and other Shakespearian Essays* (Bremen, Müller), with two illustrations, will undoubtedly create some excitement in the literary world."

Holroyd's collection of Yorkshire Ballads, collected from rare broadsides, manuscripts, chap-books, newspapers, books, etc., with notes by the late Abraham Holroyd, and edited by Mr. J. Horsfall Turner, of Idel, Bradford, is announced for publication shortly.

Mr. Oliver Baker is engaged on a *History of Ludlow Town and its Neighbourhood*. It will be published shortly by Mr. Woolley, of Ludlow, and Mr. Elliot Stock, of London.

Vagaries of speech are fleeting, and colloquialisms have their fashions; but it is always interesting to "catch the manners living as they rise," and fix them in print. "Slang, Jargon and Cant: A Dictionary of Unconventional Phraseology, embracing English, American, and Colonial Slang, Tinkers', Yiddish, Pidgin, and Anglo-Indian Slang, Quaint Expressions and Vulgarisms—their Origin, Meaning, and Application," is the title of the work announced by Professor A. Barrère, and C. G. Leland, upon which they have been engaged for some time. Among the contributors are Lord Suffolk, Sir Patrick Colquhoun, Q.C., Major Arthur Griffiths, Rev. J. W. Horsley, Messrs. Edgerton Castle, J. Hollingshead, Alfred German Reed, Douglas B. W. Sladen, Charles Mackay, LL.D., Hamon le Strange, and others. Information has been gathered from all classes of society, and in every branch of slang contributors have been employed (more than twenty in number), and they have been assisted by several gentlemen especially engaged to search the literature of the day for words and expressions.

An interesting relic of the world's nonage has been discovered in a pit of blue lias near Yeovil. The fossil remains of an ichthyosaurus were unearthed by some labourers, and it was found that its length was over 22 feet. The removal of the clay in which it was embedded caused the fossil to fall to pieces; but the fragments have been carefully collected, and there will no doubt speedily be a gathering of the *savants* to inspect the remains and fix together in proper fashion the *membra disjecta* of the mammoth reptile-fish.

The High Cross of Chester, although demolished in 1646, has left its name through all the intervening time to the place it once occupied, which is in front of St. Peter's Church, and near the junction of the four principal streets of the city. Randal Holme, a celebrated herald and antiquary (and one of a family of heralds and antiquaries to whom Chester is greatly indebted for her history), made a drawing of the cross, which may be found in the Harleian MSS. 2,073. From this drawing it would appear that a somewhat slender sexagonal shaft, rising from a square, solid base, broadened upwards into monumental stonework, suggestive of a casquet in two divisions, also sexagonal. On the apex of the smaller division was a double-girthed ball and a floriated cross. Both divisions of the main portion of the fabric were highly ornamental, and in a niche on each side was the effigy of a saint, making in all twelve figures. During the civil war the High Cross was overthrown, and the ornaments were demolished. Some relics were, however, carefully collected, and during the early part of this century were built together, in some fashion, to grace the gardens of Netherleigh House, then the residence of Sir John Cotgreave, Mayor of Chester. Netherleigh House became the property of the Duke of Westminster some years ago, and on a tenant's leaving there, his grace decided not only to present the remains of the cross to the city of Chester, but to restore the missing portions. The question now before the Chester Town Council is where the cross is to be placed, the old site being too contracted. The favourite site is, for various reasons, the space on the King School side of the Town Hall Square. In connection with the stone cross mentioned, the Duke of Westminster's improvement of the Rows at the Cross may be noticed. An unsuitable building erected on the site of the ancient conduit has been demolished, and the half-timbered, carved buildings now being proceeded with will add greatly to the beauty and harmony of those already existing in the centre of Chester.

The Church of St. Mary, Wix, the Parish Church of Westbury, and Myton Church, have been recently restored and reopened.

During the approaching summer a new branch of the London Geological Field Class will make a detailed study of the chalk formation, under the direction of Professor H. G. Seeley, F.R.S. The other branch, under the same direction, will follow the course of former years, investigating the principal geological features in the neighbourhood of London. Full particulars can be had by intending students on application to Messrs. G. Philip and Son, 32, Fleet Street, and from many booksellers in the suburbs.

Apropos of Mr. Rendle's reminiscence of the laying down of the wooden pipes which conveyed the water

supply of Southwark from the old London Bridge water-wheels (*ante*, p. 189) it will be of interest to recall recent discoveries of similar pipes in London. In the *Standard* newspaper of February 11 last, a letter appeared mentioning the fact that some such pipes were then being removed from under the surface of the Strand, opposite the Law Courts, and that the pipes were reputed to be three hundred years old. A day or two later, Mr. Highton wrote to the *Standard* stating that last summer similar wooden pipes were dug up in large quantities in Piccadilly, many apparently in as good a condition as when laid down. The next day the following letter from Mr. R. T. Andrews appeared :

"Amongst the Corporation Papers of Hertford are the following notes : ' 1769 : Thirteen feet of elm pipe at one shilling and eightpence per foot, and iron hoops ;' and in 1771 : ' Twenty-three feet four inches of ditto and hoops laid down in the river, and men took up and mended some of the old waterpipes in the river, and John Crow and Robert Duke supplied forty-nine pints of beer to the men, doing the work at a cost of eight shillings and twopence.' Again, in 1776 : ' Paid Mr. Ellis's men for boring sixty-six feet at fourpence per foot.' Iron pipes were not obtained for the purpose until 1813, at a cost of one hundred and twenty-six pounds, ten shillings ; and in 1814 the Corporation resolved that iron pipes be laid instead of the wood ones now from the waterworks.— "At the Whiting Works in Nine Elms Lane, Vauxhall, when I was there as a lad with my grandfather, wood pumps had been used many years to supply the edge-runners with water, and may even now be at work for that purpose ; it is some years since I was in the sheds." Mr. Highton suggested that it would be interesting if the water companies would search their records, for information on the origin and early use of these wooden pipes for water supply.

It is proposed, as suggested by Dr. Cox and Mr. Gomme in the *Archæological Review*, to hold a conference of the representatives of county archæological societies, and of others interested in provincial antiquities, and a memorial has been forwarded to the Society of Antiquaries by Dr. Cox, asking that body to take the necessary steps for summoning and directing such a conference.

The Marton Hall collection of pictures, which Messrs. Christie, Manson and Woods sold recently, was, when the property of the late Mr. Bolckow, of Middlesborough, the subject of one of the admirable series of notices on "The Private Collections of England," in the *Athenæum* (No. VII., November 22, 1873).

The sale of the late Mr. George Godwin's collection of ancient chairs and relics, formerly belonging to well-known literary and other celebrities, took place recently at the residence of the deceased in Cromwell Place, South Kensington. The number of these

chairs, which Mr. Godwin had from time to time collected, was thirty, in addition to which there was a large number of relics. The sale was conducted by Messrs. Rogers, Chapman, and Thomas, each chair being authenticated by documents read by the auctioneer as the lots were submitted. The first lot offered was a circular armchair in walnutwood, formerly belonging to the late Lord Lytton. It was described as his favourite chair, and it is said that in it, at Craven Cottage, Fulham, he wrote many of his earlier works. It was sold for 13 guineas. A bamboo easy-chair, which it was stated Mrs. Siddons was in the habit of using when playing Queen Katharine and other characters, was sold for 7 guineas. A lady's easy-chair, formerly the property of Mrs. Browning, realized 5 guineas. For an ancient library chair, formerly the property of Gay, the poet, there was a very animated competition. It was described as ingeniously fitted with pen and ink drawer, stationery drawer, writing flap, and secret correspondence drawers. Amidst much applause it was sold for 30 guineas. An oak arm-chair, with cushioned seat, embroidered with the arms of Great Yarmouth, which King Charles II. used when holding his councils at Great Yarmouth, realized 10 guineas. An antique library chair in oak, of the Cromwell period, and which may be used as a table, formerly belonging to Theodore Hook, was sold for 19 guineas. It was stated that it came from Hook's house at Fulham. An old oak chair, formerly belonging to Anne Boleyn, was next offered. It was stated that if made in this country it was probably one of the oldest secular chairs to be found here. It came out of Hever Castle, about forty years since. It was sold for 10½ guineas. The chair which excited the greatest interest was that formerly belonging to Shakespeare. It was described as a small stiff square in oak, in which the poet wrote many of his plays. The biddings commenced with an offer of 5 guineas, when the competition became most intense and prolonged, and amidst a tumult of applause it was ultimately sold for 120 guineas. Other chairs, formerly belonging to Alexander Pope, Dante Rossetti, Mr. and Mrs. S. C. Hall, Sir Walter Raleigh, Dr. Watts, Walter Savage Landor, Sydney, Lady Morgan, Lord Byron, Napoleon Bonaparte, Sir Edwin Landseer, Thackeray, Anthony Trollope, Nathaniel Hawthorne, Shirley Brooks, Planché, Hepworth Dixon, Samuel Warren, E. M. Ward, R.A., the elder Mathews, and George Cruikshank, were sold at prices ranging from 3 to 6 guineas each. A mahogany fire-screen, formerly belonging to Wordsworth, was sold for 6 guineas; a candelabra, formerly the property of Macready, realized 5 guineas; and Tietjen's frame music-stool realized 7 guineas.

Meetings of Antiquarian Societies.

British Archæological Association.—April 4.—Sir J. A. Picton, President, in the chair.—A paper was read by Mr. T. Morgan, F.S.A., on the recent excavations in the Forum of Rome, and of the present appearances of the ancient ruins, now cleared of the earth in which their bases have been buried for so many centuries. The names and positions of many of the buildings, now determined by the recent explorations, were particularized and illustrated by extracts from the ancient writers. The temples to the various deities were named, and comparative ages of the different works were stated. The buildings grouped along the Forum were described under their altered aspects, and it was stated that it is proposed by the Italian Government to clear away the earth fully 20 feet deep which covers the east side of the Forum.

April 18.—Mr. G. R. Wright, F.S.A., in the chair.—Mr. Loftus Brock, F.S.A., described a series of curious French jettons of seventeenth century date, illustrating the use as counters of these curious objects.—Mr. Oliver exhibited a collection of articles, of pottery for the most part, recently found in London, the most curious being a jug of the sixteenth century found at St. Giles's.—Mr. R. Mann exhibited a series of drawings of the fine Roman villa recently discovered at Tockington, Gloucestershire, not far from the course of the old Roman road up to the Severn at Old Passage. The site is within the area of a modern-looking farm-house, and the remains have been found at a depth of only a few inches beneath the modern level. Fine tessellated pavements have been already more or less uncovered, and their designs are of great beauty. The walling shows that a large portion of the villa had been reconstructed at a different axis of the older work, and there are many indications that the site has been occupied, perhaps, from Roman times to the present day. The farm-house, on examination, shows many signs of early work. In Mr. Mann's absence, the paper was read by Mr. de Gray Birch, F.S.A.—The Dowager Marchioness of Huntley exhibited a large prehistoric flint implement, picked up by her ladyship on the opening of a gravel pit on her estate at Orton Longueville in 1887.—A paper prepared by Mr. J. T. Irvine was then read in his absence by Mr. Howlett, on the position where the flint was found. The excavation reveals the curious fact that a trench had formerly existed along its course, and it had evidently been filled up with gravel in prehistoric times, there being no depression to mark its course on the modern surface. It was suggested that the flint implement had been used as one of the teeth of an ancient harrow.—The Rev. — Royston exhibited a somewhat similar object of red earthenware found at Whittlesea.

Cambridge Antiquarian Society.—April 30.—Professor A. Macalister, M.D., F.R.S., President, in the chair.—Among other presents that were laid upon the table may be mentioned: (1) from the Rev. Professor G. F. Browne, Syllabus and Pictorial Illustration.

tions to his Lectures of this year on Sculptured Stones, (2) from Mr. Stoakley, porter of Pembroke College, a neolithic flint implement from the eastern side of the Gogmagog Hills.—A memoir by Mr. C. T. Martin (of the Public Record Office) was read by the Secretary upon eleven deeds, mostly charters of feoffment, dating from 1439 to 1646 A.D.; they had been found by the Rev. F. C. Marshall, Rector of Wilbraham Parva, in the parish-chest, and relate to three several properties in that parish. One of these charters (No. 4, dated 1480) bears the signature of the Earl of Surrey, the victor of Flodden; Sir John Cheyne, who is mentioned in the same deed, afterwards fought by the side of the Duke of Richmond against Richard III. at the battle of Bosworth. In No. 5 mention is made of Anglesey Priory, a house of Austin Canons founded by Henry I., and granted at the Dissolution to John Hynde; of this a full account has been given in the *History of Bottisham* by Mr. E. Hailstone, issued in 1873-78.—Mr. Jonas exhibited and described a collection of antiquities, found within the last few years in the neighbourhood of Royston, of which the following are the most notable:—A small gold annular brooch set with two red stones, and bearing a Christian legend IESV . . ., dating probably from the twelfth century A.D.—Bronze bust of a Roman lady, three inches high; the hair is dressed in the style of the end of the third century A.D.—Of the nine Saxon fibulæ exhibited, the most remarkable were a pair, found at Barrington, with trefoil and crescents at the ends, about two inches long; and a smaller annular one from Royston Heath, formed of thick wire, convoluted in half of its circuit. From the same place came a beautiful bronze awl, possibly Celtic, two inches long; one of similar form is given by Evans (*Ancient Bronze Implements*, p. 189, fig. 224). Two bronze bangles from the western side of Buckland Hill, Bassingbourne.—Mr. Jonas presented to the society's museum two harp-shaped fibulæ from the same neighbourhood.—A communication by the late Mr. C. W. King upon an antique calcedony-signet, bearing in intaglio the Fall of Kapaneus, was read by the Secretary. After alluding to the warnings against sin exhibited in the similar signet-devices—of Philoctetes, stung by the serpent in the very act of betraying the deposit of his dying master; of the impious Theseus, fixed eternally upon his iron chair before the gates of Hades; and of the unconquerable Heracles, a victim to the potency of wine—he proceeded to describe the fate of Kapaneus, struck down by Jove's lightning from the Theban walls which he had sworn to scale, even in Heaven's despite. The subject was a favourite with gem-engravers, and another example from the same collection on a sard (necessarily of different treatment) was exhibited; the calcedony had been traced back to the Comte de Caylus, to whose cabinet it belonged in 1762. It seems that in this case alone architectural details of the Kadmeian Gate and of the city battlements have been introduced.

Newcastle Society of Antiquaries.—Jan. 25.—Papers by the Rev. G. Rome Hall, F.S.A., "Notes on a Pre-Conquest Memorial Stone from Birtley Church, North Tynedale," and "On the Discovery of a Saxon Cross and other Stones of Pre-Norman Date from Falstone, North Tynedale": The valley of the North Tyne is rich in varied remains of the Roman

domination in Britain—the wall of Hadrian, with its adjuncts, the noble station of Cilurnum and its once-imposing bridge, and the still occupied road of Agricola—the Watling Street. It possesses also many fine relics of the Norman and mediæval period in its ancient churches and its castles, pele-towers, and bastel-houses; besides the picturesque and stately mansions of more modern times. As in so many parts of England, there are, however, exceeding few vestiges remaining of the Saxon period, which succeeded for so many hundred years (lasting as long as the Roman domination), the conquest, and partial extirpation, of the Romanised British inhabitants. Our Old English forefathers were not great church builders, though St. Wilfred's grand cathedral at Hexham, "the goodliest church on this side of the Alps," rose in the seventh century just below the junction of the South with the North Tyne rivers, and would be to the dwellers in the surrounding vales what Rome was to the Christian world at large, a place of pilgrimage and centre of devotion. St. Mungo or Kentigern probably came and preached at Simonburn. In the last restoration of that fine mother-church of North Tynedale, the present rector, the Rev. Canon Rogers, records that in heightening the chancel arch "the stone work above it fell in, and among the stones thus released were found the remarkable fragments of a Saxon cross and other ancient carved stones, which are preserved in the porch." At Warden, as is well-known, at the foot of the North Tyne Valley, still stands a portion of the church tower with its arch, dating back to Pre-Norman times. The unique stone-roofed church of Bellingham is dedicated in honour of St. Cuthbert, and is supposed to be one of the many spots where the monks of Lindisfarne rested with the "incorruptible body" of the saint, who has given his name to the present yearly "Cuddy's Fair," and in former days to the adjoining "Cuddy's Well." But no trace of Saxon work has yet been found here, where it might well be looked for, unless it be the original north door, which is triangular-headed. An undoubted relic of probably late Saxon times from the Vale of North Tyne exists in the antiquaries' museum, namely the very curious and interesting fragment of a cross from Falstone, which, after the fashion (*ablingo intervallo*) of the celebrated Rosetta stone from Egypt, bears a bi-lingual inscription, first written in Runes, and then in Romanesque letters, in Saxon folk-speech. It is singular these remains are up till now the sole representatives of Saxon art discovered in the whole extent of the North Tyne valley, which extends nearly forty miles from Warden to Deadwater. The early propagation of Christianity in the remoter portions of the valley of the North Tyne was attested in the year 1813 by the discovery at Falstone of the fragment of a kind of gray freestone, about a foot long and five and a half inches broad, which had been broken away from a Runic cross or column. Through the kindness of the discoverer, the Rev. James Ford, minister of the Scotch chapel in that out-of-the-way village, and by the good offices of a well-known local antiquary of that time, Mr. Ralph Spearman, of Sewing Shields, who had heard of the "find," it was secured for the museum of the Society of Antiquaries, then in its robust infancy. "This stone," says Professor George Stephens, "is as yet probably unique in England, in

so far that it is biliteral, that is, it bears twice over the same inscription in one and the same dialect, but written in two different alphabets—Runic and Roman. It contains the epitaph in English in old-Northern staves, but also in Roman minuscules, side by side. Still, as is usual in such cases, where words are given in two alphabets—Runic and Roman, Ogham and Roman, etc.—there are small variations, possibly mere results of the floating folk-speech." Its meaning is deciphered to be to this effect:—

"Eomaer this set after Hroetberht this Beacon (mark or memorial) after his erne (uncle) Bede (pray) for the (his) soul!"

There are in West Gotland, Sweden, three other examples of biliteral stones, "rare and precious." Mr. Stephens calls them "excellent illustrations of the Falstone Runic Cross." They witness to the existence of two separate classes of the population, to whom the monuments would speak—the clerks, accustomed to the Roman letters; the laity, rich and poor, better versed in their native Runes, and only learners as yet in the alphabet of Latin lore. Thus the two ranks or classes of the Old English living towards the head of North Tynedale would be able to read without difficulty, just as (to compare great things with small) the famous trilingual Rosetta stone would speak to three different nations dwelling on the banks of the Nile.

March 28.—The first paper was on "The Wall and Vallum of Hadrian," by Chancellor Ferguson, of Carlisle, in a letter to Dr. Bruce, and was read by the secretary (Mr. Robert Blair).—Mr. R. C. Hedley read an interesting paper on "Longinshaw's British Camp and Associated Remains."—The secretary announced the presentation to the society of the chains of the gallows on which malefactors were hanged on Jarro Slake. The relics will be preserved in the museum of the society. The secretary also announced the receipt from the Duke of Northumberland of two volumes, *Annals of the House of Percy*, and stated that the council of the society had decided not to allow them to be circulated.—Mr. M. W. Simpson then presented a portrait of Dr. Bruce to the society.—Dr. Bruce said he was much obliged to Mr. Simpson for painting the portrait, and also thanked the secretary for allowing it to be placed on the walls of their rooms. He had spent a good many years in the study of antiquities, but he thought the part he had acted had been to popularize the greater works of his predecessors. He had taken an interest in antiquities since he was a boy, and he hoped to live to bring the lapidarium up to date.

Leeds and Yorkshire Architectural Society.—March 5.—A lecture "Concerning Buttresses," by Mr. W. H. Bidlake, Birmingham.—Mr. Bidlake said that nowhere, he believed, had English architecture attained such purity, such severity, and such grandeur as in the Yorkshire Abbeys. In none more than in them could one read that unwearied thought and almost restless striving after higher perfection which must always awaken a deep sympathy for the old gray stones. By the change that seemed to have come universally over the builders of these later days, and the substitution of lines for masses, and ornament for simple breadth, architecture had been plunged into an effeminacy from which it was now just commencing to rise. And as buttresses more than most other parts

were expressive of strength, so they most of all had suffered. One thing that impressed the present generation with regard to those old builders was their honesty. Their buildings required propping. They admitted the fact, and they provided props, not disguised as some other constructive feature, but made of stone, whose very form suggested their principle, as much as the Doric column suggested a sustained vertical weight. The wonder was that, with an infant science, they should have so correctly adapted the form of their buttresses to the strictest mechanical requirements, or that they should have the courage so to act, and then make what was necessary beautiful, and in the truest sense ornamental. If nowadays architects only followed in the footsteps of the builders of those old abbeys which were the glory of this country, and had the courage to use the simple forms that modern construction required, we should have an architecture, not perhaps a copy of the old, but one which embodied its principles and expressed something of its spirit. Mr. Bidlake illustrated his remarks by a large number of drawings, representing the buttresses of various churches in different parts of the country, and described the peculiar features of their construction, both from an æsthetic and a mechanical point of view.

Hampshire Literary and Philosophical Society, and the Hampshire Field Club.—A *conversazione* was held at the Hartley Institution on April 18, Mr. T. W. Shore, the executive officer of the institution, in the course of the evening, giving an interesting description of the collection of Hampshire engravings, etchings, and maps, and an address on recent additions to the museum collection. He said that the collection was commenced ten years ago, and now consisted of a very large number of pictures. Those in the gallery were only a small portion of what the Institution possessed. It was desired to make the collection of local prints as complete as possible. It had been built up with a great deal of care and a great deal of time, and was got together from different parts of England, and even from Scotland. Several of the prints were pointed out, and some interesting details were given respecting them, particular attention being called to some old views of Portsmouth, Netley Abbey, and the old church at Whippingham.—Mr. Wm. Dale, F.G.S., one of the honorary secretaries of the Field Club, showed four antique musical instruments. These comprised a double harpsichord, of 1770, with Venetian swell, and five stops, by Shudi and Broadwood, made for the son of Dr. David Hartley, the philosopher; a spinet, of 1630, by John Hitchcock, once belonging to the Princess Amelia, and originally in Windsor Castle; a spinet, by Charles Haward (*circa* 1650), similar to that described by Samuel Pepys in his diary; and a square pianoforte, of 1776, by Beck, one of the first pianos made in England. Describing the construction of these, Mr. Dale pointed out the important results of the invention of the chromatic key-board, saying that early in the sixteenth century it was applied in Italy to stringed instruments. He explained that the vibration of the wires in these old instruments was accomplished by plucking them with crow-quills, and then briefly referred to the early days of the manufacture in England of the spinet or virginal, and the harpsichord. Haward's spinet was

being carted away from an old hall in Suffolk as almost worthless, but was rescued by a dealer. Interest attached to Haward in the fact that he was several times visited by Pepys. Mr. Dale read some amusing extracts from Pepys's diary bearing on the supply to him of a spinet by Haward, and added that it was not known what the diarist meant by "triangles" until his (Mr. Dale's) instrument was unearthed, and then it was seen that he meant a three-legged stand to put the instrument on. He warned his hearers that the tone of these instruments was rather weak and feeble. They were usually seen in museums, under glass cases, where they could not be heard, but they would be played on that evening, and the people who heard them would be able to form an exact idea of what sort of instrument Pepys had in 1668 "to help and confirm him in his musical notions, which he hoped would come to some good." Any feeling of commiseration they might have with their ancestors who played these instruments would be entirely thrown away, as they were satisfied with what they had to play upon for the same reason that they did not want to send messages by telephone nor to ride in express trains.—In the museum, Mr. Shore described to a number of those assembled the general arrangement of the geological collections, and gave some particulars as to recent additions. They had done their best, he said, to make the museum a representative local collection; it was largely a geological museum, with a special relation to the locality. It contained some unique specimens, such as those from the London clay at Mansbridge. The specimens were arranged in the cases according to their geological age. Special attention was devoted to those obtained from the Hampshire basin. The collection was always growing, scarcely a day passing without fresh specimens being added, and about many of these Mr. Shore said he could speak for hours. They were not to be bought, like books, but cost a great deal of hard work and a great deal of shoe-leather. The museum was now sufficiently characteristic of the county to be the best of its kind, except that at Cambridge and the British Museum; and for Hampshire specimens would compare favourably with the Jermyn Street Museum. But it was still far from complete. Amongst the latest additions were pointed out the collections from Stubbington and from the excavation of the new Southampton Dock, for which large cases had been made. The skull and horns of the *bos primigenius*, found 20 feet below the mud, and below 8 feet of peat, Mr. Shore pointed out as having an age of anything between 10,000 and 20,000 years. This was one of the finest specimens of its kind that had been seen. There was no doubt that man lived here contemporaneously with this ancient ox, for near it was found a circular stone, with a hole drilled through it, which could only be man's handiwork, and some flint flakes found by Mr. W. Dale were also evidence of the presence of man. Specimens of various kinds of trees had also been found there.

Penzance Natural History and Antiquarian Society.—March.—Paper by Mr. Baily, of Lynwood. —On August 17 of last year (1887) the task was entered on of removing the monolith erected to the memory of Dorothy (or Dolly) Pentreath. This was situate in the south wall of the churchyard, almost

opposite to the south porch of the church, and it was deemed advisable to remove it from this spot (where it had been erected by Prince Lucien Bonaparte and the Rev. John Garrett, then vicar of the parish) and to place it at the south-east corner of the churchyard, this being the place where the remains of Dorothy are supposed to lie. An excavation was accordingly made in the wall at the spot where it was proposed to place the monolith, and the remains there found, supposed to be of Dolly Pentreath, were the subject of Mr. Baily's paper.

Edinburgh Philosophical Society. Architectural Section.—Feb. 13.—Mr. Robert Brydall read a paper on "Early Sculpture in Scotland." He began with references to the early monoliths, symbolic carvings, and sculptured crosses of Scotland, the causes of the erection of many of which were given. The early influence of Irish art was noted in those executed prior to the eleventh century, and reference was made to Scriptural representations, that of Daniel in the Den of Lions occurring on several stones—a story, the lecturer remarked, which would appeal strongly to the feelings of a semi-civilized race, and would serve the early missionaries of religion as a striking illustration of faith and Divine protection under circumstances of personal danger. The rude small sculptures on the doorway of the round tower at Brechin were referred to as being probably the earliest existing specimens of ecclesiastical sculpture in Scotland, it still, however, being an open question whether the date of that work should be assigned to the commencement of the adjoining church or to a much earlier period. Among early sculptured work not now existing, mention was made of the carved miracles of St. Dovenald, etc., of the eighth century, on a church at Abernethy. From the time of David I. the old Celtic art lost its sway, to be succeeded by ecclesiastic or Gothic, following the endowment of monasteries by that monarch, and new conditions coming into existence by which the Lothians and the more southerly districts came to be consolidated into the kingdom of Scotland. Regarding early Scottish monumental sculpture, he added, its vestiges can best be studied in the outlying districts of Argyleshire, and other northern parts where the progressive teachings of Christianity are manifest on the tombs of ancient warriors. The transition of Celtic into Gothic art was illustrated by reference to the carved doorway of Dalmeny Church, on which Celtic symbolism and tradition forms part of the enrichment. The tradition of David II. having amused himself with sculpturing the walls of his prison in England was alluded to, and details given of the cost and other particulars of the tombs of the great Bruce and some of his successors. The Douglas, Linnithgow, St. Andrews, and other sculptures next came under review, some of which were illustrated by drawings from the originals by Mr. Brydall, and the fact referred to, that while much blame was to be attached to destructive zeal of the Reformers, it was still greater vandalism on the part of the people, even of the better classes, who, after the Reformation, seemed to consider the neighbouring abbey or cathedral as a convenient quarry for obtaining building materials for barns and similar erections. The lecturer protested against such want of care as even now was permitting such monuments as those in St. Mary's, in Bute, from

rapidly decaying, and gave an amusing instance of the attempted theft of a stone from one of the islands near Mull, by two men from the mainland, who meant to use it as a gravestone for a deceased parent. The paper closed with a brief reference to old Scottish wood carvings, those especially at Aberdeen, which for their excellence were probably unequalled anywhere at that time.

Essex Archæological Society.—Feb. 9.—In accordance with a resolution of the Society, authorizing more frequent meetings, with a view to stimulate more general interest in archæological matters, a meeting was held in the library of the Colchester Castle, by the kind permission of Mr. J. Round, M.P. The chair was taken by Mr. Henry Laver, F.S.A., of Colchester.—Mr. F. T. Norris read a paper on "The Danish Earthworks at Barking," and the disputed question of their origin. The paper was written to show that the works were built by the Danes, in support of which Mr. Norris cited names of owners of land in the neighbourhood as given in Domesday Book, which were all distinctly Danish. He claimed that Barking was originally Beddenham, the monastery of which was burnt by the Danes, and the fort built in the years following. He contended that all Essex had become a portion of Danelagh in pre-Norman times; and he gave particulars of modern names as showing the survival of Danish occupation; and dealing with the subject of dialect, he remarked upon the peculiarly Danish omission still usual in Essex of the *s* in the third person ending of verbs, of which he gave instances. The second part of the paper referred to the Danish origin of topographical names.—The Chairman said one had only to look among the working classes of Essex to find many Scandinavian and Danish faces. Anyone coming to this part of the country from the North would see an enormous amount of difference between the people; and if they crossed the North Sea they would see at once precisely where the Essex people came from—they would see the same coloured hair and eyes, and give him half a dozen people from Essex, and he would engage to match them exactly with half a dozen in Denmark, so that they could not tell the difference. Mr. Norris had given them some very good reasons for supposing that the earthwork, which was very noticeable from the Tilbury and Southend Railway, and which was of enormous extent, was in all probability of Danish origin.—The Rev. C. L. Acland alluded to the question of dialect and the peculiarity still so strongly noticeable in Essex of omitting the *s* in the third person singular. He then proceeded to give an interesting description of a number of articles exhibited on the table, including some latest remains of stone-work in Great Britain in the shape of some gun-flints, which he explained were still exported in millions from this country—chiefly from Brandon, in Suffolk—for use by the African tribes, who had forces armed with flint-carrying guns. He said it was a very curious thing that apparently from the earliest times of paleolithic man, down to the present time, Brandon seemed to have been the place where the flint-work was carried on. The earlier and latest types of flint were shown, as was also the pick used in getting the flint, the pick used at Brandon nowadays being of red deer horn, as in the time of paleolithic man. Mr. Acland also described, among other things, some ancient sheep-

bells and cow-bells, which he said were survivals unto our present day in one form or another of old Celtic church bells.—Major Bale exhibited an interesting piece of old carved oak, which he said had been sent to the Albert School of Art at Colchester by a Colchester bricklayer, who had discovered it during the demolishing of a house in the town.—The party adjourned to St. Botolph's Priory, to inspect the fine old ruins and the new work which has been undertaken with a view to their preservation, Mr. Laver kindly explaining the various objects of interest.

Manchester Goethe Society.—April 28.—Rev. F. F. Cornish in the chair. Dr. Kuno Meyer delivered a short address on Joseph Charles Mellish, one of the first of the small band of Englishmen who in those days took an intelligent interest in German literature, and whose efforts to interest their countrymen in it likewise have hardly met with the recognition they deserve at the hands of historians of German literature. Mellish was born in 1768; about the year 1795 he went to settle in Weimar, married there, and built for himself a house on the Esplanade, which house Schiller bought from him in 1802. Schiller describes him as an educated, learned Englishman, thoroughly familiar with ancient and modern literature. Small wonder, then, that he was soon at home in the literary circles of Weimar and Jena. In order to counter-balance the success which translations of Kotzebue's plays had had on the English stage, Mellish planned a translation of the *Wallenstein* trilogy for the Drury Lane Theatre, and wrote to Sheridan about it, but Sheridan never replied. Schiller's MS., which he had sent to a London bookseller, found its way later on into Coleridge's hands. Not discouraged by this rebuff, Mellish made a second attempt with *Maria Stuart*. He translated each act as it was finished by Schiller, and the English version appeared before its original. But it had no success in London; the critics received it badly, its representation on the English stage was out of the question, and Schiller renounced for ever his cherished hopes of seeing his dramas acted simultaneously in England and in Germany. In 1798 Mellish translated Goethe's *Hermann and Dorothea*, and in 1801 *Palaeophron and Neoterpe*, but it is doubtful whether these versions were ever printed. Soon after, probably in 1802, Mellish left Weimar and settled in Hamburg. He died in London on September 18, 1823. Dr. Meyer then read an interesting passage from the *Annalen* describing the visit of a son of Mellish in 1820. To this young man, his godchild, Goethe gave in 1816 (when father and son seem to have visited Weimar together—see *Annalen*) a copy of *Hermann and Dorothea*, which Dr. Meyer showed to the meeting. In it is written boldly and clearly in Latin characters:

Meinem theuren Pathen,
Richard, Carl, Emil,
Wolfgang, Gottlob
v. Mellisch,
dem der Vater der beste
Dollmetscher des Gedichtes
seyn kann,

Weimar
d. 2 May
1816

treuemeinend
Goethe

The Chairman, in a few remarks on the paper, mentioned that he had seen in a Manchester second-hand bookseller's catalogue a copy of an edition of the *Faust Fragment*, bearing the date 1787. This date is, according to Hirzel, a misprint. The full title runs—"Faust: Ein Fragment. Von Goethe. Aechte Ausgabe. Leipzig, bey Georg Joachim Göschen." Of the first edition of the *Faust Fragment* (1790), only one copy is known to exist; it belonged to Hirzel; was bought by him from a London bookseller, and bequeathed to the Leipzig University Library.—The hon. secretary referred to Goethe's short poem, "An Freund Mellish," alluding to the pleasant time they had spent together in Mellish's country-house in Dornburg.—Mr. H. Preisinger gave a full account of the finding of the oldest version of *Faust*, and pointed out in which respects it differed from the edition of 1808, and in conclusion sketched and criticised Scherer's and Schröder's theories of the composition of *Faust*.—The reading of some scenes from the oldest version had to be postponed on account of the indisposition of Rev. Ph. Quenzer.—The hon. secretary read a short note on the earliest performances of Marlowe's plays in Frankfort in 1592, the earliest recorded performance of Marlowe's *Doctor Faustus* (in German) in 1608 in Graz, and on Chr. Aug. Vulpius' highly improbable story (cf. *Z. F. d. Allert*, 1888, p. 21) that as early as 1588 a German comedy, *Doctor Faust*, was performed in Nuremberg, with a woman acting the part of Grethle. Meissner thinks that the Frankfort performances in 1592 were in English; this view is supported by the contract of Philip Kingman (cf. *Zeitschr. F. Vergl. Litteraturgesch.*, etc., 1887, p. 86), in which he pledges himself to translate into and work out in his language any argument or subject of a play suggested by the Landgrave of Hesse-Cassel.



Obituary.

MATTHEW HOLBECHÉ BLOXAM.

ANTIQUARIES will have learnt with regret of the death of that veteran ecclesiologist and antiquary, Mr. Matthew Holbeche Bloxam. He died on the 24th ult., at Rugby, in which town he was born on the 12th of May, 1805, and from which it is said he was never absent for more than ten weeks at one time, and that was when he came to London to pass his examination as a solicitor. His father was one of the under-masters at Rugby School, his mother having been a sister of Sir Thomas Lawrence, the celebrated painter. He always manifested a tender attachment to the school, to his native town, and indeed to the surrounding neighbourhood generally, which he seemed never tired of describing. Whilst attending sedulously to the details of an exacting profession he nevertheless found time to perform more than his share of public duty, and to prepare and read those numerous papers on archæological subjects which have appeared for so many years that one was at times almost inclined to

think that the source was perennial. Antiquaries have no longer to clear themselves of the charge of being "dryasdusts;" but if an example to the contrary were wanted, it was to be found in Mr. Bloxam. Though he never married he was full of sympathy for everything which was passing around him, and he succeeded in giving a living interest to his own particular subjects. Firmly attached to the Church of England, a ruined abbey or an old church was to him something more than a mere building.

Though a prolific contributor to periodicals, and to the proceedings of the various societies of which he was a member, Mr. Bloxam will be remembered by a very wide circle of readers as the author of *The Principles of Gothic Ecclesiastical Architecture*, a book which has a somewhat remarkable history. The first edition appeared in 1829 as a modest 12mo. of 79 pages, with 12 woodcuts, most of which formed head or tail pieces to the chapters into which the work was divided. In a highly interesting bibliography of his published works, distributed to his friends a few weeks before his death, Mr. Bloxam sketches the gradual growth of the *Principles* during a period of more than fifty years. During that time it went through eleven editions, the last, which appeared in 1882, being in two volumes of upwards of 300 pages each, besides a supplemental volume dealing with ecclesiastical vestments. He offered the manuscript, in 1827, to a firm of London publishers issuing architectural books, but it was politely declined with a suggestion that it might perhaps form one of *Pinnock's Catechisms*, then in the full tide of popularity. Two years afterwards he made the acquaintance of Mr. Thomas Combe, an enterprising printer and bookseller in Leicester, and subsequently printer to the University of Oxford, who offered to print and publish it at his own risk. Although never a very valuable property from a merely financial point of view, the book has been a great success, and thousands of persons must be indebted to it for their first impressions on the subject. The catechetical form in which, following the fashion of the day, it was originally published, was discarded in 1844, in the sixth edition. Of the first ten editions no less than 17,000 copies were sold.

The bibliography already alluded to is quaintly named by the author, "A Fardel of Antiquarian Papers and Books, written wholly, or in conjunction with others, during the Leisure Hours from Professional Work, extending over a Period of Sixty Years, from A.D. 1827 to A.D. 1887. By Matthew Holbeche Bloxam, of Rugby, Solicitor." It is no mere dry list of papers, but is enriched with notes stating the circumstances under which the works were produced. Some are humorous, as, for instance, that in which he describes the blank dismay which fell upon his audience at Lutterworth during the reading of a paper conclusively proving the cherished Wycliffe relics preserved there to be spurious.

R. B. P.

W. THOMPSON WATKIN.

We regret that we have not been able to give earlier mention to the loss which archæology has sustained by the death of Mr. W. Thompson Watkin. Mr. Watkin,

who was a native of Salford, early evinced a warm interest in the study of the Roman colonization of this country, and, to the end, pursued it with remarkable industry. In 1883 he published his *Roman Lancashire*, which was followed, three years later, by his *Roman Cheshire*. But for him many relics of the Roman occupation of Britain would have entirely disappeared. In 1887 he joined the Historic Society of Lancashire and Cheshire, whose honorary librarian he eventually became, and whose published *Transactions* contain many papers from his pen. Mr. Watkin was also a member of the Council of the Lancashire and Cheshire Antiquarian Society of Manchester.



Reviews.

The History of the Parish Church of Wrexham. By ALFRED NEWBARD PALMER. (Wrexham and Oswestry: Woodall, Marshall and Co.) 8vo.

Mr. Palmer's History of a parish church contains much more than is generally included in that subject, though not more than its proper investigation would yield. Accordingly, the very first thing to be noted about Wrexham Church is its connection in history with the palace of the lord at a time when the district, having been reconquered from the English by the Welsh, had become the maerdref of the commote. That the chapel of the lord gradually grew into the parish church, or into the chapel of ease for such church, is the particular point which Mr. Palmer brings out, and, with singular skill, he thus shows how the ancient history of the tribal community and its land is intimately connected with the later history of the parish. Such work cannot be too highly appreciated, because, although in Ireland it has been more than once pointed out that the tribal characteristics of the settlement were reflected in the early ecclesiastical organization, it is too often the case in other parts of Britain, that the parish church and its history is considered as having very little to do with the period before it was built. What we should like to see done is, that the early history of parish churches should be treated upon the lines Mr. Palmer has treated Wrexham, and we should have then a very magnificent contribution towards the early history of the nation.

In all Mr. Palmer's work there is the sign of thoroughness. The site of the church, its building, its structural remains, are all dealt with at length and with minute accuracy and fulness; a most instructive piece of work being the chronological record of structural alterations, including the recent "restorations." Of the officers of the church, Mr. Palmer deals with the vicars, the curates, the churchwardens, the parish-clerks, and elucidates many interesting points in family history. Next the records and accounts are examined; and, finally, appendices are given on the mason marks in the church; extracts from old wills relating to the church, church plate, parish charities; sepulchral inscriptions in the church, churchyard and old cemetery, etc. Altogether, we do not know of a

better account of any church in the United Kingdom, and we congratulate Wrexham upon her careful and learned historian.

Merchant and Craft Guilds: a History of the Aberdeen Incorporated Trades. By EBENEZER BAIN. (Aberdeen: Edmond and Spark, 1887.) 8vo.

We are glad to see that Mr. Bain prefaces his researches into the Aberdeen guilds by some account of the guilds in other towns, and their bearing upon the general question of guild history, and although he does not appear to have arrived at any very definite opinion himself, yet we are quite sure he does good in drawing attention to the wide interest and importance of the subject of which his own special book is but an illustration. And a good illustration it in truth is. Mr. Bain has the merit of having marshalled his facts into something like historical order, so that the student is able to examine any portion of his subject with ease and precision.

If we endeavour to place ourselves back again in the times which saw the rise of guilds, there does not seem any difficulty in ascertaining the *raison d'être* of their existence. Old communal life had not died out, and the newer individualism had not asserted itself. Therefore to band together in local centres was the very natural result of the demands of the times. A guild was everything to its members—insurance office, burial society, club, craft or merchant head-quarters, trades union, and social centre. This was the case at Aberdeen, as Mr. Bain clearly shows. As time went on, these conditions altered, but their inception certainly bears the stamp of a deep-seated need for mutual help and support. We want someone to read between the lines for all this for us, and to tell the story of the rise of guilds from a standpoint which shall take in not only the guilds themselves and their work, but the community which were not in guilds. Between these two there must be much history still to be recovered, and still to speak with great force to those who believe with us that we inherit from the past many of the circumstances which even now influence our actions and our thoughts.

In the meantime, books like Mr. Bain's come in to help the historian. His details are of essential value in the work of comparison. The Guilds of Aberdeen fit in with other guilds both in date and constitution, and we must have the records of all before we can attempt the huge task of constructing the true domestic history of this country. Most of our corporate towns possess MSS. of priceless value on guild history and other subjects connected with municipal life, and they ought to be printed and published for the use of students. They are ancient monuments in the case of local authorities, and it would be well if the spirit in Aberdeen, Edinburgh, Dundee, Chesterfield, Nottingham, Malmesbury, London, and some few other places could be more widely extended.

Sanctuaries. By THOMAS JOHN DE' MAZZINGHI, M.A., F.S.A. (Stafford: Halden and Son.)

Mr. Mazzinghi has chosen a fruitful subject for discussion, and without exhausting it he has given us much useful information. He traces the history of sanctuaries generally, and then deals more particu-

larly with those in England. There were two classes of sanctuaries—those having their origin from the Church, and those granted by royal charter. The right was a valuable one in the rude ages, as by its means time was allowed in cases where the offence was doubtful. Sanctuary was not properly for thieves and robbers and murderers, but for such as fell into offence by mischance. The practice adopted at Durham was for the fugitive to be provided at the expense of the home for thirty-seven days with a sufficiency of provisions and bedding. The earliest instance of violation of sanctuary to be recorded is the important one of the murder of Thomas à Becket, and by an act of Henry VIII. the number of sanctuaries was considerably limited. Abuses had grown up in connection with these asylums, and they continued long after Henry VIII.'s reforming Act. What sanctuaries might become we learn from the accounts of the Alsatia of Whitefriars, and that of Westminster, which left such an appropriate name as "Devil's Acre" to our own time. Mr. Mazzinghi refers to usages of the present day which are analogous to the privileges of sanctuary, such as that by which fugitive slaves become free on touching the deck of a British man-of-war, and that connected with an ambassador's house.

A Parochial History of St. Mary Bourne, with an account of the Manor of Hurstbourne Priors, Hants. By JOSEPH STEVENS. (London: Whiting, 1888.) Folio.

It is not every village that has so diligent and far-reaching an historian as St. Mary Bourne possesses. From the period of the palæolithic flint implement down to the latest built chapel in 1879 is a long stretch of time to be dealt with in some 350 pages of not very closely printed matter. On the whole, Mr. Stevens has accomplished his task with judgment, skill, and accuracy; but it is not to be expected, perhaps, that he could go through it with thorough evenness of treatment. He appears to have arrived at the right conclusions, but not always by the right methods. For instance, on the question of hut-circles, he draws attention to their relations to savage dwelling-places, a very unnecessary operation in a work of this kind, but something more than unnecessary in the way it is put. Frequently, too, we find some references to out-of-the-way periodicals, where the proper reference would be to an acknowledged authority on the subject. An over-elaboration of references seems to be a fault not easily to be quarrelled with, but we certainly fail to perceive the utility of referring for some very well-known facts to the works of Tylor, Lubbock, Dawkins, etc. On the other hand, such a reference as "J. M. Kemble, Esq., secretary to the Historical Society, on the names, surnames, and nicknames of the Anglo-Saxons," is as misleading as it is indicative of the author's strange oblivion of the great historian's position.

But we must have done with grumbling, there is so much to appreciate in Mr. Stevens' book. Palæolithic implements are represented by some flint implements found in the Vicar's garden, which stands in about the centre of the valley, and in the river-course, chiefly by Mr. Stevens himself, who adds that "there is no doubt that with favourable opportunities these

discoveries may be added to." Neolithic implements are comparatively frequent, the first recorded find being in 1866, and Mr. Stevens makes a useful note of the area over which they are found. His remarks on this head are very carefully and succinctly put together, and make a very useful account of the prehistoric occupation of this district.

In Hurstbourne Siding, nine hut-circles were brought to light by a farm labourer. The pits extended along the brow of the hill, and Mr. Stevens thinks their appearance betokens occupation for a lengthened period. They have sloping entrances and a cooking-hole outside, two features of singular interest and value when considering the people to whom these pit-dwellings belonged. In evidence of the early occupation of these pit-dwellings are the numerous flint-flakes, cores, scrapers, and arrow-tips of the Neolithic period, while of their comparative late occupation is the discovery of coarse pottery of the Romano-British type and a British coin. Among the *reliquia* were some mealing-stones of hard grit sandstone. Bones were present in various places, not merely in the dwellings and cooking-hole, but mingled with the soil. They belonged to the *Bos longifrons*, the red-deer or *Cervus elephas*, the pig, the goat, the dog, a small kind of horse (teeth only), and the hare or rabbit. Some small bone articles of domestic industry were also found.

There is ample evidence of the occupation of the district by the Romans, and if we consider that both Celts and Romans are traced home here, it is indicative of its early importance for settlement purposes. Mr. Stevens would place the station of *Vindomis* at St. Mary Bourne, and his arguments, though he does consider the forgery of Richard of Cirencester only an "unsatisfactory" evidence, are not without their weight. He has walked the roads and dug up some of the remains himself, and this is the best way to test the theories of the literary antiquary.

The Saxons followed in occupation, and there are some early deeds which help Mr. Stevens in the difficult task of identification of boundaries. This kind of local work is very important, and enables us to trace out many things in connection with the early history of this country. Mr. Stevens apparently adopts Mr. Seebohm's view of the English village community wholesale, even to the translating of *villata*, in a questionable passage, by "village community." But here, as elsewhere, we do not find any link between Roman remains and Saxon occupation, except the sole one of topographical contact, which certainly does not carry with it evidence of chronological continuity.

When we come to the period of written records, Mr. Stevens is careful to go to the highest authorities—Domesday Book, the customs and the records of legal proceedings preserved in the Record Office. The history of the manor is interesting from its social aspect and from its genealogical aspect, though the details of its internal economy do not supply us with any additional facts for the history of local institutions. It brings out one point a little more fully, perhaps, namely, the complete list of village officers employed by the community, thus rendering it almost self-acting and independent. This phase of early English village life has not been sufficiently considered by those who inquire into the domestic conditions of

England during later mediæval times. If carriage and the means of transit and travel were bad, if the roads were not usable, there was scarcely any necessity for intercommunication between one village and another, because each was a self-acting and independent community, liable to all the evils arising from social isolation, as well as reaping the advantages.

Passing over these documents and the story they tell us, we are pleased to note that Mr. Stevens gives many local details absolutely beyond the reach of anyone but a local antiquary, and herein we consider he has done almost unique service. In the centre of the village there is an open space adjoining the hedge, which is called the Summerhaugh, in which place the annual revel, known as "Bourne Revel Monday," was held. At these revels all the boisterous proceedings of fairs and sports were held. Near the summerhaugh is the village stocks, consisting of a pair of leg-holes, with the usual iron loops and fastenings on each side of a central whipping-post, its upper part with wrist-bolts on either side, in which the culprit's hands were secured while undergoing the process of flagellation. Many of the side-lights of local history are dealt with most adequately and appropriately by Mr. Stevens. He gives a list of the provincial dialect words of North Hants, and describes local parochial customs, mummers, etc. On the forest of Chute and Finkley he furnishes some very interesting documentary notes, as well as upon the subsidy rolls, enclosures, and the church. The six tithings of the parish are also adequately dealt with in this volume. Indexes and other reference information are all that can be desired.

The Henry Irving Shakespeare. The Works of William Shakespeare, edited by HENRY IRVING and FRANK A. MARSHALL. With notes and introductions to each play by F. A. Marshall and other Shakespearean scholars; and numerous illustrations by Gordon Browne. Vol. I. (London: Blackie and Son, 49 and 50, Old Bailey, E. C., 1888.)

Anybody who is familiar with the editions of Shakespeare will perceive clearly enough that a distinct contribution is made by the "Henry Irving" edition. Exception has been taken to this general title, as being egotistic, or at least too personal; but we venture to suggest that the name is the key of the aim and scope of the edition. Shakespeare is here given to us in dramatic attire, by the lineal descendant, in a professional sense, of the great actor who first expounded Shakespeare's chief creations. It seems a pity that it should have been necessary for Mr. Irving to insist that Shakespeare was a maker of acting-plays; albeit, his plays are the vehicle of unrivalled poetic thought and feeling. Yet the prejudice on that score is not yet dead, although Mr. Irving's edition will assuredly do much to rescue Shakespeare from the clutch of those who hold that he is for the study merely. It may be said, therefore, with brevity, that the present edition is a rehabilitation of William Shakespeare as a writer of stage-plays, histories, and comedies. What has been done is this: all the plays have been edited for acting or recitation, while at the same time giving a careful collation of the *whole* of

the text. Mr. Irving had previously published some of the plays as arranged by him for stage representation; and Mr. C. Flower had issued an edition, including a selection of the plays, in which the passages generally omitted on the stage are printed in smaller type. But all this was partial and tentative. Here we have the whole text in the same type, the passages which may be omitted without hindrance to the development of the drama being indicated by very clear and simple means, which do not in any way interfere with the reading of the whole of the text. In the preface, it is claimed that in this edition there are more explicit stage directions than are to be found in any of its predecessors; and the very judicious remark is added that after all the text of Shakespeare contains in itself the best of all stage-directions. This is true; but it is by no means superfluous that skill and experience should have pointed them out.

If no more than this had been achieved, there would have been sufficient excuse for the present edition. But Mr. Irving, with that thoroughness which is a part of his reputation, has done much more. By associating with himself a capable editor, the present issue of the plays has been enriched with some novel and useful features. Stated briefly, Mr. Marshall's scheme is this. Prefixed to each play is an introduction under the divisions of: (1) Literary history; (2) Stage history; (3) Critical remarks; the latter being original, and not mere summaries of recorded opinion. Then we have the play itself, edited as we have described, with a few foot-notes to help the "ordinary reader." At the end of the play are the "notes"—so clearly printed and arranged that reference can hardly be deemed a labour by the dullest reader. At the head of the notes a map is given where geographical illustration is possible (maritime Bohemia will not have a chart, unless a fanciful one). After the "notes," a very useful list is given of "words occurring only in" the particular play concerned. These lists may lead to some interesting critical studies, especially in the cases of those plays in which Shakespeare was part author; it is barely possible that part-authorship may hence be claimed for Shakespeare in other plays. The emendations are given in two separate lists—those "adopted," and those "suggested." The emendations bring us back to the object of the edition, for the preface tells us that, "before adopting any emendation, the fact that the words have to be spoken, and not read has always been borne in mind." In the same connection, great attention has been paid to the punctuation of the text, a matter of vast importance in elocution. Apart from other merits, this edition will be necessary to all editors of stage-versions in the future.

We cannot criticise the whole of the scheme in detail on the present occasion, but there is one point that may be mentioned, because it may be corrected in later volumes. The editors claim that the notes referring to subjects connected with natural history or botany have been made ampler than is usual in most editions; and they speak of Shakespeare's references to animals and plants as showing how closely the great dramatist "observed objects in the country, and studied them with as much loving attention as he did the characters of men and women in the town." This is no doubt true; but Shakespeare left the country

while still in the heyday of youth, and in the plays we have the observation of maturity upon natural objects. A knowledge of London as it existed in Shakespeare's time supplies the explanation. There were open spaces and gardens everywhere, and fields just outside the city walls. We learn from Gerarde's *Herball* that Shakespeare could have derived his plant-lore from the fields of Shoreditch, round about the Theatre and the Curtain playhouses.

Berwickshire Naturalists' Club. Vol. XI., Parts II. and III.

The reports of the annual excursion meetings by Mr. Hardy in these parts form a very essential feature of this Club's good work to which we have before drawn attention. The area over which it operates is rich in ancient monuments, and they are not neglected. Mr. Gunn's paper on "Undescribed Sculptured Rocks," Miss Russell's on "Rude-Stone Antiquities of Brittany," and Mr. Hardy's on "The Pike as a Scottish Weapon," are important contributions upon the subject of which they treat.

East Anglian Notes and Queries. Edited by REV. C. H. EVELYN WHITE. (Ipswich and London: Parts XXXVII. to XL.)

These parts deal with many interesting topics, among which may be specially mentioned, weeping crosses, Norfolk dialect ballads, custom roll of the manor of Soham Earl, and old books of the borough of Ipswich. All these are eminently suitable to the pages of the local historian, and we are glad the editor is so keenly alive to the position his journal holds.

Transactions of Leicestershire Architectural and Archaeological Society. Vol. VI., Part IV. (Leicester: Clark and Hodgson, 1887.)

This part deals almost exclusively with the important inquisitions post mortem. Another valuable paper is on the churchwarden's accounts of St. Mary, Leicester.

Essex Archaeological Society. Vol. III., Part III. (Colchester: Wills, 1888.)

This society does some good work. The present part includes valuable papers on ancient wills of Essex, the manors of Wentworth of Gosfield, and on Pargetting. The latter is by the Rev. E. S. Corrie, and is illustrated. We hope the author will continue this study, because it is a very important one.

Yorkshire Notes and Queries. Part X.

This part includes notes on bridges, the ducking-stool, Yorkshire printer-authors, legends and traditions of wills, besides the usual supplement paged separately on Yorkshire bibliography and Yorkshire folk-lore. We think the subject of bridges is a very important one and has been much neglected, and hope the editor will continue it.

Gloucestershire Notes and Queries. Edited by B. H. BLACKER. Part XXXVII. (W. Kent and Co.)

This old friend of ours continues to do good work. Among the noteworthy contents of the present part may be mentioned the curious custom with the Berkeley Corporation mace.

Leicestershire Pedigrees and Royal Descents. By the REV. W. G. DIMOCK FLETCHER. Part IV. (Leicester: Clarke and Hodgson, 1887.)

Mr. Fletcher is to be congratulated upon the completion of his work, and also upon the fact that there are no vacancies in his subscription list. The four parts comprising this book contain the pedigrees in narrative form, and in most cases the royal descents in tabular form, of upwards of sixty families now or in the past connected with Leicestershire. The pedigrees are not confined to the elder branches, and many of them have not hitherto been printed. The work, however, does not claim to represent all the chief Leicestershire families; and the author hints at the possibility of his publishing a further volume on the subject. We see no cause to modify the favourable opinion we have already expressed upon this work. This concluding part is enriched by a representation of a house near the old West Bridge, Leicester, built by Edmund Johnson in 1636, and taken down in 1841. Mr. William Kelly, the well-known Leicester antiquary, and author of *Royal Progresses and Visits to Leicester*, communicates an interesting note on this quaint and interesting old house.

We have received from Messrs. Marlborough, Gould and Co. a case in the shape of a large 8vo. volume, lettered at the back "Pamphlets," which will be very useful for small unbound booklets.



Correspondence.

THE NEW ENGLISH DICTIONARY.

[*Ante*, xv., 181; xvii., 183.]

Your correspondent, Mr. Blackman, gives me more than my due when he attributes to me the authorship of the article "Black Prince" in the *New English Dictionary*. I contributed several quotations, of which two or three happened to be the earliest in date that were supplied to the *Dictionary*; and I furnished negative evidence by searching in several contemporary, or nearly contemporary, histories where "Black Prince" was *not*.

Dean Stanley, whom your correspondent cites, gives no authority for the name. Nor does the reference to

Leland's translation from William de Pakington carry matters any further. Leland says that Pakington "did wryte a Cronique yn Frenche . . . and dedicated it to his Lord Prince Edwarde." He does not say that Pakington wrote a chronicle of the *Black Prince*; nor does he use the name in his epitome of Pakington.

Elsewhere, however, the name does occur in Leland ("Itinerarium Edwardi Principis cog. Nigri," vol. II. [1774], p. 307: "The Blake Prince," *Ib.*, p. 479); but this does not prove more than the use of his own day. The *Itinerarium*, as printed in the Rolls edition of the *Eulogium Historiarum* (iii., pp. 215-226), is entitled *Itinerarium Edwardi Quarti*.

Further investigation will, I hope, succeed in tracing the historic name back to its origin; but a work like the *English Dictionary* cannot stand still while historical questions are being worked out. It must be content to register the information which has already been collected.

EDITH THOMPSON.

Dudlow Grange, Wavertree.
April 16, 1888.

WHERE WAS CALLEVA?

This question may now apparently be considered as answered, after all the guesses and conjectures of antiquaries and commentators for the last 300 years; for on referring to the *Geographia Antiqua* of the learned German geographer Cellarius, on the second map, "Insularum Britannicarum facies antiqua," it may be distinctly seen that Calleva is placed at Reading. There can be no mistake about this, for it is placed in the fork made by the junction of two rivers, which are clearly the Kennet and Thames; and it seems impossible to conceive how this can be any ingenuity be explained away.

Commentators will thus be relieved of this incubus, and may now turn their attention to locating accordingly the other stations of Antoninus connected with Calleva; and it is probable they will not find so much difficulty in reconciling the names of stations with places likely to be such stations, when the phantom of Silchester is removed from the scene; nor require or desire to alter his numbers to suit their theories of location of his stations.

H. F. NAPPER.

April, 1888.

LONDINIUM: WAS IT ORIGINALLY ON THE NORTH OR SOUTH BANK OF THE THAMES?

1. Ptolemy says it was a town of the Cantii.
2. The Watling Street originally crossed the Thames at Westminster, which would lead direct to Londinium if it were on the south bank of the river.
3. The Tabula Peutingeriana (according to Dr.

Bryan Walker at the Cambridge Antiquarian Society, April 23, *Antiquary*, vii., 268) showed that the Watling Street crossed the Thames higher up than London (he said), at Coway Stakes, or Kingston. Probably what the table shows is that it crossed the river simply higher up than London; but in a table not made to scale, it would be uncertain whether the crossing were at Westminster (which at that date was some distance from Londinium) or at Kingston; but it would be enough to show that it crossed west of London, then extending not further westward than Southwark, and this corresponds with and confirms the above.

4. I am told that the table also makes the road from Londinium to Colchester cross the Thames. This necessity for crossing looks very much like Londinium at that time being on the south bank of the river.

Afterwards we hear the name of Augusta applied for a time to a town on the north bank, previously named Trinovantum or Trinobantum; but this at length gave way to the name of Londinium.

In Antoninus there seems nothing to guide us as to which side of the river Londinium might be.

If a line be taken from Staines by Brentford (touching the river) to Colchester and Maldon, it will be seen to avoid the city of London altogether, but to take the line of the Brill at St. Pancras, Ambresbury, and some other important and well-known stations, so that even Augusta would be avoided in proceeding to Colchester, and we also know the way from Augusta to Colchester by Stratford, etc.; but to proceed from the Londinium of Ptolemy to Colchester, it would be necessary to cross the river.

H. F. NAPPER.

April, 1888.

DISCOVERY OF ELEPHANT'S TUSK AT HERNE BAY.

In the *Antiquary* for last month, on page 175, in the "Antiquarian News," there is a notice of the discovery, between Whitstable and Herne Bay, of a tusk of the great hairy northern elephant. In one of Mr. F. Buckland's books, *The Log-book of a Fisherman and Zoologist* (Chapman and Hall, 1883), he gives some experiences of a Whitstable diver, named Mr. W. Wood. On page 117, he says:

"At a very low tide in Herne Bay, Mr. Wood discovered a fossil elephant's tusk, nearly perfect, sticking out of the mud. He had not time to take it all out before the tide came up; but still he got a large piece of it. This curious fossil ivory is now in my museum at South Kensington."

On the opposite page is a woodcut of the tusk. The tip is broken off, as is also that of the one described in the *Antiquary*.

Are these the same, being so alike in the description? or are they the two belonging to the elephant?

M. W. HUGHES.

73, Gough Road,
Edgbaston, Birmingham,
May 4, 1888.

The Antiquary Exchange.

Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

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Memoirs of the Life and Writings of Thomas Carlyle; edited by R. H. Shepherd and C. N.

Williamson; 2 vols.; Allen, 1881; 6s., cloth.—3B, care of Manager.

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